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[Reprinted from THE INDEX of January 1, 1870.]

PROSPECTUS.

"THE INDEX."

THE INDEX will aim at a two-fold object, positive and negative.

It will aim, above all things, to increase pure and genuine RELIGION in the world,—to develop a nobler spirit and higher purpose both in society and the individual. It will aim, at the same time, to increase FREEDOM in the world,—to destroy every species of spiritual slavery, to expose every form of superstition, to encourage independence of thought and action in all matters that concern belief, character, or conduct. It will, in short, be devoted to the cause of FREE RELIGION, which it proposes to advocate with the utmost ability and moral earnestness it can command.

Without limiting itself to any of the great reformatory movements of the time, it proposes to work for them all in the most efficient way, by fostering the *spirit of reform*, and by uprooting every conservative prejudice by which reform is checked. Uncompromising, fearless, radical, it will put faith in ideas, and work for them openly, regardless of all consequences. Its only policy will be strong thought and plain speech. It will neither seek nor shun to "shock" the religious nerve. Standing squarely outside of Christianity, it will yet aim to be just to it, recognizing its excellences, noting its defects. It will pay no deference to the authority of the Bible, the Church, or the Christ, but rest solely on the authority of right reason and good conscience. It will trust no revelation but that of universal human faculties. It will accept every certified result of science, philosophy, and historical criticism, asking no question what it proves. Briefly, it will seek the truth, and work for humanity, believing that man, who makes all institutions, can remake or unmake them as well, and that he is abundantly able to take care of himself, without the help of kingcraft or priestcraft.

THE INDEX will be the organ of no party in politics, and no sect in religion. The editor will speak for himself alone, and so will each contributor; neither will commit the other. The only tests in the acceptance of articles will be ability, fairness, courtesy, and pure moral tone; in the application of these tests, the editor will take all responsibility. No article will be rejected because of its opinions as such. Theism and Atheism, Spiritualism and Materialism, Transcendentalism and Positivism, Free Religion and Christianity—in short, every phase of earnest thought—shall have a fair chance to be heard, and on equal terms.

The first number of THE INDEX will contain in full the lecture on "The Genius of Christianity and Free Religion," delivered in Boston by the editor in the well-known course of Sunday Afternoon Meetings, held at Horticultural Hall during the spring of 1869. This will be followed by a series of six discourses, designed further to illustrate and explain the great religious revolution of the age, upon the following subjects:—

1. What is Christianity?
2. What is Free Religion?
3. Christianity and Free Religion contrasted as to Corner-stones.
4. Christianity and Free Religion contrasted as to Institutions, Terms of Fellowship, Social Ideal, Moral Ideal and Essential Spirit.
5. The Practical Work of Free Religion.
6. Unitarianism versus Freedom.

Each succeeding number of THE INDEX will contain a lecture or discourse by the editor, short, and shotted articles, paragraphs, selections, etc., etc. The cooperation of able and distinguished contribu-

tors has been promised. A certain space in each number, offered for the exclusive use of the President (Rev. O. B. Frothingham), and Secretary (Rev. W. J. Potter), of the American Free Religious Association, has been accepted by a unanimous vote of the Executive Committee. No pains will be spared to make the paper strong and scholarly, yet intelligible and interesting to all earnest minds.

Subscriptions and contributed articles (which are invited from all thoughtful persons) may be sent at present to the editor, Lock-box 19, Toledo, Ohio.

FRANCIS ELLINGWOOD ABBOT.

TOLEDO, Ohio, Nov. 1, 1869.

TEN YEARS ago to-day, on the first of January, 1870, the initial number of THE INDEX was published; and the present issue reprints several articles of that date, that the many readers who never saw them may better understand the objects to which the paper has been steadily devoted. On this page will be found the original "Prospectus,"—on the next and succeeding pages, the essay on the "Genius of Christianity and Free Religion" which contains, we believe, the first careful comparison of the two as independent faiths. In the editorial department re-appears a short appeal "To the Friends of Freedom," and also a longer article on "The McFarland-Richardson Case." In the latter we took the ground that the marriage institution ought to be reformed, but not repealed; that one of the needed reforms, already partially established by law, is the permission of divorce on any rational and just grounds; and that in this particular the "Christian world" itself does not practise the gospel it preaches. A "Letter from Miss Cobbe" is also reproduced; and this is preceded by Mr. Potter's account of the origin of the Free Religious Association, in a special "Department" of that Association which was discontinued at the end of the first year. These various articles have been now republished in the belief that most of our readers will be interested, on this tenth anniversary of their paper, to read its original utterances at the dawn of the past decade.

It should be added that the opening essay is given as printed in the volume entitled *Freedom and Fellowship in Religion*, as the first number of THE INDEX did not contain quite all of it.

GLIMPSES.

MATTHEW ARNOLD has described the present generation in England as "afraid to doubt and unable to believe."

MENCIUS uttered this pithy apophthegm; "Never has a man who has bent himself been able to make others straight."

TO REJECT the Christian name does not necessarily mean to despise either Jesus or his religion.—THE INDEX, Jan. 1, 1870.

"A MAN who has learned little," said Buddha, "grows old like an ox; his flesh grows, but his knowledge does not grow."

THE NEW YORK *Sun* is responsible for this statement: "Christian missionaries at Kin-chau, China, have hit upon the novel plan of buying native girls in order to convert them; but it is found hard to obtain them at a reasonable price. The plan is to get the money back from the husbands when the girls marry. The mission publication, *China's Millions*, gives the stipulations between the missionaries and the parents as follows: 'That the parents be

allowed to receive half their money now and half at the girl's marriage; that the feet be unbound; that the betrothal of the girl be entirely in the hands of the school superintendent; that she may not return home before her marriage; that, if the parents recall her after the three months' probation, they repay the school for the girl's board at the rate of \$2 per month.'"

SAYS THE Springfield *Republican*: "It would be hard to find a sign of more complete collapse in the Turkish treasury than the failure to provide for the great pilgrim caravan which yearly goes to Mecca. The Moslem world unites in this pilgrimage. The great train of the faithful, as it approaches Mecca, contains representatives out of every Moslem community from Kamtschatka to Morocco; but the sultan, as caliph and commander of the faithful, a title held without challenge by the house of Othman longer than by any other family in history, gives the pilgrimage its religious character as the great Moslem ceremony by issuing orders for its departure, and sending gifts to the shrine at Mecca, the embroidered carpet yearly laid over the tomb of Mohammed at Medina, and other tokens of his position as the religious head of Islam. Their presence in the caravan is well-nigh the only sign left of the fact that the spiritual sway of the Turkish sovereign is almost as extensive as that of the Pope of Rome. To permit this pilgrimage to lapse is to abandon one principal source of Turkish power."

DR. DOELLINGER, the "Old Catholic" leader, has recently published a paper calling attention to the wonderful successes of Mohammedanism as a missionary religion, equalling the early triumphs of Christianity: "He states that in Africa whole tribes once given to fetich worship have become devout adherents of Mohammed. At Sierra Leone a Moslem university is flourishing, in which are being educated a thousand young men, whose lives will be as absolutely surrendered to the cause the school represents as were the lives of the early soldiers of the Crescent who counted it joy to fall in its defence on the field of battle. In China the followers of this ancient symbol have increased beyond computation, fifty thousand residing in Tonquin alone. Among the Malaysians and the islanders of the Eastern Archipelago, it is reported that eighteen millions have been won over to its support; and still one-fifth of the dwellers on the earth are enrolled as its army, of whom fifty millions are subjects of Her Majesty, Queen Victoria. In view of such facts, it is preposterous to talk about the decline of Mohammedanism, or to represent it as a huge carcass without a soul."

DEAN SWIFT is said to have once perpetrated a clever hoax which had the effect of preventing robberies in his vicinity for many years. "He caused to be printed and circulated some 'last words' of a street-robber named Elliston, purporting to be written shortly before his execution, in which the condemned thief was made to say: 'Now, as I am a dying man, I have done something which may be of good use to the public. I have left with an honest man—the only honest man I was ever acquainted with—the names of all my wicked brethren, the places of their abode, with a short account of the crimes they have committed, in many of which I have been their accomplice and heard the rest from their own mouths. I have likewise set down the names of those whom we call our setters, of the wicked houses we frequent, and all of those who receive of ~~us~~ our stolen goods. I have solemnly charged this honest man, and received his promise upon oath, that, wherever he hears of any rogue to be tried for robbery or house-breaking, he will look into this list, and if he finds the name there of the thief concerned, he send the whole paper to the government.' Of this I here give my companions fair and public warning, and hope they will take it."

The Genius of Christianity and Free Religion.*

BY FRANCIS ELLINGWOOD ABBOT.

To say that the age we live in is preëminently an era of revolution, is to utter a stale and profitless truism. The fact mirrors itself on every open eye, and voices itself to every unstopped ear. Not merely in the forms of government, the adjustments of society, and other external matters, constant changes occur which are perceptible by all; but the more observing also detect indications of some profound and hidden movement in the depths of the human spirit. The world's heart is ill at ease. Miseries and oppressions and crimes are, it is true, like the poor, ever with us; but cancel these, and the world's unrest will still remain. Its secret inquietude betrays itself even in the tone of the popular poems and novels of the day; and although the Church, abundantly assiduous with prescription and pill, promises to cure the distemper, she encounters a most alarming symptom in the patient's distrust of the physician. In fact, the patient refuses to be a patient; and what the Church accounts disease turns out to be a new-born hunger for truth and life,—a most excellent sign of spiritual health. The world needs, not to be doctored, but to be fed; and whoso brings substantial food fairly cooked finds a hearty welcome.

The old faiths, like cotyledons well stored with starch, are perishing as the spring advances, yet only to yield their contents as nourishment for a better faith. Although there are no "new truths" except as the discovery, or ripper development in human thought and life, of truths old as God, yet in this sense new truths are creating to-day a new faith in the world before which the elder faiths lose their power. The grounds of human hope, the motives of human action, the objects of human aspiration, are slowly changing; and because change in these respects involves corresponding change in all the relations of public and private life, the great visible movements of the age are but indices of the greater invisible movements in the spiritual consciousness of mankind. Because all questions of immediate interest in the amelioration of society depend ultimately on deeper questions in the soul, there can be no theme of profounder practical importance than that to which I now invite your attention,—the "Genius of Christianity and Free Religion." In the conflict between these two faiths, and in the law of spiritual development by which the one must increase and the other decrease, lies, as I believe, the secret of the religious restlessness of the times. With the seriousness befitting so great a subject, and yet with no shrinking from the plainness of speech which equally befits it, I wish to express convictions neither hastily formed nor weakly held, for which I ask from you only a calm and candid hearing. Whether right or wrong, they must affect profoundly the well-being of every one who makes them the basis of intelligent and fearless action. Let them, then, be intelligently and fearlessly judged.

A savage coming to the sea shore at several distant points might perhaps imagine that he had come to several disconnected seas, not knowing that the sea is one. So he who beholds without reflection the great religions of the world might conceive these to be separate and distinct, not knowing that religion is one. It must have been from some such conception as this that men used to class Christianity by itself as wholly true, and all other religions in a group by themselves as wholly false. But this distinction cannot stand. The question of the truth or falsity of different religions is purely a question of degree. They are all expressions of the universal aspiration of humanity, and are so far all based on eternal truth. But each of them has its own special historic form, determined by the personality of its founder, by the spirit of the age in which it arose, and by the character of the historic forces by which it was developed; and so far it must share the error which clings to all things human. The worst religion has its truth,—the best has its error. Thus all religions are one, in virtue of their common origin in the aspiring and worshipping spirit of man; while they are many, in virtue of the historic form peculiar to each. The universal element in each belongs, not to it, but to universal human nature; while its special element, its historic form, is its own.

Whoever, therefore, would find the oneness of all religions must seek it in the universal spiritual consciousness of the race; while he who would learn the characteristics of any particular religion must seek this in its history and origin. The object of the first seeker is generic unity,—the object of the second is specific difference. Their methods, consequently, must correspond with their objects, and be the converse of each other. The one must neglect peculiarities, and attend to resemblances; the other must neglect resemblances, and attend to peculiarities. To claim as peculiar to one religion what is common to all religions,—a claim often made in behalf of Christianity,—is unreasonable; but it is equally unreasonable to ignore its actual peculiarities. No estimate of a great historical religion can be just, unless formed by the impartial, scientific application of the historical method.

In attempting, therefore, to determine what Christianity actually is, as a great fact in human history, I shall not endeavor to frame a transcendental or mystical formula, and thus, spider-like, evolve a definition of it out of my own consciousness. On the contrary, believing Christianity to be the loftiest

of all historical religions, I believe that, like all other historical religions, it can only be understood by the study of its sacred books, its traditions, its institutions, its origin, its history. What were the ideas, purposes, and character of Jesus, and what was the nature of the faith which took its name from him and became Christianity as we see it in the world to-day, must be learned historically or not at all. Abstract speculation can throw no light on these questions of fact. History is the key to the problem of Christianity.

Christianity Historically Defined.

Viewed, then, as one of the world's great historical faiths, Christianity is religion as taught in the New Testament, developed in the history of the Christian Church, and based on faith in Jesus of Nazareth as the Christ of God.

If we attempt to make Christianity independent of its founder, and of the only records we possess of his life and teachings (an attempt sometimes made by modern radical thinkers), we simply abandon the historical ground altogether, identify Christianity with Religion, and annihilate the specific difference between Christianity and all other historical faiths. It thereby becomes impossible to distinguish it from them on the same level; we resolve it into "natural religion," and must treat all other religions as merely various modifications of it. I need not say how arbitrary and irrational this seems to me. If Christianity is itself "natural religion,"—only love to God and love to man,—how can we escape calling Brahmanism and Buddhism and Confucianism and the rest *different forms of Christianity*? Would there be nothing absurd in that? If, on the other hand, we say that religion is always natural, and that Christianity, Brahmanism, Buddhism, Confucianism, Zoroastrianism, Mahometanism, and so forth, are all diverse historical forms of this one natural religion, I think we take the only sensible ground. We then put all historical faiths on the same level, and can distinguish them one from another by their different historical characters. But to do this is at once to sweep away all the fine-spun metaphysical, transcendental, and purely ethical definitions of Christianity, in order to make room for its only historical definition, namely, religion as taught in the New Testament, developed in the history of the Christian Church, and based on faith in Jesus of Nazareth as the Christ of God.

The ethical and spiritual teachings of the New Testament are not peculiar to it; as is well known, they can all be paralleled in other ancient writings. These, therefore, will not help us to comprehend that which is peculiar to Christianity and makes it a distinct historical religion; they belong to the universal religion of man, appear in the sacred books of all religions, and are the private property of none. In accordance with the true historical method, therefore, I shall pass by these universal truths, which find perhaps their best expression in the New Testament, in order to concentrate our attention on the fundamental characteristic of Christianity, namely, its faith in the Christ. It is this which separates it from all other religions, constitutes its prime peculiarity, and serves as foundation to the other leading doctrines of Christian theology. Purity, benevolence, mercy, forgiveness, humility, self-sacrifice, love, and so forth, are nowhere more beautifully taught than in the discourses, conversations, and parables of Jesus; but these make the universal, not the special, element in the New Testament,—these make its religion, not its Christianity,—and it is now its Christianity that we seek to comprehend.

So far as our present object is concerned, we need not be embarrassed by the doubts resting over the authorship, the dates, and the historic credibility of the various books of the New Testament. No critical scholar of the present day regards the gospels as wholly mythical. Yet, unless they are wholly mythical, it is impossible to doubt that Jesus did actually claim to be the Christ or Messiah, that is, the founder and sovereign of the "kingdom of heaven." So all-pervading is this claim, that to eliminate it from the gospels is to reduce them at once to unadulterated myth. If misunderstood on this point, there is no reason to suppose that Jesus has been understood on any point; if his reported sayings on this subject are un genuine, there is no reason to suppose any of his sayings to be genuine. In the words of James Martineau [*National Review*, April, 1863]: "Whoever can read the New Testament with a fresh eye must be struck with the prominence everywhere of the Messianic idea. It seems to be the ideal framework of the whole,—of history, parable, dialogue; of Pauline reasoning; of Apocalyptic visions. 'Art thou he that should come?' This question gives the ideal standard by which on all hands,—on the part of disciples, relations, enemies, of Saul the persecutor and Paul the apostle,—the person and pretensions of Christ are tried. His birth, his acts, his sufferings, are so disposed as to 'fulfil what was spoken' by the prophets: so that the whole programme of his life would seem to have preëxisted in the national imagination."

That these words of Martineau are true, I am profoundly convinced. The Messianic faith is the soul of the entire New Testament, giving unity to the gospels, epistles, and apocalypse, and making Christianity a vital organism. In vain shall we seek to comprehend the spiritual power of Christianity, and determine its agency in the evolution of modern civilization, until we have first comprehended the Messianic idea, and discovered the sources, the channels, and the limitations of its power. In vain shall we seek to solve the mystery of that spiritual Nile which has fertilized the centuries; until we discover its Lake Nyanza in the Messianic hope of Judaism and its widening Delta in the advent of Free Religion. History, not theology, must reveal the true origin of Christianity; and when we are prepared to accept

her calm instructions, we shall learn that the greatest of the world's historical religions is no bastard with the bar sinister of miracle athwart its scutcheon, but the lawful offspring of Jewish faith and Greek thought. In the New Testament, if we will but read aright, is ample proof of its pedigree. In the first three gospels we find the Jewish Messiahship assumed by Jesus; in the fourth gospel, we find it interpreted by the Logos doctrine, and thus rationalized by Greek philosophy; in the book of Acts and in the Epistles we find it stripped by Peter and Paul of its local and national limitations, and thus fitted to become the basis of a world-wide church. The organizing genius of Rome supplied the element necessary to convert the idea into an institution; and the triumph of Christianity was assured.

The Messianic Idea the Great Tap-Root of Christianity.

Here, then, in the New Testament itself, the Messianic idea appears as the great tap-root of Christianity; and we see, already fulfilled, all the intrinsic spiritual conditions of its subsequent growth. Given the corresponding extrinsic historical conditions, what need of a miracle to account for its wonderful development? It would have been a miracle indeed, if, in the actual state of the Roman Empire at that time, Christianity had failed to become the State Religion. Into what a melancholy and senile decrepitude had fallen its pagan competitors! The decaying mythologies of Persia, Egypt, Greece, Rome, were the spiritual compost whence the vigorous young plant derived its sap. Universal putrefaction is a powerful fertilizer. To the spread of every religion, however rapid (and Christianity is in this respect no more remarkable than Buddhism or Mahometanism), the same explanation applies,—adaptation to the spirit and circumstances of the times. It is customary among Unitarians to extol the purity of "primitive Christianity," and to bewail what they call its theological and ecclesiastical "corruption" during the first three centuries. This is to praise the blossom at the expense of the fruit,—to indulge in that idealization of childhood which is practical deprecation of manhood. The triumph of Athanasius over Arius, and of Augustine over Pelagius, was not accidental. On the contrary, the gradual formation of the Athanasian and Augustinian theology was the strictly logical and natural development of the claim made by Jesus of being the Savior of the world; while the gradual erection of the Romish hierarchy was the equally logical and natural result of the attempt to found a universal church upon this claim. How could a man be the Savior of the world? Only by being also God. The Romish Church, with its theology of salvation through the God-Man, so far from being a "corruption of primitive Christianity," was its necessary historical evolution; the Messianic idea, freed from its merely Hebrew application, enfolded mediæval Catholicism as the acorn enfolds the oak. As the Jewish theocracy was at last obliged to enthrone an earthly king as the representative of Jehovah, so the Christian Church was obliged at last to enthrone the Pope as the representative of the Christ. It betrays, therefore, a lack of the philosophical, the scientific, the historical spirit, to call that a corruption which was in truth a development.

Romanism the True Christianity.

As the history of philosophical systems is the truest exponent of their logical tendencies, so the history of religions is the truest interpreter of their genius and innermost spirit. The Romish Church, whether in its hierarchy, its institutions, its architecture, its painting, its music, its literature, its theology, its spiritual power, its types of spiritual character, or its missionary zeal, is the ripened fruit of the Messianic germ, the supreme culmination of Christianity. Christian poetry and art, no less than Christian character and faith, have reached their zenith in the Catholic Church. The cathedrals, the Madonnas, the anthems, Dante's *Divine Comedy* (the great poem of Christianity, setting it to eternal music), were born in the souls of Catholics. The Protestant Reformation was simply the first stage in the decay of Christianity. In Wickliffe and Huss, in Luther and Calvin and their compeers, the modern spirit came to self-consciousness. These men were, although unwittingly, the first apostles of Free Religion. Socinus, Priestley, Channing, Parker, and the other reformers of the Reformation, carried the work of disintegration still farther, and gave voice to the deepening demand of humanity for spiritual freedom. "Liberal Christianity," which means Christianity as liberal as it can be, has reduced the Messianic idea to its minimum dimensions and its minimum power; the next step is outside of Christianity altogether. Gradual in its growth and gradual in its decay,—coming to its prime in the Romish, and lying at Death's door in the Unitarian Church,—Christianity has realized the highest possibilities of the Messianic faith, has accomplished the utmost which that faith can accomplish for man, and is now destined to wane before a faith higher and purer still. Its history, from beginning to end, is the history of men's faith in the Christ; its first and last word is, by the law of its being,—"Come to Jesus!" In proportion as the name of Jesus grows infrequent on its lips,—in proportion as his person fails to attract its supreme homage and worship,—in that proportion it ceases to be Christianity, and becomes merged in that universal religion whose only history is the history of soul. Let me repeat, with emphasis, that, while Christianity is the perishing form, religion is the eternal substance,—that the universal truths, the inspiring hopes, the tender consolations, the quickening impulses, the divinely beautiful spirit, which have made and still make the name of Christianity so dear to the undistinguishing many, belong to the eternal substance and not to the perishing

* A lecture delivered in the First Course of "Sunday Afternoon Lectures" in Horticultural Hall, Boston, February 14, 1869.

form. Religion must endure; but as Christianity came into history, so it must go out from history. Its inspiration and life have come in and through its faith in the Christ, the one Lord and Master and Savior of the world, and its church, or visible embodiment in a social and spiritual fellowship, has planted itself from the beginning on this faith as its own eternal rock and corner-stone.

There is no clearer recognition of the fundamental character of the Christian Confession than in the following words of Dr. Hedge, a Unitarian clergyman, who perceives how much is involved in the apparent truism that Christianity has a history:—

"I am far from maintaining that Christianity must stand or fall with the belief in miracles; but I do maintain that Christian churches, as organized bodies of believers, must stand or fall with the Christian Confession,—that is, the Confession of Christ as divinely human Master and Head. . . . Things exist in this world by distinction one from another. Enlarge as you will the idea and scope of a church, there must be somewhere, whether stated or not in any formal symbol, a line which defines it, and separates those who are in it from those who are without. The scope of the Liberal Church is large; but everything and everybody cannot be embraced in it. The Christian Confession is its boundary line, within which alone it can do the work which Providence has given it to do. . . . The distinction involved in the Christian Confession is organic and vital; its abolition would be the dissolution of the ecclesiastical world and the end of Christendom." [*Reason in Religion*, pp. 218, 219.]

This statement of Dr. Hedge is the verdict of history itself. On the Christian Confession, Jesus himself founded his church; on the Christian Confession, Peter, John, Paul, and the rest, built up its walls; on the Christian Confession, Augustine, Athanasius, and their fellow-workers, roofed and completed the great historic edifice. From the vast ecclesiastical hierarchy of Rome to the puny "National Conference of Unitarian and other Christian Churches," all the sects and sub-sects of Christendom, with one consenting voice, confess that Jesus is the Christ, the Savior of the world, the spiritual King of mankind by the grace of God. In all the endless controversies respecting doctrines, forms, or politics, all parties have accepted the Christian Confession as the universal creed of Christians. Whatever differences of opinion exist or have existed concerning the nature, the official function, or the spiritual mission of the Christ, the Christian Confession has remained the corner-stone of the Christian Church; and a Christian will no more challenge the Christian Confession than "Jesus is the Christ," than a Mahometan will challenge the Mahometan Confession that "there is but one God, and Mahomet is his prophet."

"It is in the first gospel, not the fourth, that Jesus says to Peter, on his confessing him to be 'the Christ, the Son of the living God.'—'Blessed art thou, Simon Bar-jona; for flesh and blood have not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock [i.e., your faith in me as the Christ] I will build my church; and the gates of hell shall not prevail against it.' It is in the first gospel, not the fourth, that Jesus replies to the high priest, adjuring him to declare whether he is the Christ,—'I am. Moreover I say to you, Henceforth ye will see the Son of Man sitting on the right hand of Power, and coming on the clouds of heaven' [Noyes' translation]. It is in the first gospel, not in the fourth, that Jesus explicitly makes the Christian Confession the necessary condition of salvation: 'Whosoever, therefore, shall confess me before men, him will I also confess before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven.' It would be easy to cite scores of passages to the same effect; but these are amply sufficient.

In the same spirit, Peter declares, in the book of Acts, that "there is no other name given under heaven whereby men can be saved." In the same spirit, Paul declares to the Galatians, "There be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"; and to the Romans, "If thou shalt confess with the mouth that Jesus is Lord, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved; for with the heart man believeth so as to obtain righteousness, and with the mouth confesseth so as to obtain salvation." In the same spirit, John exclaims in his first epistle, "Who is a liar, but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same has not the Father." And so on. Sayings such as these meet the eye on almost every page of the New Testament; and so far from being accidental or non-essential, they utter the heart-faith, the inmost spirit of Christianity, as a distinct religion.

Christianity Is Developed Judaism.

The one grand aim of Jesus was to establish the "kingdom of heaven"; and this, however universalized and spiritualized, was in essence the ancient ideal theocracy, in which the Christ was to be the God-appointed king. From the day when, on the very eve of death, Jesus boldly affirmed before Pilate and the high priest his title to the Messianic throne, the highest and deepest prayer of his disciples has been that his throne may be established for ever in the hearts of all mankind. Was it an accident that the new faith took its name, not from the individual Jesus, but from his royal office? Christianity was the faith of the Christians, and the Christians were those who believed in the Christ. Hence the condition of Christian fellowship has always been fealty to Jesus as common Lord and Master; and in this, the organic bond of union in all branches of the Christian

Church, the innermost life of Christianity has, by the very law of its being, only expressed itself outwardly in social form. In short, the history of Christianity is simply the history of the Messianic faith, deepened and widened, developed and spiritualized, in the highest possible degree,—the history of the varying fortunes which have befallen the attempt of Jesus to found a universal spiritual empire in the hearts of men; and he will seek in vain to fathom the depths of Christianity who looks elsewhere than to this Messianic faith for the secret of its peculiar religious power.

Furthermore, unless liberal thinkers cease to philosophize loosely about Christianity and learn to do complete justice to its Messianic or special element, a problem of great importance will remain permanently insoluble. It is only by tracing the course of the Messianic idea back to its fountain-head in the living faith of Judaism, that it becomes possible to discover the *natural origin* of Christianity. If the sources of Christianity reach no further back than to the individual soul of Jesus; if so mighty a power in the world's history was born of one man's single life, and owed nothing to earlier ancestors; if no deep unity can be discovered between Jesus and the spirit of his age, in virtue of which he became the natural representative of humanity in his day and generation, and brought to a living focus the religious forces of his times,—then is Christianity indeed a miracle, and Jesus may well have been God. The naturalistic interpretation of Christianity fails utterly, unless it can reveal an adequate cause for its tremendous influence on the course of history. Once admit that a Jewish peasant lifted the whole world up to a higher spiritual level, not by embodying in himself the best religious life of his era, but by the sheer strength of his own individuality,—and I, for one, must perforce admit him to have been Omnipotence in disguise. The incarnation of God would be a less miracle than the upheaval of the planet by a human arm. But if Jesus was a man, and acted under natural human conditions, then his power must have been the power of humanity; behind him, beneath him, within him, must have been the spirit of his age, concentrating in his word the vitality of his race. Somewhere must he have found a foothold in the profoundest faith of his own nation, or he could not have moved the universal consciousness of man. The secret of success, with every great soul, lies in sympathy with his times, without which his most magnificent utterance perishes on the air. Given, therefore, the humanity of Jesus, it is imperatively necessary to discover the faith which he and his countrymen must have held in common. Where shall we search for this except in that Messianic idea which is the core and heart of his religion?

Here we find established a vital relation between Jesus and the Hebrew people. The moment we accept the clew here offered, the labyrinth ceases to bewilder,—our path is clear. It would be at the same time tedious and pedantic, were I to rehearse in detail the evidence which has convinced my own mind that *Christianity is only a developed Judaism*. From the time of the Babylonish Captivity, the narrow theocracy of earlier ages began to develop in Hebrew thought into the dazzling dream of a universal "kingdom of heaven," designed to succeed the great empires of antiquity and to embrace in its dominions all the nations of the globe. The so-called Jewish Apocalyptic literature, which sprang up as a transformation of the primitive prophetism, and of which the most important writings are the book of Daniel, the Sibylline oracles, the book of Enoch, and the fourth book of Esdras, enables us to distinguish successive stages in the formation of the Messianic faith. At first an aristocracy of the saints rather than the monarchy of the Messiah, the conception of the "kingdom of heaven" incorporated into itself more and more of the personal element, until this at last came to predominate. Long before the birth of Jesus, the chief features of the Messianic idea as contained in the New Testament were strongly marked, both with regard to the "end of the world" and the "coming of the Son of Man." The same place, Jerusalem; the same time, the immediate future; the same symptomatic signs, wars and rumors of wars, and the gathering of Gentile armies against Jerusalem; the same coming of the Messiah with his angels on the clouds of heaven; the same solemn Judgment, with the Son of man on the throne of his glory and all nations before his tribunal; the same sentences to the wicked and the righteous; the same resurrection of the dead from Hades; the same passing away of the old earth and appearance of the new,—all these, and more, were definite Messianic beliefs in the century before Jesus. Nor this alone. The "kingdom of heaven," as conceived in the later of these Apocalyptic writings, was highly spiritual in its character, bringing at once happiness and holiness to all mankind. The "kingdom of heaven" was to ultimate in a universal brotherhood of man, an era of universal peace and righteousness, introduced through universal submission to the Hebrew Messiah or Christ. Every generous aspiration for spiritual perfection and the welfare of humanity thus found its satisfaction in the vision of Messianic redemption to the chosen people of God.

The Education and Career of Jesus.

Into this circle of ideas and national aspirations Jesus was born; and were they not also his own? They were the very atmosphere he breathed; they filled his soul from the earliest days of childhood. The gospels represent him as not wholly illiterate, being able at least to read. He undoubtedly was ignorant of Greek, which even at Jerusalem was but little known and regarded as dangerous in its tendencies; and there is no trace in the gospel narratives of the influence of the Hellenic culture upon his mind. The study of the Mosaic Law was alone considered reputable and safe by devout Jews. The

Rabbi Hillel, however, who fifty years before Jesus anticipated his Golden Rule and others of his finest sayings, in all probability exerted a deep influence upon his development. It is evident from the evangelists that Jesus had earnestly pondered the Old Testament, especially Isaiah and the book of Daniel,—perhaps the book of Enoch also, and other Apocalyptic writings. "The advent of the Messiah," says Renan, "with his glories and his terrors, the nations dashing one against another, the cataclysm of heaven and earth, were the familiar food of his imagination; and as these revolutions were thought to be at hand, so that a multitude of people were seeking to compute their times, the supernatural order of things into which such visions transport us appeared to him from the first perfectly natural." The conception of universal and invariable laws of nature which had been developed to a considerable degree in the Greek mind by the philosophy of Epicurus, and which, nearly a century before the birth of Jesus, had been admirably stated by Lucretius in his great poem on "The Nature of Things," was utterly foreign to the thought of Jesus and his countrymen, who believed in the habitual agency of demons and evil spirits, and had unwavering faith in miracles. The great idea of Jesus, the immediate advent of the "kingdom of heaven," was also the dominant idea of his times; but, various attempts to realize it by political means having ended in utter failure, especially that of Judas the Gaulonite or Galilean, he early perceived the folly of military Messianism, and relied implicitly on the establishment of his Messianic throne by the miraculous display of the divine power. Thus was Jesus educated by his age.

Repelled though he was by the vulgar conception of the Christ as a mere warlike prince, the idea of spiritual supremacy through the religious reformation of his people struck a responsive chord in his soul. His deep nature was thrilled and kindled by his country's hope, and with intense earnestness must he have asked himself,—"Can I fulfil it? Am I the Called, the Anointed of God?" The consciousness of his wonderful religious genius, fertilized and developed by the spirit of his age, fanned the wish into a prayer, and the prayer into a conviction, and the conviction into an enthusiasm, and the enthusiasm into a calm and omnipotent faith, that he was indeed the Messiah,—singled out from all eternity by the will of God, foretold by prophets and kings, and awaited for weary centuries by humanity in tears. Impossible as it is for the cool intellect of the West to comprehend the mystic fervor, the religious intensity of the Semitic race, it is yet evident that Jesus acquired faith in his Messianic destiny by an inward experience analogous to that which convinced the prophets of their divine missions. Fathom it or analyze it we cannot; but we can yet perceive that the phenomenon of Hebrew prophetism, with its sublime identification of impassioned thought with the direct mandate of God, repeats itself in the history of the young Galilean carpenter. It is a fact to be studied,—not to be denied.

Let no one meet me here with the bigot's worn-out dilemma, "If Jesus was not in reality the Messiah he claimed to be, he was either a madman or an impostor!" Was John Brown a madman or an impostor, when he aspired to be the redeemer of an enslaved race? The moral sublimity of such an aim is not to be measured by the six-inch rule of vulgar souls, but by the astronomic spaces of the heavens above. There is a madness that is more than sanity,—a veritable inspiration to dare the impossible, and by bloody failure to achieve a somewhat greater than "success." The hero is always a fool in the eyes of him who counts the cost. If it be madness to obey the enthusiasm of ideas without stopping to count the cost, God grant us all the wisdom to go mad! Such madness is the glory of humanity. The insane man is he whose thought fatally contradicts his surroundings; but he who comprehends the profoundest, though it may be the unconscious, movement of his age, and carries its underlying ideas into fuller and higher development,—this man, I say, is the sanest of the sane. To his contemporaries, the idealist is always crazy; to posterity, he appears as the only practical man of his times,—the guide of his generation in the pathway of progress. In the soul of Jesus, the great aspiration of the Hebrew race became purified from its alloys, and stamped forever with the impress of his superior spirit. But, being essentially Hebrew still, it is incapable of expansion into the aspiration of universal humanity; and Jesus, though endowed with that sanity of genius which is madness in the eyes of mediocrity, is no longer in the van.

To him, however, who in the face of sincerity like that of Jesus, ventures to whisper the word *imposture*, I will not do insult to my own reverence for human greatness by addressing any defence of Jesus from such a charge. It should blister the mouth that makes it. Enough for me that in the privacy of his own self-communings Jesus believed he heard the summons to a work of unparalleled sublimity,—that he valued not his blood in comparison with obedience,—that he claimed the Messianic diadem with death for its Koh-i-noor. Surely, the suspicion of duplicity as the root of such vast historic influence, betrays in the suspecter a disgraceful faith in the power of knavery.

The transcendent greatness of Jesus appeared in this, that the popular hope of a Priest-King ruling by the sword transformed itself in his musing soul into the sublime idea of a spiritual Christ ruling by love,—that he sought to establish the "kingdom of heaven," not over the bodies, but deep in the hearts, of men. So pure and piercing was his spiritual insight, that, once possessed with the Messianic idea, he entered into the best that was in it, and forgot the rest; seized on the elder and diviner meaning of the prophets, and cast away as rubbish the popular self-

ishness with which this was overlaid. Believing himself to be the Anointed of God, he aspired to become, not merely king of the Jewish theocracy after its miraculous restoration by God at the great "day of judgment," but also king of the very heart of regenerated humanity. I would fain put upon this ambition the noblest possible construction; for, so far from wishing to make out a case against him, I am only anxious to do him exact justice, and penetrate the spirit of the faith which he bequeathed to mankind. To become the object of human imitation and the quickening ideal of human aspiration,—to be the One Way to purity and love and peace,—to reign in men's souls, as the sun reigns in the solar system, by developing the seeds of all goodness and beauty;—this, and no selfish empire, was the ambition of Jesus. He aimed to be Lord and King by drawing all men to God, and thus to make himself the great centre of the world's divinely life. To reconcile his supreme self-emphasis with his supreme self-sacrifice, is the great perplexing problem of the gospels. The doctrine of his Deity, which is the Orthodox solution, is not a possible one to humanitarian thinkers. Where shall we find another?

The Originality of Jesus.

On the one hand, the claim of Jesus to the Messianic crown did not grow out of a vulgar lust of power, but out of a profound faith that it was God's will that he should wear it. Belief in the "divine right of kings" was universal in the Jewish world, and Jesus fully shared it. How it happened that he first became convinced of his own divine election to the throne of the "kingdom of heaven," will never, I think, be explained: that is a secret, buried with him. But that he did become convinced of it, and that this profound conviction, rather than any desire of personal aggrandizement, was the root of his Messianic claim, seems to me the simple verdict of justice. His self-emphasis, therefore, was the necessary product of his education, his spiritual experience, and his faith in God; and in the necessity of this connection between cause and effect, lies his defence against the charge of overweening and selfish egotism. But there was nothing original in this conviction of a special Divine mission; every founder of a religion shares it. The true originality of Jesus lies, I conceive, in the means he adopted to accomplish his end and realize his ambition. Here he stands alone. Strange as it may seem, he aimed to win absolute power by absolutely renouncing it. This is the identification of contradictories,—the very Hegelianism of conscience. With a new conception of what constitutes true royalty of soul, he sought to earn his kingship by the more than regal majesty of his service. The "great Masters" have been rare indeed; yet how much rarer have been the great Servants! It is the grandest and most original trait in Jesus' character, that he sought to realize his supreme Mastership through a supreme Servantship. Here lies the reconciliation of his self-emphasis and self-renunciation. Here, also, I find the secret of his wonderful success in subduing souls to his sway. He would govern, yet through love; he would secure absolute allegiance, yet bind men to it by the spontaneous outgush of their own gratitude; he would wear a crown, yet bow his head to receive it from the hands of subjects burning with eagerness to place it there. Thus, and thus alone, he aspired to reign, the welcome Sovereign of every human soul.

What astounding, yet sublime, audacity! How mean, compared with this, the ambitions of Alexanders and Cæsars and Napoleons! How brutal is the ambition that relies on force, compared with the ambition that relies on love! Yet, because it involved his own elevation to a throne, albeit a spiritual throne, his ambition was ambition still, the "last infirmity" of a most noble mind. It precluded the possibility of self-forgetfulness in service,—of that supreme modesty which teaches that the value of the grandest soul is not personal, but inheres in the universal humanity it contains, and the universal ideas it represents. There is but one ambition sublimer than to REIGN BY SERVING,—and that is, to SERVE WITHOUT REIGNING. I cannot shut my eyes to the nobler purpose; I cannot forget that Socrates both lived and died to make it real.

The Radical Defect of Christianity.

In vain is all the modern noise and bustle about a "Liberal" Christianity. Christianity is based on forgetfulness of liberty; the love of perfect freedom is not in it. Spiritual servitude is its corner stone,—none the less harmful, if voluntary. Many a slave has loved his chains. Interpret as loosely as you may the Lordship which Jesus claimed,—it is no Lordship at all, if it leaves the soul supreme Lord over itself. Run down the scale from slavish imitation to simple deference,—it avails nought; there is no spiritual freedom but in reverence for the still, small voice within the soul, as supreme above all other voices. This made the greatness of Jesus himself; would that he had fostered it in his disciples! Yet no! Even the mistakes of lofty spirits help on the great cause of human development; and, mistaken as was the Messianic ambition of Jesus, the world's debt is immense to this magnificent mistake. Mankind were not yet ripe for self-government in spiritual freedom,—are not wholly ripe for it to-day,—will not be wholly ripe for it this many a long year. The overpowering influence of a spiritual King whose law was love met the world's wants as the freedom of self-government could not then have done; and thus the gospel of authority accomplished a work not yet possible to the modern gospel of spiritual liberty. The grave responsibilities of independence befit only the ripe maturity of the soul.

Whether we consider Christianity with regard to its essence, its origin, or its history, we are thus led to one and the same conclusion,—that its fundamental characteristic as a distinct religion is its faith in Jesus

as the Christ. Faith in a Christ or Messiah as "the coming man" had become, long prior to the birth of Jesus, an integral part of Hebrew monotheism; and Christianity, historically considered, is only the complete development of Judaism into its highest possibilities. "In its earliest aspect," says Martineau, "Christianity was no new or universal religion; Judaism had found the person of its Messiah, but else remained the same." All of high truth and spiritual power that are compatible with the Messianic idea, Jesus, I believe, put into it, when he made it the corner-stone of his religion. The Christian Church has expressed outwardly the genuine character of Messianism, and realized, both in their best and in their worst directions, its necessary historical tendencies. Gradually developing until the Papacy reached the zenith of its prosperity, and gradually decaying from that day to this, Christianity becomes daily more and more discordant with modern civilization and modern religion; and those sects that dream of adapting it to modern life are unconsciously officiating at its funeral. Construe it as largely or as loosely as you please, Christianity, as a great historical and spiritual power, will nevertheless remain religion within the limits of the Messianic idea. Idealize or transcendentalize the Christ as highly as you may, his practical power is gone the moment you make him aught less than a person. It is the vitality of Jesus that has made, and still makes, the vitality of his religion. Pass beyond the circle of its supreme influence, and, whether you know it or not, you have passed outside of Christianity. Detach Christianity wholly from the person of Jesus, and you destroy all meaning in the Christian name by destroying the historic root from which it sprang. The Christian Confession remains the boundary line which no Christian can overstep.

However some may yearn, having lost all faith in the Messianic idea, to retain nevertheless the Christian name, whether from love for its venerable associations or from reluctance to bear the odium of its distinct rejection, I believe that the proprieties of language and increasing perception of what consistency requires will slowly wean them from this desire. The world at large can never be made to understand what is meant by a Christian who in no sense has faith in the Christ. If Jesus really claimed to be the Christ,—if he made this claim the basis of the Christian religion,—and if through this claim he still infuses into his Church all its Christian life,—then the world is right, and may well marvel at a Christianity that denies the Lord, yet wears his livery. For myself, I cannot evade the practical consequences of my thought. The central doctrine of Christianity is for me no longer true; its essential spirit and faith are no longer the highest or the best; and with the reality, I resign the name. Far be it from me to do this in levity or mockery or defiance! Far be it from me to turn my back in scorn on my own most hallowed experiences in the past! Once I felt the full power of the Christian faith; now I cleave to a faith diviner still. If I am in fatal error, and rush madly into the woes denounced against the Anti-Christ, even so must it be; but come what may, let me never plunge into the deeper damnation of moral faithlessness, or make my heart the coffin of a murdered truth!

The Higher Faith.

If, then, there is a higher faith than Christianity, he who shall cherish it is bound to make known what it is, and how it is higher than Christianity. Bear with me while I endeavor to discharge this duty. It is no easy thing to do. Free Religion, the higher faith I hold, has no history, save the history of the human spirit, striving to work out its destiny in freedom. It is spiritual, not historical,—universal, not special,—inward, not outward. It has no list of doctrines to teach, no Church to extend, no rites to perform, no Bible to expound, no Christ to obey. With none of these things, it is the soul's deep resolve to love the truth, to learn the truth, and to live the truth, uncoerced and free. It is Intellect daring to think, unawed by public opinion. It is Conscience daring to assert a higher law, in face of a corrupted society and a conforming church. It is Will setting at naught the world's tyrannies, and putting into action the private whispers of the still, small voice. It is Heart resting in the universal and changeless Law as eternal and transcendent Love. It is the soul of man asserting its own superiority to all its own creations, burning with deep devotion to the true and just and pure, and identifying its every wish with the perfect order of the universe. It is neither affirmation nor negation of the established, but rather a deep consciousness that all the established is inferior to that which has established it. It is the spirit of self-conscious freedom, aiming evermore at the best, and trusting itself as the architect of character. In fine, it is that sense of spiritual unity with boundless Being which fills the soul with reverence for human nature, and disables it from worshipping aught but the formless, indwelling, and omnipresent One.

But the difference between Christianity and Free Religion will best be made evident by a direct comparison between the two, with respect to their leading characteristics. This will show that by the intrinsic truth or falsity of the Christian Confession, that "Jesus of Nazareth is the Christ of God," Christianity must stand or fall. Let the issue be met fairly and squarely. The heart of the great controversy which is now shaking the world to its profoundest depths can be found nowhere, in the last analysis, but in this question of the truth or falsity of the Christian Confession. Here lies the battle-ground between freedom and authority, the vast Christian Church and the spirit of the nineteenth century, the great historical faith of the Old World and the genius of American liberty,—in one word, between Christianity and Free Religion. The time has come to see and to

say that the Christian Confession is not a truth. *Jesus was not the "Christ of God."* The "Christ" prophesied and longed for has never come, and will never come. The office and function is a mythical, an impossible one. No individual man has ever stood, or can ever stand, in the relation of Lord, King, and Savior to the whole world. It would be an infinite usurpation for any man to occupy that office, either in a temporal or spiritual sense. A comparison between the Christian idea as it has always been and must ever remain, on the one hand, and the ideas which are now asserting eminent domain over the development of humanity on the other hand, will show that this issue between Christianity and Free Religion is an absolute and irreconcilable one, and that the former is doomed by the very nature of things to fade away and make room for the latter.

The Two Corner-Stones.

The corner-stone of Christianity is the Christ himself, believed to have actually come in the flesh as the Divinely appointed Savior of the world, the one "Life, Truth, and Way." His mission is unique, not to be accounted for by historical causes, but only by a special miraculous influx of Divine Power into the course of history. However this conception is refined and subtilized by the more thoughtful minds in the Christian Church, Jesus remains still, in the religion it teaches, the one Vine of which all his followers are merely branches.

But the corner-stone of Free Religion is the universal soul of man, the common nature of humanity, as the source and origin of the world's religious life. Out of this have sprung, in accordance with unchanging spiritual laws, all churches, faiths, and religions. Nothing less than the entire history of humanity can reveal all its possibilities; and through its own inherent possibilities alone can the world ever be "saved" from its own miseries and imperfections. The spontaneous energies of human nature, which is the great fountain-head of all history, all civilization, all religion, are the power of God gushing up and revealing in each soul afresh the Infinite Life that fills all space and time. It is faith in these human yet divine spontaneities, wherever and whenever and however manifested, that inspires the free soul to its highest life, and bids it realize its own inborn ideal as the consummation of its noblest possibilities. Faith in the individual Jesus; faith in universal human nature: these are the two corner-stones.

The Two Fellowships.

As is the basis of faith, so is the fellowship built upon it. The Christian fellowship is as wide as all Christians, but no wider. Those are Christian brethren who acknowledge the same common Lord, and thus drink at the same general fountain of Christian life. It was their love for each other that made the ancients marvel at the early Christians; and they who forget this limitation of their love fail to understand the spirit of the primitive Church as impressed on the New Testament. From that day to this, the same limitation of fellowship has existed; and so long as the Christian Church continues to survive, its organic bond of union must still be the original Christian Confession.

But the fellowship of Free Religion is as wide as humanity itself. All who are born of woman are brothers and peers in virtue of their common nature. There is no right of spiritual primogeniture, no monopoly of inspiration, no precedence of creed; all men are but seekers after truth, and despite all pretensions and delusions they reach it only by using the natural faculties of the mind. The impartial God sends his sunshine and his rain to all. There is no privileged or commissioned interpreter of Divine oracles.

"Now there bubbled beside them, where they stood,
A fountain of waters sweet and good;
The you h to the streamlet's brink drew near,
Saying, 'Ambrose, thou maker of creeds, look here!
Six vases of crystal then he took,
And set them along the edge of the brook.

"As into these vases the water I pour,
There shall one hold less, another more,
And the water unchanged in every case
Shall put on the figure of the vase:
O thou who wouldst unity make through strife,
Canst thou fit this sign to the Water of Life?"

These beautiful lines of our own American poet breathe the true spirit of Free Religion,—a deep humility in the presence of infinite truth which forbids any one to despise another's earnest faith. How all dogmatic arrogance fades away, when reverence for our own souls begets an equal reverence for the souls of others! It is out of this profound sentiment of human equality in respect to all spiritual privileges that a profound regard for all other human equalities is born, nor do I see how it can have any other origin. Yet in the conscious equality of all human rights, whether before God or man, must be found the seed of all universal brotherhood that deserves the name. These, then, are the two contrasted fellowships,—the brotherhood of the Christian Church limited by the Christian Confession, the great brotherhood of man without limit or bound.

The Two Social Ideals.

A similar contrast meets us in the social ideals held up as the great end of collective human activity. The supreme object of the Christian Church is to *Christianize the world*, and thus secure the salvation of all in the world to come. That is, its efforts are all directed to the one aim of bringing all men within its fold, of making its brotherhood universal on the basis of the Christian Confession, of absorbing the world into itself, and thus including all men under the sceptre of its Lord. In the prime of its glory the mediæval Papacy went far towards accomplishing this object; and, although now the Christian Church is shattered into fragments, each separate piece or

"sect" endeavors to accomplish it anew. "Church Extension" is the primary aim of all denominations as such, the evidence and measure of all denominational life. To evangelize or Christianize the world is the ideal end of all Christian activity of a social kind; and this means to make contemporaneous with the globe that "kingdom of heaven" in which the Christ is the Divinely appointed king.

But the supreme object of Free Religion is to *humanize the world*. That is, it aims to liberate, to educate, to spiritualize, in one word, to develop the race. To bring out of man the best that is in him,—the best in thought, in feeling and sentiment, in moral action, in social, political, and religious life,—this is the work it proposes. Whatever inward or outward conditions favor this asymmetrical development of human nature, it strives unceasingly to secure; and thus all high philanthropies and all generous reforms and all noble endeavors to ameliorate society grow out of the essential purpose and dominant idea of Free Religion. Man does not need to be Christianized: he does need to be humanized. While thus the social ideal of the Christian Church is that of a "kingdom of heaven" on earth with the Christ for its king, the social ideal of Free Religion is that of a Commonwealth of Man, in which there is neither king nor lord, but all are free and equal citizens.

The Two Spiritual Ideals.

A profounder contrast still exists between the two spiritual ideals held up to the private soul. The highest possible exhortation of Christianity is—"Be like Christ"; its highest eulogy is to say—"He is Christlike." By rigid self-examination and laborious imitation to model the character after the pattern set by the "Great Exemplar," is the crowning achievement of the Christian saint. The little work of Thomas à Kempis, called the *Imitation of Christ*, which is said to have passed through more editions than any other book except the Bible alone, is chiefly a devoutly passionate outpouring of the Christian aspiration to attain the character of Jesus. Suppression of the stubborn individuality and complete reproduction of the Master's likeness is the spiritual ideal of the Christian mystic; and the heroes of Christian history are precisely those who, like Fénelon or St. Francis of Assisi, are supposed to have most successfully imitated it.

But the highest exhortation of Free Religion is—"Be thyself"; its highest praise—"He was true to himself, and therefore true to humanity and to God." It recognizes no absolute ideal in Jesus; it perceives that, even were it possible (which it is not), the successful imitation of Jesus by all mankind would extinguish individuality, make original and independent character impossible, and destroy the very roots of all civilization. It proclaims the servility, nay, the utter irreligion, of spiritual imitation. The character of Jesus exhibits but one out of an infinite number of spiritual types, and could be an ideal to no one but himself, even supposing that he had made his own ideal identical with his own real. The law of endless variety in natural temperaments and organizations, and in the relative strength of elementary faculties, involves another law of endless variety in individual ideals. A single absolute ideal for all mankind would be an appalling curse, if it were possible to hold all to it. Each soul must have its own ideal according to the balance of its natural capacities and powers, the nature of its surroundings and conditions in the world, and the quantity and quality of its being; and as the soul grows in attainment, so must its ideal evermore enlarge. It is supremely mischievous to be a copyist in character. Fac-similes of Jesus are impossible; good imitations of him are excessively rare; caricatures of him are plentiful. The ideal of another, like a die stolen from the mint, can at the best make me only a counterfeit. Hence the highest maxim in this matter is simply this: "Be true to yourself." Thus, while the spiritual ideal of Christianity is to sacrifice all individuality in the reproduction of the character of Jesus, the spiritual ideal of Free Religion is to develop the individuality of each soul in the highest, fullest, and most independent manner possible.

The Two Essential Spirits.

But the profoundest contrast of all lies in the fundamental unlikeness of spirit and tone. The spirit of Christianity, as manifested in the chief saints of Christian history, has always been on the one hand that of self-abnegation, self-distrust, self-contempt, and on the other hand that of utter spiritual prostration before Jesus, and utter submission to his authoritative will. To be absolutely obedient to the Christ, and to find this obedience made easy by a divine passion of love for his person and his character, has always been, and must always be, the governing, secret aspiration of every Christian heart. Whether believed to be the incarnate God, or simply the one Divinely ordained Way to God, the supreme motive to holy living has always been, in the deeply devout Christian, absorbing love for his Savior; and this love always tends to produce the suppression of the free self, the paralysis and humiliation of the individual will, in order that the will of the Master may be accomplished in heart and life. Meekness, patience, submission, resignation, passivity, absence of self-will, complete surrender of the whole soul to a will outside of itself,—these are the especial graces and virtues of the Christian character, and determine the type of the "Christian spirit."

But the spirit of free religion is fundamentally different. The same self-consecration to God, which in the Christian soul produces self-surrender and self-humiliation, produces in the free soul self-reliance and self-respect. God in Christ is God outside of self, and devotion to him must be self-suppression; but God in Humanity is God in every soul; and devotion to him becomes the putting forth of every energy to attain freely the individual ideal. The spirit of Free Religion,

as the name imports, is the spirit of freedom, of manly and womanly self respect, of deep religious trust in human nature; and because its faith in self is, at bottom, faith in the divineness of universal nature, it is the perfect blending of sturdy self-reliance with noble humanity, and devout repose in God.

The Summary.

Thus, from a thoughtful and independent comparison of the great faith of the past, and the greater faith of the present, it becomes clear, I think, that there is a deep spiritual antagonism between them. The one must wane as the other waxes. The one must die that the other may live. *God in Christ* is the spiritual centre of Christianity; hence in Christ himself must Christianity ever have its basis and corner-stone,—in the Christian Confession it must ever have its bond and limit of fellowship,—in the universal extension of the Christian Church it must ever have its social ideal,—in the imitation of Jesus it must ever have its spiritual ideal,—in the suppression of self, and utter submission to the will of Jesus, it must ever manifest its essential spirit. But *God in Humanity* is the spiritual and central faith of free religion; which has thus its corner stone in universal human nature, its fellowship in the great brotherhood of man, its social ideal in a free republican commonwealth, its spiritual ideal in the highest development of each individual soul, its essential spirit in a self-respect which is at once profound reverence for human nature, and profound repose in universal Nature.

Am I not right in calling this the higher and diviner faith,—the faith of manhood as contrasted with that of childhood? I recognize the great services rendered to man by the Christian Church; I appreciate the peculiar beauty of the Christian character; I know the mighty power of the Christian spirit. But I cannot conceal from myself that Christianity is not adapted to the present as it has been to the past, and that a deeper, broader, and higher faith is to-day silently entering the heart of humanity. If, out of all the sayings attributed to Jesus in the New Testament, I were asked to select that one which most profoundly utters the spirit of his religion, I should select these beautiful, gracious, and tender words:—

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

How many aching hearts and wounded spirits have taken upon them the easy yoke of Jesus, and found the promised rest! And how many more will find repose and peace in the same gentle bondage! If the free spirit could indeed wear a yoke,—if it could indeed purchase rest on such terms without abjuring that spiritual independence which is its very life and breath,—then might it wear the yoke of Jesus. Once I rejoiced to wear it; but I can wear it no longer. The rest I need comes no longer from spiritual servitude, but must be sought and found in the manly exercise of spiritual freedom. It is to those who feel this Anglo-Saxon instinct of liberty stirring in their hearts that my words are addressed,—not to those who feel no galling pressure from the easy yoke. My duty is discharged; my task is done; and, as I have freely spoken, so do you freely judge my words.

FOREIGN.

LOUIS LUSIGNAN, a captain in the Russian service, claims the sovereignty of Cyprus, and vast estates in that island, and has begged the Russian government to intercede for him.

ST. PETERSBURG.—An imperial *ukase* has been issued, forbidding males to marry under the age of twenty, and females under fifteen. It is notorious that Jewish parents in Russia allow their children to marry at such an early age that it is not uncommon to meet a Jewish wife of twelve, or a father only fifteen years old.

THE OLD CHURCH of San Salvatore, in Venice, has been reopened, after ten years and eight months spent in restoring it. This church contains two works by Titian,—the great altar-piece of the transfiguration, and an annunciation, both works of his later years,—as well as several other noteworthy pictures of the Venetian school.

ACCORDING to the *Paris Figaro*, the Jesuits intend, should the seventh article of the Ferry bill be voted by the Senate, to establish an immense college in Jersey. It would be constructed to contain as many as three thousand pupils, and could therefore hold nearly all those who are at present studying in the society's schools throughout France.

THE SULTAN of ZANZIBAR is getting very civilized. He has practically suppressed the slave-trade, and with a determined hand. He gives dinner parties in a European fashion, with music from an excellent band, decorated menus, and all sorts of luxuries. His highness drives out in a carriage and four, with six outriders in scarlet and gold.

A LONDON journal congratulates the country that, for the first time in the history of the nation, a time of general business distress is not made worse by high-priced bread. It says: "The loaf which, thanks to American corn, the people can put on their tables to-day, is a bigger and better loaf than they have ever been able to put on their tables under similar circumstances before."

APPALLING DISTRESS is prevalent in Upper Hungary, where upward of thirty communes are without bread. The inhabitants would gladly emigrate en masse to America, had they means of undertaking a journey which would, as they think, lead them to a land of promise, as compared with the arid soil of their own country. The government is taking active measures to provide for their actual wants.

IN ST. PETERSBURG there has long existed a Do-

minican convent, to which was attached the care of a congregation of over twenty-five thousand persons, chiefly Germans, Frenchmen, and Italians. But, during the last fifty years, the Dominican order has suffered immense losses in Russia, so that this convent, once well endowed and established, now has only twelve aged Dominicans, and they are quite unable to discharge the duties of the parish. Recently, a Benedictine father, while in St. Petersburg, begged the Russian authorities, with whom he was on good terms, to permit the recruiting of the numbers of the Dominicans from other countries than Russia, which was granted, on condition that the new priests were not Poles. Since then, the government has undertaken to pay the expenses of the immigrants; and it is believed that the old convent will soon be able to carry on its work with due care and thoroughness.

COUNT TELFENER is reputed to be the richest man in Italy. He purchased one of King Victor Emmanuel's estates in the country, and he also bought the late king's palace at Maccao, and the royal villa outside Porta Salara. The purchase of the Maccao palace was effected before, and that of the royal villa on the Via Salara after, the death of Victor Emmanuel. On occasion of the purchase of the Maccao palace, Signor Telfener was created a count. Last year Count Telfener married, for his second wife, Ada, the sister-in-law of Mr. Mackey, the millionaire, who now resides in Paris. Part of the wedding festivities consisted in the exhibition of races between Count Telfener's horses on a course laid out in the Royal Villa, which was thrown open for the day to the public, and was honored by visits from King Humbert and the notables of Rome. The title of the Royal Villa was changed, in compliment to the bride, to Villa Ada. Honors and riches seemed to pour in upon Count Telfener, and he was elected to represent Foligno in the Chamber of Deputies; but he never took his seat, as technical objections to his return were raised on the ground that, as an Austrian subject by birth, he was ineligible to represent an Italian constituency. These objections might, of course, have been overcome by letters of naturalization. The newspapers, however, announce that Count Telfener has resigned his seat for Foligno, and intends to fix his residence in Paris, where he will open a bank. By this transfer of domicile, Rome loses a millionaire, and it may be expected that the estates and palaces purchased from the royal family will be offered for sale. The Telfener palace at Maccao is furnished with regal sumptuousity. The Villa Ada possesses very extensive grounds, commanding most magnificent views. The palace, erected by Victor Emmanuel, is not finished in the interior, but requires some thousands to render it habitable. Rumor said that these properties, on which the late king expended millions, were sold to Telfener for a comparatively trifling sum.—*Paris Globe*.

Poetry.

A BIRTHDAY PRAYER.

Art Thou the Life?
To Thee, then, do I owe each beat and breath,
And wait Thy ordering of the hour of death,
In peace or strife.

Art Thou the Light?
To Thee, then, in the sunshine or the cloud,
Or in my chamber lone or in the crowd,
I lift my sight.

Art Thou the Truth?
To Thee, then, loved and craved and sought of yore,
I consecrate my manhood o'er and o'er,
As once my youth.

Art Thou the Strong?
To Thee, then, though the air is thick with night,
I trust the seeming unprotected Right,
And leave the Wrong.

Art Thou the Wise?
To Thee, then, do I fetch each useless care,
And bid my soul unsay her idle prayer,
And hush her cries.

Art Thou the Good?
To Thee, then, with a thirsting heart, I turn
And stand, and at Thy fountain hold my urn,
As aye I stood.

Forgive the call!
I cannot shut Thee from my sense or soul;
I cannot lose me in the boundless whole,
For Thou art All!

1869.

ASTERISK.

—THE INDEX, Jan. 1, 1870.

CASH RECEIPTS.

FOR THE WEEK ENDING DEC. 27.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

H. D. Bennett, \$5; A. J. Shearer, \$3.20; J. M. McDonald, \$3.20; Noyes, Snow & Co., \$5.50; Mrs. M. A. Stewart, \$3; R. C. McLaugh, \$6.75; Richard Foster, 55 cents; Emma Burton, \$1.70; J. L. Whiting, \$1.50; C. W. Story, \$3.20; Cash, \$20; F. F. Dawley, \$4; H. M. Geo. W. Julian, \$3; E. Bisell, \$3.20; J. Seidenberg, \$3.20; Raynal Doice, \$1; J. L. Cutler, \$1; J. E. Ruggie, \$2; L. Ma-kham, \$1.05; Dr. Geo. F. Howe, \$2.50; Dr. G. W. Topping, \$4; Seth Hunt, \$3.20; Thomas Marshall, \$3.20; Mrs. M. H. Eble, \$3.20; Ferdinand S. Hmitz, \$3.20; Clayton F. Woods, \$3.90; R. Peterson, \$4.00; Rev. M. J. Savage, \$3.20; Alex. R. K., \$3.20; Theo. W. L. 75 cents; K. H. War en, \$3.20; Thomas Ranney, \$1.60; F. S. Cabot, \$4.20; Bertha Kos omia sky, \$1.50; Wm. Green, \$3.20; Dr. J. F. Noyes, \$3.20; H. B. Howe, \$3.20; M. O. Gues, \$2.00; Jon. F. Barrett, \$6.40; C. M. Cuyler, \$2.50; Louis Shiveley, \$8.00; A. P. Hulse, \$4.20; R. F. Thomson, \$3.20.

The Index.

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SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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A WORD FOR THE NEW DECADE.

To-day the civilized world, passing out of one period of ten years in its conventional mode of reckoning time, enters upon a new period of equal length; to-day the "seventies" of the nineteenth century have closed forever, and the "eighties" begin. The "Happy New Year!" with which everybody cordially salutes his neighbor may well be enlarged to suit the occasion, and THE INDEX accordingly wishes its readers a "Happy New Decade!"

But the conditions of "happiness" are fixed and permanent. Human nature has its constant laws, to know and obey which is the only way to be happy. It is true that the circumstances of human lives vary exceedingly, and that no life, however wisely and faithfully ordered according to these laws of human nature, can escape its less or greater share of unhappiness; it is true that even the highest wisdom and the most heroic fidelity combined hold no impenetrable shield before the sensitive heart. Nevertheless, it is also true that ignorance or unfaithfulness to these laws is certain in the long run to diminish the joy and increase the pain, not only for each individual life, but just as truly for every other life that is linked to it. A large proportion of human misery is caused by the unwisdom or selfishness of others than those who chiefly suffer. The "solidarity of man" is one of those very laws of human nature on which happiness depends; whoever despises it involves many besides himself in the inevitable sorrow that follows, while he who understands and obeys it radiates happiness far beyond the narrow scope of his own vision.

The aim of THE INDEX has been and is to call attention to those great conditions of happiness which, though permanent and universal, are too often neglected by individuals and scarcely recognized at all by society. Christianity has always underrated human nature, with most disastrous consequences to human happiness; it has always decried human nature as depraved and lost, and promised happiness chiefly in another world, as the undeserved gift of the "Savior." Free Religion, on the other hand, finds human nature essentially sound, and seeks to create happiness in this world by teaching men to understand and obey natural laws. The difference is immense; and THE INDEX has striven for ten years to make it clear to all eyes. In a not unkindly notice of its first number, Rev. Henry W. Bellows, D.D., then editor of the New York *Liberal Christian* (since discontinued), said:—

"Before THE INDEX concludes its first decade, it will probably discover either that it is working in a vacuum, or threading the interstices of real Christian life, and so find little to run against, and little that runs against it. It will probably have its field all to itself, and freeze up with its disciples in the sunless, Christless region of that pole towards which THE INDEX points."

Well—THE INDEX has just concluded its "first decade" without making either of the discoveries here prophesied. It has certainly not been "working in a vacuum," and it has certainly not been merely "threading the interstices of Christian life." On the contrary, it has been working, not without visible effect, in the real world of human life; and it has come into such close contact with Christianity as to have exerted an influence, difficult to measure but not difficult to discover, on the course of at least one Christian sect. It has lived long enough to see the SCIENTIFIC METHOD, the supreme law of all its own thinking and the comprehensive object of all its exertions to improve the world's thinking, not only practically adopted by the Divinity School of Harvard University and by the Ministers' Institute of the Unitarian denomination, but also spreading and triumphing in all directions. And THE INDEX has not yet "frozen up," or reached the North Pole of Dr. Bellows' half-humorous prophecy!

No—THE INDEX has occupied itself with no vis-

ionary or impracticable projects, but labored to secure better observance of the great and indispensable conditions of human happiness. These conditions are what they have ever been and will ever be—the *universal diffusion of Truth, Righteousness, and Love*. But THE INDEX has had a real work to do, bearing vitally on the substantial happiness of the human race, in attempting to make the *fundamental laws of Truth, Righteousness, and Love*, which have always been misunderstood and mistaught by the Christian Church, understood correctly and obeyed faithfully by mankind. What are these fundamental laws?

1. TRUTH CAN ONLY BE FOUND BY THE HUMAN INTELLECT, EXERCISED IN PERFECT FREEDOM, AND TRAINED TO SUBMIT ITSELF TO THE FACTS OF NATURE.

This is the essence of the Scientific Method, which is the exact opposite of the Theological Method. Science teaches men to think with absolute independence of all arbitrary authority, but to submit all their thoughts to the test of actual experience of Nature. Christianity teaches them to think only according to its own foregone dogmatic conclusions, and to stick to these dogmatic conclusions in defiance of all possible experience. The issue is clear enough to everybody who is not interested in one way or another to evade it. Knowledge of the truth as it is in Nature,—knowledge of the "truth as it is in Jesus": Science aims at the one, and Christianity at the other. Because knowledge of the truth as it is in Nature is the supreme condition of human happiness, THE INDEX has labored unremittingly to persuade men of the supreme and sole validity of the Scientific Method, as the way to Truth.

2. RIGHTEOUSNESS CAN ONLY BE ATTAINED BY THE HUMAN WILL, EXERCISED IN PERFECT SUBMISSION TO THE GUIDANCE OF THE HUMAN INTELLECT, AS THE DISCOVERER AND ENUNCIATOR OF THE MORAL LAW OF NATURE.

This is the essence of the Scientific Method as applied to Ethics. Science teaches men to obey the laws of "natural morality," as discovered by intellect in its free investigation of Nature. Christianity teaches them to obey the laws of "Christian morality," as taught by the authoritative standards of Christian belief—Pope, Church, Bible, or Christ. Morality, as science teaches it, rests on no arbitrary will, but on the necessary facts of Nature, the necessary relations of individuals to each other and to all. Until these facts and relations have been clearly understood as they are, and until the conduct of individuals and the regulations of society have been conformed to them, the maximum of human happiness cannot possibly be attained. That is why THE INDEX has had so much at heart the cause of "natural morality," and emphasized so much the necessity of recognizing Intellect as the rightful guide of Conscience.

3. LOVE CAN BE UNIVERSALLY DIFFUSED ONLY BY EXERCISING THE HUMAN AFFECTIONS IN PERFECT SUBMISSION TO THE MORAL LAW OF NATURE, AS DISCOVERED AND ENUNCIATED BY THE HUMAN INTELLECT.

This is the essence of the Scientific Method as applied to the inner world of human emotion. Science teaches that love is as much under natural law as any other manifestation of human nature, and that this natural law, as declared by intellect, becomes rightfully the law of human society. Christianity has always given an unnatural supremacy to love over intellect, and the modern "free-lovers" fall into precisely the same error, by failing to recognize the fact that love is under natural moral law, of which intellect is the rightful interpreter, and to disregard which leads at last to hate and wide-spread misery. Love is no more "free" than thought; both must conform to the facts and laws of Nature, or they will equally cause disaster to human happiness. For this reason THE INDEX has always aimed to emancipate the human soul from all arbitrary human authority, but only in order to secure more profound and reverential obedience to the authority of Natural Law, as ascertained by human Intellect in conformity with the Scientific Method.

These fundamental laws of Truth, Righteousness, and Love, although prime and irrevocable conditions of human happiness on any large scale, have been fatally neglected by the Christian Church. In wishing a "Happy New Decade!" to its readers, THE INDEX may point to its own unwearied efforts in the past decade to establish these conditions of happiness, as proof that its wish, however ineffective it may be, is at least sincere.

TO THE FRIENDS OF FREEDOM.

We ask your aid in our enterprise. THE INDEX will be published at least for one year; but probably at a loss. Two thousand subscribers will make the paper self-supporting. If you who are in earnest will subscribe for as many copies as you can afford, distributing them widely, and interest yourself in obtaining other subscribers, there will be no failure. The numerous letters we are receiving from all parts of the country convince us that the times are ripe for our experiment. The land swarms with men and women who are sick of the popular religion, and wait for a faith that shall not belittle them. The mildest form of Christianity preached in the churches fails to meet their just demand. They want ideas, not dogmas,—principles, not persons,—truths, not fictions. It is to such as these that we speak our word. Give them a chance to hear it, if you think it worth hearing.

But we ask no aid from any one who is not convinced that we are on the right track. If what we have to say is not strong, timely, and true,—if it is not the word which the world waits to hear,—we hope to fail. THE INDEX would have no excuse for being, if it were a private speculation. It exists for a purpose. If the purpose is a mistaken one, let it and THE INDEX die together. But if otherwise, friends of freedom, we count upon your aid.—THE INDEX, Jan. 1, 1870.

THE McFARLAND-RICHARDSON CASE.

We intend to pronounce no judgment on the parties implicated in this wretched affair. No grounds for any such judgment have been certified to the public. Contradictory *ex parte* statements have been made, but no one can decide between them. Let the courts ferret out the truth, and let the public, in simple justice, suspend all judgment as to the guilt or innocence of persons whose misfortunes need no court to point them out. It is ungenerous and cruel to prejudge a case in which facts, as yet unknown, should determine the apportionment of blame. The press and the public have been too rash.

But the case raises general questions of grave importance. One of these we would point out, because it is little likely to receive due attention elsewhere; the others we leave, for the present, to the discussion of other journals. Does modern society obey the Christian law of divorce?

What is this law? It is found in the Sermon on the Mount, Matt. v., 32: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." The same explicit declaration is repeated in Matt. xix., 3-9. If the words of Jesus are the authoritative law of Christianity, then it is perfectly plain that the Christian law unqualifiedly forbids a husband to put away his wife except for adultery on her part,—that it recognizes no right in the wife to put away her husband for any cause; that the husband who puts away his wife except for adultery, and then marries again, commits adultery; and that whoever marries a woman divorced for any reason but adultery on her part commits adultery. Jesus taught unequivocally the indissoluble nature of marriage with only one specified exception; and this specified exception is adultery on the part of the wife. In all other cases, divorce is expressly prohibited by him. This, the Christian law of divorce, was restated by Augustine in the words, "*Dominus praecepit ne quisquam dimittat uxorem, excepta causa fornicationis*"; and the Catholic Church insists uncompromisingly on obedience to the law. It was the refusal of Pope Clement VII. to sanction the divorce of Henry VIII. from Queen Catharine that precipitated the English Reformation. In this, as in other respects, Romanism is the true Christianity; while Protestantism departs from it.

Now the increasing enlightenment of civilized countries has led to a practical abolition of the Christian law of divorce, although without public consciousness of the fact. Other causes than adultery are deemed sufficient to dissolve the marriage tie in many, if not most of the States of the Union; and not only is this practical violation of the Christian law acquiesced in by the public, but it is not even protested against by the Christian clergy. Gradually the moral sense of the community outgrows the narrow restrictions of the past, and learns to perceive the injustice of laws based on theology. What right has society to legalize prostitution by compelling a man and a woman to live together, when that mutual respect and love which alone justify marriage have died out of their hearts? None whatever.

Hence maltreatment, incompatibility of temper, and other causes, are silently admitted among the reasons which justify divorce; and the change, however irreconcilable with the Christian law, tends to the honor of the marriage state and the elevation of its ideal. The expediency of divorce for other reasons than adultery has been proved by experience and acknowledged by law; and the vast majority of the Protestant clergy tacitly sanction the fact, though it is a flagrant violation of the gospel they preach.

It is time that the authority of natural morality, by which society thus practically repudiates the obligations of what is called distinctively "Christian" morality, should be publicly recognized. Even in professedly Christian countries, the authority of the Christ is practically disowned, not only in regard to divorce, but also in regard to other important matters that might be specified. Considered from a legal point of view, the sacramental, mystical, or Christian conception of marriage is giving place to the conception of it as a civil contract; and it is this secularization of marriage which has caused the change in our laws of divorce. But how can this change be defended on Christian grounds? It cannot be thus defended. It can only be defended on the ground of natural reason, conscience, and experience. In other words, society begins to exercise the right of self-government, and to resist the attempt of theology to govern it. Let the truth be honestly confessed. In allowing divorce for other reasons than adultery, the American people are violating the law of Christ in obedience to the law of humanity.

From this point of view, the position of the New York *Independent* concerning the divorce question is passing strange. We quote from a recent editorial on "The Richardson Assassination":—

"The horrible case is a new illustration of the folly and wickedness of that semi-superstitious sentiment which, in the name of maintaining the sanctity of marriage, outrageously perverts the very idea of marriage, by compelling the life-long union of two persons, either of whom finds such a union to be loathsome, degrading, and unholy. There is no divine, and there ought to be no human, law to compel the continuance of any marriage which, so long as it continues, is nothing better than legalized prostitution. 'Whom God hath joined together'—that, and that only, is the divine idea of marriage. Anything short of that is abomination. To chain two human beings fast to each other's side, against the perpetual protest of galled and wounded human nature, is an offence at which the angels weep. The great indifferent public have no right to say, either on the basis of any statute law, or on the deeper basis of any popular sentiment, or on the still deeper basis of any supposed religious tenet, that any two individuals, man and woman, shall live together as husband and wife, against the inward protest of their own individual souls. Derived from whatever sources, based on whatever foundation, sanctioned by whatever tradition, such a legalized tyranny is unworthy of a Christian civilization, shamefully perverts the fundamental teachings of Christianity, and destroys the sacred claim of religion to the reverence of mankind."

Down to the closing sentence of this extract, we cordially echo every word (excepting only the allusion to the angels, of whom we know less than Mr. Tilton knows). The passage is admirable as an utterance of free religion. But the "legalized tyranny," against which Mr. Tilton so justly and so eloquently inveighs, is nothing but the *practical application of the words of Jesus, forbidding all divorce except for adultery*. Do the words of Jesus "shamefully pervert the fundamental teachings of Christianity"? We ask an explanation of this statement. If Mr. Tilton's protest against the "legalized tyranny" which forbids all divorce except for adultery extends to the precept on which it rests, well and good,—we join him in it. That protest is free religion. But, in the name of sincere and manly dealing, we ask him to explain what are those "fundamental teachings of Christianity" which thus abrogate the teachings of Christianity's Lord and Master? Is the disciple above his Lord? To make good his assertion, Mr. Tilton must prove one of two things,—either that his position is not a flat contradiction of the teachings of Jesus, or else that the teachings of Jesus are not the "fundamental teachings of Christianity."

If neither of these things can be proved,—and we believe they cannot be proved,—then why not frankly confess the truth, that the world needs to-day a morality higher in respect to divorce than the morality of the gospel? The age is sick of this conjuring with sacred names. It longs to hear Truth speaking in her own right, not stammering out the shibboleth of a "creed outworn." Let us dare to advocate a just reform in the name of justice, trusting that every "legalized tyranny," once unmasked, will be condemned by the universal conscience of mankind.

This is the only court from which there is no appeal. To accept the Christian law of divorce as final would be not only to legalize, but to eternize, tyranny.—THE INDEX, Jan. 1, 1870.

PERSONAL ITEMS.

SENATOR DON CAMERON, it is reported, prefers General Grant.

PARNELL and DILLON, the Irish agitators, have sailed for this country.

BISMARCK is said to have suddenly closed all negotiations with the Vatican, and the old struggle is likely to begin again.

LUCRETIA MOTT, though approaching nearly ninety years of age, recently travelled quite a distance to attend the wedding of her grandson.

IVAN PANIN, a student of Harvard, and a native of Russia, has two lectures on that country, one of which he gave at Cosmian Hall, Florence, Mass., last Sunday.

THE SERMONS of Rev. M. J. Savage, of Boston, one of the most radical and popular Unitarian preachers, are now regularly printed weekly, and are much in demand.

MISS KATE FIELD has presented to the Central Park commissioners a slip of Shakspeare's mulberry-tree. It is to be kept in a greenhouse till April and then planted, probably on the poet's birthday.

MADAME LING-TANG PAO, the wife of the Chinese Minister to Germany, is now on her way to join her husband at Berlin. She will be the first Asiatic lady who has been presented at the German Court.

MR. SEAVER thinks the resolutions of the Liberal League at Cincinnati should relieve it of the odium under which it rests in the public mind. Unfortunately, this is one of those cases when actions speak louder than words.

CARDINAL McCLOSKEY celebrated high mass on Christmas day, in vestments which cost \$10,000, in the New York Cathedral. Meanwhile, benevolent people were providing dinners for many whose pennies paid for the show.

MRS. JANE GREY SWISSELM has ascertained from Buckle, a good authority, that for every twenty girls there are twenty-one boys born; and, consequently, she infers that every woman ought to have a husband, and every twenty families a good common-stock old bachelor uncle who will buy drums for the boys, dolls for the girls, and take the young ladies to the opera.

MRS. GLADSTONE, the ex-premier's wife, is one of the most charitable women in Europe, and is personally known to nearly all the poor in London. Her kind and serene countenance charms at once. She inspires respect in all, and more than once her well-directed charity after the war made Frenchmen forget that her husband's policy was not very favorable to them. She was, in consequence, very well received everywhere in Paris on her late visit.

REV. DR. TIFFANY is preaching on Sunday nights at his church, on Madison Avenue, a series of sermons for the special benefit of Jews, and in which he strives to convert Jews to Christianity. Those sermons are listened to by a large number of Christians, among whom are not a few sensible enough to perceive that their pastor is wasting time, talent, and eloquence in efforts sure to be entirely futile. Not even the publicity given them by the secular press can induce a dozen Israelites to listen to Dr. Tiffany's sermons.

CHARLES SUMNER was sitting at his desk in the senate, writing, as Preston Brooks came up behind him and beat him over the head with a gutta-percha cane. "The blood covered the head of the senator," says Doorkeeper Bassett, through the *Times*, of Chicago, "and he became senseless. I assisted him into the cloak-room. The cane was smashed to pieces, and I have a piece yet in my possession. I read some years ago an account of the presentation of this cane to an historical society in one of the Southern States. The pieces had grown together again, I suppose."

MR. JOHN FISKE, of Cambridge, has prepared a new course of three lectures on "American Political Ideas," as viewed from the standpoint of universal history, which he will deliver in London next spring. These lectures as a whole constitute an elaborate and entertaining sociological essay on the progress of society in government, as illustrating the law of evolution. Mr. Fiske will trace the growth of the federative idea, and show that it is the only idea that can work well in the government of a great country like the United States. Without being partisan,—on the contrary, purely philosophic and historical,—these lectures are likely to clear away a good deal of the "centralization" nonsense with which politicians have befogged the public mind.

PRESIDENT ELIOT of Harvard has issued a circular proposing a system of retiring annuities in the interest of all persons in the service of the University longer than one year. The corporation proposes annually to appropriate to the benefit of each a small per cent. (say 5 per cent.) of his salary, and to place it to his individual account. To this will also be added a small sum deducted from the person's annual salary, and the sum total of the credits upon the accounts will be separately invested under the name of the "annuity fund." The fund thus created will be increased by the addition of yearly interest; and, upon the death of any participant in the system, his administrator or executor will be paid the amount then standing to his credit; or, upon certain conditions, a participant may, if he prefer, take a retiring annuity during his lifetime.

Department

OF THE

FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

The Executive Committee of the Free Religious Association accept with cordial gratitude the offer, gratuitously made by the managers of THE INDEX, of a portion of the paper each week, to be devoted specifically to the organized interests of that Association. It has constantly happened since its organization that the Association has felt the need of some regular medium of communication with the public. There are interesting facts to report connected with the general movement which it represents, notices to be given, statements to be made concerning what has been done, or is proposed to be done, extracts from correspondence which might be printed for the benefit of the constituents of the Association, occasional misunderstandings and misrepresentations in the community of the character of the Association which need official correction, and, generally, the specific aims and work of the organization need to be kept before the public.

And it is to such matters as these that this space will be devoted. It will be a department for *information* rather than for *discussion*. As to general questions and principles involved in the free religious movement, these will be amply treated in other parts of THE INDEX; and what the officers of the Association may have to say upon these general issues they will prefer to say in the general columns of the paper, in their individual capacity, rather than here as officials. The President and Secretary, and probably other officers of the Association, will, by invitation of the editor, be regular contributors to the general departments of THE INDEX; but only for this portion of the paper will the Association have any official responsibility.

The Free Religious Association, however, though having no official connection with THE INDEX beyond the limits of this department, cannot but most cordially welcome it to the "battle of ideas" which is now being fought in the domain of religion. Fulfilling, as we believe it will, its promise of fearless inquiry, scholarly ability, and a reverent spirit, it must prove a strong champion for religious liberty and progress; and as such may it be generally sustained by the public to whom it makes its appeal.

Having made these preparatory remarks in reference to the connection of the Free Religious Association with THE INDEX, we proceed to give a brief sketch of the

Origin of the Association.

The immediate occasion which gave the impetus for organizing the Free Religious Association was furnished by the action of the National Conference of the Unitarian denomination at Syracuse, N. Y., in the autumn of 1866. This action, however, was only the *occasion*, not the *cause*, which gave rise to the Association. The *cause* is to be found in the various progressive and converging religious tendencies of the time, away from the conflicting authorities of specific religious systems and from the bonds of creeds and churches, to a union as broad as humanity itself, on the ground of common aspirations to know the truth and common efforts to live pure and beneficent lives. And it is these tendencies that the Free Religious Association was organized to represent. Still, those who first moved in the matter of organization were a few radical Unitarians, who, having made an attempt to broaden the basis of the National Unitarian Conference so as to strike out of it every implication of a creed and make it a platform simply for what was called in a general way Christian works, and having failed in that attempt, first in the conference at New York in 1865, and then at Syracuse, felt that the time had come for some new association, which should be inclusive of the freest religious thought of the time, and do a work in behalf of spiritual unity and human brotherhood which could not be done by any of the religious denominations. Upon several of the younger men who attended the Syracuse convention, this conviction seems to have been separately impressed with great force before they reached their homes, and they inwardly resolved to do whatever was in their power to carry the conviction into execution. During the autumn, two conferences were held in Boston, of some ten or twelve persons, most of whom had at least a nominal connection with the Unitarians, at which the general idea of a new association was discussed. At these conferences, opinion was about equally divided for and against organization, though all were agreed as to the necessity of protesting against the platform of the National Unitarian Conference, and also as to the importance of the objects which it was proposed to work for in a new organization. The objections came from the feeling against organizations in general (beyond the individual church), which very commonly accompanies radical religious ideas. It was urged that an association would necessarily be somewhat artificial and constrained, while the same objects could be in time more effectually reached by individual action.

Still, those who believed that there might be an association which should be perfectly free, and that the religious interests of the times demanded that the experiment should be tried, were not discouraged.

They had anticipated this objection, and only asked that it might not be thrown in the way of their action; and they urged their cause until it was agreed that a larger conference should be called to consider the question. This was done by the following letter of invitation, which was sent to all the Unitarian ministers in the country who were supposed to be more or less in sympathy with the defeated minority at Syracuse, and to some well-known representatives of free or independent churches:—

"BOSTON, Jan. 1, 1867.

"Dear Brother,—Since all prevailing denominational religious organizations set limits, more or less strict, to religious inquiry and fellowship, and since the recent attempts to organize even the most liberal denomination of Christians, as shown in the National Conference of Unitarian Churches, have fallen into the same error, and so have failed to satisfy the demands of Liberal Faith, it is believed the time has come to form a new association, in spiritual bonds, on the basis of free thought, for the purpose of bringing like-minded men together, of gathering to a head powers that are working too aimlessly in the same general direction, and of diffusing rational truths by rational methods. The desire is to make a fellowship, not a party; to promote the scientific study of religious truth, not to defend the legacy of theological tradition; to keep open the lines of spiritual freedom, not to close the lines of speculative belief.

"You are cordially invited to meet in conference some of your brethren, at the residence of Rev. Dr. Bartol, No. 17 Chestnut Street, Boston, on Tuesday, February 5, at 11 o'clock, A.M., to consider the possibility and the wisdom of forming such an association, the condition under which it should be attempted, and the means by which the project may be successfully carried into effect.

"As the interest of laymen is of great value, as giving substance and vitality to such a movement, you are invited to bring with you to the conference any friend who may be specially in sympathy with its objects and likely to add weight to its deliberations.

"In the hope that our invitation will be cordially responded to, and that the conference will result in the strengthening of our liberty in thought and deed, we are

Faithfully yours,

"O. B. FROTHINGHAM.

"JOHN WEISS.

"EDWARD C. TOWNE.

"FRANCIS E. ABBOT.

"WM. J. POTTER."

In response to this invitation, a company of some seventy-five men and women met at the place and time specified. The greater part, probably, were of Unitarian connections or antecedents. But there were also in the company some of the liberal Universalists, some representatives of progressive Quakerism, a number of the special friends, personally and theologically, of Theodore Parker, and others who could not be classed by any denominational or theological relationship. It is due to the Rev. Dr. Bartol, whose house and heart were so generously open to the meeting and to the preceding smaller conferences, to say that he was one of those whose temperament and tastes disinclined to any plan of organization, though he was very pronounced and zealous for the objects sought, and has ever been ready to speak a generous word for the Association that was formed. At this conference of February 5, a plan of organization, which had been carefully digested and prepared by Messrs. Abbot, Towne, and Potter, was presented and made the subject of deliberation. The talk was deeply earnest, searching, candid, and mostly in a broad and generous spirit of sympathy with the underlying objects of the meeting. In the sacred freedom and privacy of the place, heart opened to heart. Some utterances there made, for their keen criticism of the popular forms of religion and for their elevation of spiritual tone, can never be forgotten by those who heard them. The conference was prolonged till nearly evening. Of course the same difference of opinion was developed on the general question of organization as at the smaller meetings, though those who did not incline to organization did not press their objections as an obstacle in the path of those who believed in it. Among the Unitarian ministers present, it was evident, also, that there were some who thought it better to reserve all their influence in behalf of spiritual liberty to use in the Unitarian organizations, with the belief that after a time these could be made as broad as could be desired: to which it was replied that the plan presented in no wise conflicted with action in Unitarian or other denominational organizations, if any conscientiously believed in such action; it simply provided means for doing a work which none of these organizations were doing or aimed to do. The plan was carefully guarded from the beginning against any attempt or liability to form a new sect or to organize merely a fragment of an existing sect. It aimed rather to break down sectarian barriers than to erect new ones.

It had been thought possible that that meeting might adopt some plan of association, but what has since proved the better course prevailed. A committee was appointed by a nearly unanimous vote to call a public meeting, in any way they should deem most expedient, to consider the same questions that had been presented to this conference. This was the better course, because it helped take the movement out of its accidental but too exclusive Unitarian connections, and gave it a wider constituency. It trusted the question of organization to a popular convention. Already on the committee liberal Universalism was represented. And the committee, in their plan of a public meeting, resolved to secure as wide a representation as possible of the various

phases of liberal religious thought to be found in the country. They invited representatives of radical and liberal Unitarianism, of liberal Universalism, of the Hicksite and Progressive Friends, of Spiritualism, of Progressive Judaism, of Transcendentalism, and those who could not be classed with any sect or philosophy. And having formed their plan, they issued the following call in the newspapers of Boston and New York:—

"A Public Meeting, to consider the conditions, wants, and prospects of Free Religion in America, will be held on Thursday, May 30 (1867), at 10 A.M., at Horticultural Hall, Boston.

"The following persons have been asked to address the meeting, and addresses may be expected from most of them: R. W. Emerson, John Weiss, Robert Dale Owen, Wm. H. Furness, Lucretia Mott, Henry Blanchard, T. W. Higginson, D. A. Wasson, Isaac M. Wise, Oliver Johnson, F. E. Abbot, and Max Lilienthal.

[Signed] "O. B. FROTHINGHAM, }
"WM. J. POTTER, } Com."
"ROWLAND CONNOR, }

What followed is a matter of public record. A crowded assembly gathered; most of the persons advertised made addresses, and reports of the meeting were spread far and wide. At the afternoon session, the plan of association, substantially as presented at the conference, was adopted, and the FREE RELIGIOUS ASSOCIATION was organized.

Two annual meetings have since been held, mainly on the plan of this first meeting, except that special effort has been made, and both years with success, to secure among the speakers representatives of Orthodox Christianity, and also to give a portion of the sessions to the bearing of religion on questions of practical philanthropy. At both of these annual meetings, the liberal division of Judaism has been represented, and at one of them reformed Hinduism, by an admirable letter from its great native apostle, Keshub Chunder Sen.

We here subjoin the Constitution of the Association, together with the officers for the present year, with their P.O. address:—

Articles.

I. This Association shall be called the Free Religious Association, its objects being to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and, to this end, all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, three Vice-Presidents, a Secretary, and Assistant Secretary, a Treasurer, and six Directors, who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. These officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions as the Executive Committee may appoint; of which at least one month's previous notice shall be given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These articles may be amended at any annual meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers.

President, Octavius B. Frothingham, of New York City.

Vice-Presidents, Robert Dale Owen, New Harmony, Ind.; Rowland Connor, Boston; Mrs. Caroline M. Severance, West Newton, Mass.

Secretary, Wm. J. Potter, New Bedford, Mass.

Assistant Secretary, Miss Hannah E. Stevenson, 19 Mt. Vernon Street, Boston.

Treasurer, Richard P. Hallowell, 98 Federal Street, Boston.

Directors: Isaac M. Wise, Cincinnati, Ohio; Charles K. Whipple, Boston; Mrs. Ednah D. Cheney, Jamaica Plain, Mass.; Francis E. Abbot, Toledo, Ohio; John Weiss, Watertown, Mass.; Francis Tiffany, West Newton, Mass.

—THE INDEX, Jan. 1, 1870.

I LIKE THOSE HIBERNIAN ANECDOTES, when they are new and true, and characteristic. Here is the latest I have added to a tolerably extensive repertory. An angry beldame burst into a police-court at Limerick, muttering incoherently, and gesticulating violently. "What d'ye want, in the name of goodness?" asked the magistrate. "Justice!" she shrieked. "Arrah! look at the hour it is," petulantly answered his worship, who was getting hungry; "it's four o'clock, I tell ye; an' divel a bit more justice anybody will get from this binch to-day."—*London World*.

Communications.

LETTER FROM MISS COBBE.

26 HEREFORD SQUARE, LONDON, S W., }
Dec. 5, 1869. }

MY DEAR SIR:—

I have received your letter, and feel much interested in your project of starting a paper which shall represent the interests of simple Theism. Most heartily I agree in your view that the retention of the Christian name by those who can allow no authority in religion even to Christ is a mistake fraught with elements of confusion and insincerity. As our noble allies and fellow-worshippers, the Brahmos of India, have gone back to the name of the Creator, so must we, if we are ever to stand absolutely straight before the world, call ourselves by the title which expresses, not the temporary and partial obligation of one nation or another, or even of the whole human race to its greatest prophet, but the eternal and universal allegiance of all to the only God.

The subjects of interest which need to be discussed in the great transition through which we are passing are of course absolutely boundless. In my humble estimation, and from all I can gather of the thoughts of leading minds in this country, the problem of the future life will occupy the foreground for some time to come. It is, in fact, the question of the day, to which a distinct "yes" or "no" must be given, and on whose decision, one way or the other, hang portentous results for both religion and morality.

I have jotted down an argument on the subject which I do not think has been hitherto distinctly stated, and which may perhaps seem to you likely to interest your readers. It has occupied my mind for a long time.

May I add that the use which you and all my American friends make of the words "radical" and "conservative" has a tendency to mislead us? Surely a radical is, or ought to be, a man who only wishes to uproot what is *bad*, while a conservative is one who only wishes to maintain what is *good*? There is no radical, I hope, who does not wish to retain what is good in the old, nor any conservative (in our day, at all events) who does not admit that some reforms are desirable. If we theists represent ourselves as nothing but radicals in religion, and not conservatives of all that is true and beautiful and holy in the creeds and hopes of the past, do we not stultify ourselves? Our broad groundwork is the universal human sentiment of religion.

With sincere wishes for your success, believe me, dear sir,

Cordially yours,

FRANCES P. COBBE.

—THE INDEX, Jan. 1, 1870.

REFORMATORY.

THE NATIONAL BOARD OF TRADE at its recent meeting at Washington passed the following resolutions upon the subject of cattle transportation: "*Considering* the great abuses now existing in the transportation of live stock in the United States, abuses which not only unnecessarily torment the animals themselves, but also materially injure the quality of the meat as food: *Resolved*, That we respectfully call the attention of the Congress of the United States of America to the importance of passing, during the present session, a law for the transportation of live stock throughout the land which will be an improvement on the present one, and will ensure proper food, water, and rest to the animals in transit." The resolutions were advocated by Mr. N. Appleton, of Boston, who told the Board of the proposed offer of a prize for a cattle-car by the American Humane Association.

CINCINNATI has just inaugurated a new plan which will, we think, commend itself to the educators of the country. Ten thousand pupils in the public schools celebrated the birthdays of Beethoven and Whittier. The exercises consisted of musical selections from Beethoven and extracts from Whittier's poems, both given by the children of the schools, with interesting addresses upon the lives of each from the superintendent and principals of the various schools. This is the beginning of a new system of familiarizing the pupils of the schools with the works and lives of noted men, and it is looked upon with much interest. The schools in various sections now use Washington's birthday, the landing of the Pilgrims, and other noted events in our calendar to impress upon the pupils the lessons they teach. The Cincinnati system is only an extension of this plan, and only needs the caution of a proper limit and a wise management. The plan here indicated affords an excellent hint for radical Sunday-schools. It has been an established feature of that at Florence, Mass., for a number of years. A very interesting instance of the kind was the celebration of Whittier's seventieth birthday, when the programme above suggested was carried out. A copy of the proceedings was subsequently sent to the poet, and elicited a manuscript letter of appreciative gratification.

THERE IS NO ONE at all familiar with the experience of working-women in our great cities, who can doubt that they are often subject to much injustice from their employers. It seems, therefore, very important that there should be those to whom they can appeal to aid and befriend them in obtaining redress

in such instances. We hail on this account with pleasure the report of the efforts toward this end which are being made in New York and Boston. The New York Society for the Protection of Working-women has just held its sixteenth anniversary. It is established, we learn from its statement, for the relief and protection of this class "by furnishing legal information and advice, by investigating every complaint of fraud, by the prompt enforcement of justice, and by the collection of wages earned but withheld." It has prosecuted six thousand seven hundred and fifty-seven cases of complaint, has received and paid to working-women \$22,066 60, out of which they would otherwise have been defrauded, in sums averaging \$3.26 each. When, less than a year ago, it was announced that the Boston Women's Union would undertake the protective work for this city, some people said: "Oh, Boston is not like New York. Such a work is not needed here." Experience has proved that it is needed. The protective committee has received upward of one hundred and twenty complaints, and this with extremely limited advertising, and hearing complaints only two afternoons a week. It may be well to state that very rarely have complaints been made against honorable employers, whether private individuals or those engaged in business; also, that no complaint is assumed to be just. The party complained of is asked to give his or her version of the case. If the debt is acknowledged and payment still withheld, the party receives a letter from a lawyer; if this does not bring the money, the case is carried into court. A full record is kept of facts, names, and dates.

ONE OF THE MOST interesting and promising movements in the way of practical beneficence is the attempt to educate children in housekeeping through what is called the Kitchen Garden. The public exhibition of the system given a few days since made a very pleasant impression on those who witnessed it. The audience was large and enthusiastic, embracing many teachers, professors, and public benefactors. Edward Everett Hale kindly introduced the children in his own charming manner, and Ralph Waldo Emerson, from a front seat, followed the movements of the classes with a love of deep interest. The pupils numbered forty-eight, one-half of whom were colored. As they marched into the church with tiny brooms, held in military fashion, they made a pretty picture. The uniform white caps and aprons were very becoming, and the regular manner in which each took the position assigned her was remarkable in pupils who appeared together for the first time, as these children were taken from the public schools, many of them receiving their first lesson yesterday. The floor of the church held four low tables, at which were placed twelve chairs. Upon the tables were tiny bedsteads, perfectly made up, with all the belongings of a well-regulated bed; upon the "pillow-spreads," commonly called "shams," were the initials K. S. At given signals from the piano, every pupil did her part toward preparing the bed for retiring; and after a song describing the process, a night is supposed to have passed and the morning work is done, which consisted of turning all the blankets and linen over the footboard, "beating the pillows into billows," and giving the whole affair a bath of sunshine and fresh air; then to the musical ripple of a merry song, order was restored once more. The setting of tables followed, each pupil being provided with a square and oblong box, from which the covers were removed, disclosing complete sets of table furniture, from the snowy cloth to the tiny napkin in its brilliant ring. The round wooden covers placed before each pupil are made to do duty as tables, and again the piano breaks forth into a merry undertone of melody, while nimble fingers arrange the dainty tables. All is done carefully, exactly, and with interest. A charming roundelay gives explicit directions as to setting table, clearing off and washing dishes, all of which gathers a charm from the sweet voices of the children as they tell so merrily how the glasses glisten and the silver shines. Next come the well-known performances of "Blue Monday." Out come the wash-tubs and boards, the bags of soiled linen, which are assorted and placed at the right of the tub. Another song tells that intricate programme through which soiled garments go and come out good as new. While the washing is going on, the teacher produces some miniature clothes-posts, which are inserted into holes at either end of the table, and as she unrolls a rose-colored clothes-line, Mr. Hale steps to the platform, remarking, "While the line is being put up, I will say that a large collection of grasses, cards, and fancy articles have just been received from the sandhills of Wilmington, a Christmas offering to the Old South." After a little instruction in wringing the clothes, they are placed upon the line, dried and removed, folded and put away. Then a figure is formed by the pupils, who take position upon the floor, and end the programme by dancing in a circle with the ropes, which are "always to be removed after washing is over." The whole entertainment was well received, and gave a practical illustration of the proper method of doing housework. When the knowledge these little ones are acquiring shall become general, we shall have more sunshine at home, less nervous exhaustion of our home-makers, who, with inferior help, so often worry more than they work. The children sing at first, "Oh, how can a poor little maiden like me ever hope in the service of ladies to be." After the lesson, they sing in chorus, "Who sweeps a room as for thy laws, makes that, and the action, fine." The originator of the Kitchen Garden is Miss Emily Huntington, of New York, who has published a manual and text book for teachers in connection with the movement. Edward Everett Hale was right when he told the little ones: "You have done well, children; you have done a noble thing for Boston to-day by your example."

JESTINGS.

THE BOY who was kept after school for bad orthography said he was spell-bound.

MAKE YOURSELF an honest man, and then you may be sure that there is one rascal less in the world.

AN UNLUCKY IRISHMAN was once imprisoned for an infraction of the law. His faithful wife visited him, and found him greatly cast down. With the intention of cheering him up, she said: "Arrah be aisy, Paddy; shure ye'll have an upright jedge to thry ye, any way." "Ah, Biddy," he groaned, "the devil an upright jedge I want; 'tis wan that'll lane a little."

A GRAY HAIR was espied among the raven locks of a charming young lady. "Oh, pray pull it out!" she exclaimed. "If I pull it out, ten more will come to the funeral," replied the one who made the unwelcome discovery. "Pluck it out, nevertheless," said the dark-haired damsel; "it's no consequence how many come to the funeral, provided they all come in black."

AN ENGLISH undergraduate at examination, on being asked to repeat the parable of the Good Samaritan, thus did it: "A certain man journeying from Jerusalem to Jericho, and fell among thieves." Then he stopped. "Go on, sir," said the examiner. "And—" "And what? Go on, sir." "And the thieves sprang up and choked him!" triumphantly ended the youth.

THE *Sunday Courier* is responsible for this: "A popular clergyman was greatly bored by a lady who admired him without reserve. 'Oh! my dear Mr. —,' said she, last Sunday afternoon, 'there isn't any harm in one loving one's pastor, is there?' 'Certainly not, madam,' replied the worthy cleric; 'not the least in the world, so long as the feeling is not reciprocated.'"

THE STORY is told of a clergyman that, after preaching an interesting sermon on the "Recognition of Friends in Heaven," he was accosted by a hearer, who said: "I liked that sermon; and I now wish you would preach another on the recognizing of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in all that time."

A LABORING MAN at Monkwearmouth is the owner of a donkey, which in the summer months does duty on Roker Sands. One day this year the donkey had been put to grass on a very bleak spot, its exposed position only being equalled by the scantiness of the herbage. On this being pointed out to the owner the latter replied, "Noa, thor isn't varry much to eat; but, man, she's got a grand view!"

A BOY was caught in the act of stealing raisins in a shop, and was locked up in a dark closet by the grocer. The boy commenced begging most pathetically to be released, and, after using all the persuasion that his young imagination could invent, proposed: "Sir, if you'll let me out and send for my daddy, he'll pay you for the raisins, and lick me besides." This appeal was too much for the grocer to resist.

A GOOD COLORED MAN once said, in a class-meeting: "Brethren, when I was a boy, I took a hatchet and went into de woods. When I found a tree dat was straight, big, and solid, I didn't touch dat tree, but when I found one leaning a little and hollow inside, I soon had him down. So when de debil goes after Christians, he don't touch dem dat stand straight and true, but dem dat lean a little, and are hollow inside."

A SCOTCHMAN ought to know what whiskey is good for; and here is what Dr. Guthrie once said: "Whiskey is good in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him."—*Advertiser*.

A "PROFESSIONAL LADY" advertises that she wishes to have her hair dressed evenings in exchange for piano and singing. The idea is not bad. Suppose the musical profession were to imitate her, and that a mutual trade could be established between artists and dealers in the necessities of life. The following scale might be adopted: A sirloin steak—a song, by Abt; a box of grapes—a transcription of a Scotch song for piano; a pair of pants—an aria from "Robert le Diable," and two songs to be selected among a repertoire of fifty pieces; a loaf of bread—one major and two minor scales; a bottle of table claret (not common kind)—one of Millard's songs; a quart of vinegar—a ticket to Jerome Hopkins' festivals, etc. We only give specimens of a scale, which should be carefully prepared and sanctioned by every member of the profession.—*Musical Times*.

ACCORDING to the *Hartford Courant*, the deacon of a Congregational church gives one of the reasons why Rev. Mr. Blank was dismissed from the pastorate: "Mr. Blank lived next to a neighbor whose hens and chickens troubled him very much by digging up his garden. He spoke about it several times, but it did no good; those fowls kept in his garden all the time. And what do you think he did? Instead of shooting some of them, or building a high fence around his garden, he came here to Hartford and bought the best game-cock he could find, and took him home, and turned him loose in the garden. The next day that neighbor heard a great commotion among the poultry; and, when he looked over the fence, there were all his hens and chickens lying in windrows, and that game-cock walking over the bodies, and crowing. Now you can't say that was un-Christian conduct, but it was certainly calculated to destroy Mr. Blank's usefulness in that section."

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VOL. 11.—No. 524.

BOSTON, MASS., THURSDAY, JAN. 8, 1880.

{ENTERED AS SECOND}
{CLASS MAIL MATTER.}

LIBERAL LEAGUE PLATFORM

ADOPTED AT ROCHESTER, N. Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

CONFUCIUS said: "I learn without satiety, and I teach without being tired."

THE ALBANY LIBERAL ASSOCIATION publish a bright little weekly half-sheet, called the *Liberal Bulletin*. It requests Rev. Dr. Darling to correct various egregious blunders in a recent discourse of his in that city; but the Doctor seems to be afflicted either with deafness, or a melancholy obliviousness of his obligations to truth.

THERE is a great demand for "martyrs" in the lottery business. The post-office department is tyrannically interfering with it, on the hypocritical plea of protecting simpletons from swindlers. Here is another huge conspiracy to crush free thought by persecution. Wanted—two or three first-class martyrs, who shall be "liberally" rewarded. N.B. No Christian need apply.

THE SPRINGFIELD *Republican* quotes this beginning of a "leader" in the New York *Witness*, as a ludicrous specimen of "some 'religious' journalism": "The disciples once toiled all night and caught no fish; but when they let down the net by the Lord's direction on the right side of the ship, in the morning they caught abundance. There is a lesson in this that certain times and ways will, by the Lord's blessing, be much more successful than others. Now the month of December is the right time of the year for obtaining new subscribers."

HERE IS the Scholasticism of Thomas Aquinas reduced to practice: "LOUISVILLE, Ky., Jan. 4.—Bishop McCloskey of this diocese has issued a decree prescribing that as soon as possible parochial schools be established everywhere. It ends as follows: 'Now it is our will and command that, where there is a Catholic school in the parish, parents and guardians in such places should send their children or wards under nine years of age to such Catholic school, and we hereby direct that this obligation be enforced under pain of refusal of absolution in the sacrament and penance.' This decree took effect January 1, 1880. The edict causes much commotion in Louisville, as about seven thousand Catholic children attend the public schools."

THE BOSTON *Advertiser* says: "Beginning with the first day of the year, the Vatican issues a periodical of its own, called the *Aurora*. It is begun upon the suggestion of the Pope, and will be his semi-official organ. Such organs have not generally succeeded. It would be wrong and misleading to make the Holy See responsible for what the *Aurora* may contain, for the Vatican is to be judged only by its official acts and its authenticated promulgations, and at law the editor is exclusively responsible for the *Aurora*. On the other hand, the new journal is a concession to the modern spirit, and as such both interesting and important. Unlike his illustrious predecessor, Pope Leo is a scholar of uncommon attainments; he is an excellent Latinist, and fond of Aristotelian philosophy. If the *Aurora* could be made a reflex of his clear mind, there is no doubt that thoughtful people of all nations and creeds would read it with interest and respect. But there is an inseparable barrier between a spiritual monarch and publicistic interests."

A YOUNG AMERICAN student, it is related, once called upon Professor Christlieb, the eminent Orthodox scholar of Germany, with a note of introduction, and was cordially received by the Professor, who, while he praised this country, expressed much solicitude about its future. On being asked his reasons, he frankly expressed his opinion that "the Spirit of Christ" was not here, and proceeded to illustrate his meaning. He seriously declared that on more than one occasion he had heard an American woman say to her husband, "Dear, will you

bring me my shawl?" and the husband had brought it! Worse than this, he had seen a husband, returning home at evening, enter the parlor where his wife was sitting,—perhaps in the very best chair in the room,—and the wife not only did not go and get his slippers and dressing-gown, but she even remained seated, and left him to find a chair as he could. These things, as Professor Christlieb pointed out, suggested a serious deficiency of the Spirit of Christ in the community.

GEORGE H. LEWES, in the introduction to his *History of Philosophy*, thus confirms the positions taken in our paper on "The Influence of Philosophy upon Christianity," which is published this week in THE INDEX: "Theology was first quietly yet firmly excluded from cosmology, its explanations of the world being set aside as myths; then it was excluded from Biology, and now even Sociology is claimed as amenable to scientific methods, because all social phenomena are seen to be under the dominion of law. History shows a curious reversal of the principle of accommodation. Just as science was formerly compelled to accommodate its conclusions to theology, no matter at what cost of consistency, with what sophistical excuses, so theology is now compelled to accommodate its dicta to the conclusions of science, by utterly distorting the meaning of words. After having for centuries pursued its researches under the denunciation of theology, and under the burden of a fear, terrible to delicate consciences, of approaching heresy when it was seeking truth, science has at length ceased its timorous and futile efforts to reconcile its conclusions with anything but its own principles."

UNITARIANS frequently fail to understand that Trinitarians cleave to the doctrine of the Trinity, not simply as a logical statement, but still more as a vital spiritual fact—which they conceive it to be. When we maintain, as we do in this week's leading essay, that Orthodoxy is Christianity, we mean that philosophical self-consistency and spiritual vitality are equally on its side, as contrasted with all forms of Neo-Christian heterodoxy, and that Romanism (the only rigorously complete Orthodoxy) possesses both these qualities in a higher degree than any form of Protestantism. The spiritual side of the Trinity-doctrine is well brought out in this extract from an article on "The Triune God," in the *Christian Union* of Dec. 3, 1879: "The objection to Unitarianism is that it impedes, as Deism cuts off, two of the approaches to God; and thus leaves him a God afar off. Looking up through Nature unto Nature's God gives the soul only a notion of a First Great Cause; a knowledge of a divine Artist and Mechanician, nothing more. The value in the doctrine of the Trinity is that it gives the soul a knowledge of God in life and an acquaintance with God in spiritual fellowship. There are indeed some Deists and many Unitarians who deny the doctrine of the Trinity in theory and accept its teachings in practice. They derive their conception of God's character from a study of the life of Christ in the New Testament. They rejoice in communion with God in spiritual fellowship. They deny the doctrine of the Trinity; none the less they have faith in Christ and faith in the Holy Spirit. And there are many Trinitarians who maintain the doctrine of the Trinity in theory, and deny it in practice. They derive their conception of God from inexorable and often cruel nature; and the experience of personal fellowship with a living God they scorn as a fanaticism of Quaker origin. Men are rarely logical. They are both better and worse than their creeds. But true Trinitarianism, the Trinitarianism of the New Testament, is that of a threefold progressive acquaintance with God; a knowledge about him through his works; knowledge of him through his incarnate life; and fellowship with him in spiritual communion."

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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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[FOR THE INDEX.]

The Influence of Philosophy upon Christianity.

AN ESSAY DELIVERED BEFORE THE UNITARIAN MINISTERS' INSTITUTE, AT PROVIDENCE, R.I., OCTOBER 21, 1879.

BY FRANCIS E. ABBOT.

When, by the courtesy of your committee, I was invited to prepare a paper for this session of the Ministers' Institute, the first of the topics they suggested was "The Influence of Certain Schools of Philosophy upon Christianity." I have ventured to modify this title so far as to omit the words "of certain schools," and to treat of the more general question—"The Influence of Philosophy upon Christianity." Permit me to say at the outset, as indeed justice to the Institute requires me to say, that I understand myself to have been invited to discuss this subject, not because I represent the views of the Institute or of any of its members, but on the contrary because I represent views not yours—views which I suppose to be shared by no one in your membership. If I do not entirely misconceive the spirit and object of the invitation, I appear in this pulpit to lay before you a calm, fair, and friendly statement of opinions with which you have no intellectual sympathy, but which, nevertheless, you are desirous to hear with candor, and to discuss with impartiality in the love of truth. Here, most assuredly, you and I occupy common ground; and I congratulate you on the broad and catholic basis of an organization which not only tolerates, but even invites, the presentation of both sides of a question so momentous and fundamental as that on which I am now to address you. Believe me, the generous hospitality which you thus extend to convictions profoundly at variance with your own shall not be abused. It may well be that these convictions, as convictions, may cause some pain, for I doubt not that your unlike convictions are as dear to you as mine are to me. But it will be in utter unconsciousness, and in deeply regretted contradiction of my purpose, if I drop a single careless expression that shall wound the reverence of the tenderest and most religious spirit here. If I were capable of entertaining a desire to inflict such wounds, surely the fraternal confidence implied in your invitation would have disarmed me of it. It shall be my aim to prove that your confidence has not been misplaced. If I cherish a reciprocal confidence that you will listen to me without prejudice and will receive whatever may be thoughtfully said with the respect which is due to thought, I believe that my own confidence will be equally justified.

Without further preface I will address myself to my subject.

Definition of Philosophy.

In considering the influence of philosophy upon Christianity, the first thing to be done is to determine what we mean by those two terms. Probably we shall not differ much in our conception of the former. Without going into an abstruse discussion of the different definitions which have been made of philosophy, I think I may here describe it with sufficient accuracy as the endeavor of the intellect to rationalize the universe—to render the universe as a whole intelligible and comprehensible by reason. Philosophy seeks simply to know the truth about the universe—to understand the relations of part to part and of all the parts to the whole—to discover how the One can be Many, and how the Many can be One. It seems to me to be the essential object of philosophy to introduce unity into our thoughts of the universe, and to make an orderly intellectual system corresponding to and explaining the complex world of inner and outer reality. Hence the history of philosophy has been from the beginning a history of successive systems. All the great original thinkers who have written their names imperishably in the records of human thought have been system-makers; the rest have been merely imitators, or eclectics, or critics. But this is not all. No intellectual system of the universe is entitled to be called philosophic which has been constructed by any other instrument than human reason. Philosophy constructs only by the laws of thought; the introduction of any foreign element, such as revelation, removes the work at once to a different class of constructions. Only the rationalizing spirit is recognized as philosophic; only the reasoned systems which the human mind has built find place in the history of philosophy as such. It is not a little significant that the use of the Greek word *κόσμος* to denote the universe dates, according to Plutarch [2: 886 C] and Diogenes Laërtius [8: 48], from Pythagoras, in the earliest and semi-mythical age of Greek philosophy, being chosen to express the dawning conception of the universe as "order" or system, in contradistinction to the *rudis indigestaque moles* of chaos.

If this notion of philosophy, therefore, is correct, the influence of philosophy will be discernible in every attempt to introduce rational order or system into human thought. That is its essential characteristic and sure indication, for the reason that philosophy is simply the application of the intellect to phenomena, with a view to render them intelligible by detecting their causes and mutual relations. In a word, philosophy is the endeavor of man to rationalize the universe and systemize his own thought concerning it. In this I suppose we shall all substantially agree.

Definition of Christianity.

With reference to Christianity, however, I do not expect agreement, but solicit your candid and indulgent attention to the explanation of a distinction which seems to me a very important one. Whatever more it may be (and it certainly is a great deal more), Christianity is a system of thought respecting the universe as a whole. It would be foreign to our present purpose to consider Christianity in its other aspects; but, if one of its aspects were not that of a system of thought, then this whole discussion would be meaningless. The influence of philosophy is to affect thought. If Christianity creates no thought, of course philosophy cannot influence it at all. But if Christianity does create thought, then it is a proper question to inquire how far and in what way philosophy affects that thought. I beg you, therefore, not to imagine me blind or indifferent to the emotional, moral, spiritual, and other important aspects of Christianity, if in this discussion I assume that it has also an intellectual aspect, and confine myself to a consideration of the influence of philosophy upon that.

With this preliminary statement, I must point out that, at the present day, Christianity offers to the world at least two very different systems of thought. Not to consume time uselessly in discussing minor differences, I cannot avoid the recognition of this deep and broad difference.

Christianity Proper and Neo-Christianity.

On the one hand, Christianity presents the venerable system of thought known as Orthodoxy, which I shall now treat as one system, since the differences among the various Orthodox communions, Catholic, Protestant, and Greek, are entirely overshadowed by their greater doctrinal agreements.

On the other hand, it presents a much less clearly defined, yet still clearly recognizable system of thought known as Liberal Christianity. This latter system is comparatively of modern origin, at least under that name. I am well aware that its adherents regard it as substantially identical with the system of thought preached by Jesus himself, and that they therefore describe it not infrequently as "Primitive Christianity." In this view I am unable to coincide. The system of thought which Jesus preached as the intellectual framework of his gospel centred in the doctrine of his own Messianic mission; if the Gospels as we have them contain anything that may be fairly considered historical (and this I do not doubt), all his ethical and spiritual teachings rested on this Messianic doctrine as their broad and underlying ground. On this point James Martineau, than whom Liberal Christianity has no more distinguished, candid, or able expositor, writes thus:—

"The whole difference [between Judaism and Christianity] arose from two causes scarcely appreciable in their earliest action: the personal characteristics of Christ's divine humanity, and the Pauline doctrine of a heavenly and universal Redeemer. In these is contained the living essence of the new religion; and their intense power cannot be adequately estimated till we fully picture to ourselves the origi-

nal identity, which they have so absolutely destroyed, between the Hebrew and the Christian ideas. In its earliest aspect, Christianity was no new or universal religion: Judaism had found the person of its Messiah, but also remained the same. . . . Whoever can read the New Testament with a fresh eye must be struck with the prominence everywhere of the Messianic idea. It seems to be the ideal framework of the whole,—of history, parable, dialogue; of Pauline reasoning; of Apocalyptic visions. 'Art thou he that should come?' this question gives the ideal standard by which, on all hands, on the part of disciples, relations, enemies, of Saul the persecutor and Paul the apostle,—the person and pretensions of Christ are tried. His birth, his acts, his sufferings, are so disposed as to 'fulfil what was spoken' by the prophets: so that the whole programme of his life would seem to have preëxisted in the national imagination." [National Review, April, 1863.]

This is the testimony of one of the most brilliant, scholarly, and universally venerated representatives of Liberal Christianity; and I believe no one can read the New Testament through in course, with single reference to the degree of prominence therein assigned to the Messianic mission of Jesus, without confessing it to be the truth. Yet no Liberal Christian, not even Dr. Martineau himself, accepts this Messianic mission in the plain, earnest, intense meaning of the Testament, with its swarming and vivid descriptions of the second coming in the clouds of Heaven, the Day of Judgment, the Separation of the Sheep and the Goats, and the lasting doom of the one class to Heaven and the other to Hell. All this is explained away by *allegorical interpretation* as simply parabolic; all its dread reality as Jesus preached it is evaporated away as mere poetic imagery; nothing is left of the central, burning, victorious, and blood-attested faith which mounted the throne of the Cæsars save a few mild moral aphorisms and a few sweet pictures of a beautiful example. That Liberal Christianity is indeed the revival of the Primitive Christianity of Jesus and his apostles, is a proposition which I am unable to accept; for I see that it carefully cuts out the core of that early faith, and allegorizes away its most vital convictions. For this reason I must regard Liberal Christianity, which is far more rational, pure, and elevated than the burning Messianic faith which it allegorizes and spiritualizes away, as by no means identical with, or even similar to, the Primitive Christianity of the Gospels. It is evidently a new and very modern system of thought, created by combining certain beautiful ethical teachings of Jesus with the enlightened views of modern science and philosophy. It is strikingly analogous to the new and often allegorical interpretations put upon the teachings of Plato by the Neo-Platonists, Philo, Ammonius Saccas, Plotinus, Proclus, and the rest; and for this reason it may be best described, in contrast with Orthodoxy, or Christianity proper, as NEO-CHRISTIANITY. Orthodoxy is the system of thought which grew up gradually, and conquered the whole Western world in the name of the Catholic Christian Church; and I see no fairness in refusing to that Church the right to decide what meaning shall be given to the name Christianity, when the history of that name is identical for at least fifteen hundred years with its own history. The Protestant churches still profess to accept substantially the same system of thought, and assign no other doctrinal significance to the Christian name.

For myself, therefore, I simply accept, as the proper doctrinal definition of Christianity, that which has been fixed by history: namely, Christian Orthodoxy. I make no new definition of it whatever; I concede, as in my opinion incontestable, the right of the Christian Church as a whole to define what Christianity is; and the Christian Church as a whole has decided, by a history of eighteen hundred years, that Christianity, in its intellectual aspect, is Orthodoxy. For the sake of distinguishing accurately between the two widely differing systems of thought, presented on the one hand by the Orthodox Catholic and Protestant churches, and on the other hand by the various Liberal Christian churches, I shall call the former Christianity and the latter Neo-Christianity; and you will please not misunderstand me to mean the one when I name the other.

Orthodoxy the Product of Christian Evolution.

Between philosophy and Christianity, therefore, there exists a profound difference of method, which it is indispensable to note in estimating the influence of one upon the other. Philosophy judges all things by the test of reason; it builds all its systems by reason alone, criticises them by reason alone, destroys them by reason alone, and replaces them with new systems by reason alone. But Christianity, while largely employing reason in the construction of its system, introduced also another element which was superior to reason: namely, revelation. These two elements, reason and revelation, entered equally into the gradual creation of the Christian system of thought—sometimes consciously, and sometimes not. It was the element of revelation which caused the fixity of this system, when once developed, and gave a semblance of truth to the proud, ancient boast of Rome: "*Semper Eadem*." It was the element of reason, however, which caused this system to grow up gradually, and to have a history of doctrinal development. If revelation had been all, there would have been no historical development of the system; if reason had been all, there would have been no fixity or finality about it. Nothing but this rational, human element renders Christianity capable of being influenced by philosophy; launched into the world as a completed system of revelation alone, like Minerva from the brain of Jupiter, it could have possessed no flexibility, no development, no history. This necessity of development in all things human; and therefore in Christianity so far as it is human, is quite forgotten by those Neo-Christians who dream of it as

given to the world by Jesus in full, divine perfection, *totus, teres atque rotundus*, incapable of improvement or growth, and capable only of deterioration and corruption during these eighteen long centuries, until it should be first comprehended by themselves. No mind possessed of the "historic sense" can easily persuade itself, even in the absence of all investigation, that the great doctrinal system of Orthodoxy, which has had enough vitality to weather the storms of nearly two *millennia*, and shows even yet no signs of near dissolution, could possibly have been all the time a vast mass of mere accretions, corruptions, and degenerations, gathered about the nucleus of the perfected gospel, the original revelation of Jesus. But such a persuasion would seem to be an utter impossibility to any one who has ever studied the history of Christian doctrine, and intelligently followed the course of its constant logical development from age to age, beginning with the germ of the Messianic belief and culminating in the ripened systems of Thomas Aquinas and John Calvin.

This point is fundamental to the present discussion. Philosophy can have had no influence whatever upon Christianity, if the latter has had no development. What then was the nature of the intellectual movement which steadily and irresistibly pressed the human mind forward in the gradual growth and universal spread of Orthodoxy? Was it a mental disease, more potent to ruin than the originally perfected revelation of Jesus was to regenerate? If so, then "carnal reason" has richly deserved all the maledictions that have ever been heaped upon it, and the revelation of Primitive Christianity, being addressed to a race intellectually too infirm and imbecile to profit by it, was a melancholy mistake in the Revealer.

To such paradoxical conclusions one would seem to be reduced, who should urge that the primitive gospel alone was Christianity in its purity, and that the growth of Orthodoxy was a corruption, not a development, of it. Orthodoxy itself is driven to no such conclusions; for, while it contends on the one hand that Jesus revealed all the truth necessary to salvation, it equally contends on the other hand that human reason has simply unfolded this revealed truth, and performed a legitimate work in developing it logically into the form of Orthodox theology. Simply as between these two positions—that of the Christian, who recognizes the necessary development of Christianity as a system of thought, and that of the Neo-Christian, who tells me that no such development was needed, but that Christianity was born full-grown and continued to be sick almost unto death until this nineteenth century came in,—how can I, as a believer in the law of evolution in all human affairs, refrain from giving my suffrage to the opinion of the former? I think he holds much the stronger position, intellectually considered, of the two. Perhaps no better statement of it can be quoted than these words of Origen: "The Apostles taught only what was necessary; many doctrines were not announced by them with perfect distinctness; they left the more precise determination and demonstration of many dogmas to the disciples of science, who were to build up a scientific system on the basis of the given articles of faith." Hagenbach begins his *Compendium of the History of Doctrines* with a strikingly similar statement:—

"The incarnation of our Redeemer, and the introduction of Christianity into the world, may be considered as the germ of the history of doctrines. The object of all farther investigations is, in the positive point of view, to develop this germ; in the negative, to guard it against all foreign additions and influences. Accordingly, we assume as an apologetical axiom, that Jesus Christ brought to light something which, in relation to the past, was new and original, i.e., a revelation, and, in relation to the future, is theoretically perfect, and does not stand in need of any correction or improvement. This is the principle on which the history of doctrines proceeds, and according to which we judge of all its phenomena. . . . There is therefore no room within the history of doctrines for a new revelation, which could supersede that system of which Jesus is the founder. . . . Jesus is not the author of a dogmatic theology but the author and finisher of faith, not the founder of a school but emphatically the founder of religion and of the church. On this account he did not propound dogmas dressed in a scientific garb, but he taught the word of God in a simply human and popular manner, for the most part in parables and sentences. . . . It is the common object of evangelical interpretation, of the history of the life of Jesus, of apologetics and Biblical theology, to ascertain their peculiar contents, and to reduce them to certain fundamental ideas and one uniform principle."

This, then, is the Christian or Orthodox view of Christianity as a system of thought: namely, a *germ of infallible, divine revelation developed and unfolded by human reason*. It appears to be certainly more harmonious with the law of evolution than the Neo-Christian view that the original infallible revelation was perfectly developed at the outset, and was only corrupted by human reason in the attempt to develop it. If no element of infallible revelation is conceded at all, then the view taken is neither Christian nor Neo-Christian, but really Anti-Christian; for it denies the very essence and existence of the Christian revelation. As a matter of fact, the history of Christian doctrines proves that the successive changes they underwent in the lapse of time were successive advances, not only in logical consistency, completeness, and precision, but also in spiritual power. It would be tedious to illustrate the fact at length; it is enough to mention the doctrine of the person of Christ, beginning with the simple Messianic epithet, "Son of Man," and ending with that masterpiece of speculative genius and audacity, the "*Symbolum Quicunque*"—miscalled the Athanasian Creed. This

doctrine, combining the Hebrew notion of the Messiah with the Alexandro-Hellenic notion of the Logos, became, says Hagenbach, "the proper spring of all Christian theology." The New Testament itself, in the fourth Gospel and the writings of Paul, contains abundant evidence of the early germinal union of these two ideas. The subsequent history of the doctrine was one of successive stages of enlargement, made necessary by the rational demand for unity, consistency, and logical concatenation. What is true of this central doctrine is true of the whole Christian system of thought. The simple and undeveloped *πίστις*, or "faith," of the first Christians grew normally and healthily into the Christian *γνώσις*, or scientifically perfected body of doctrine of subsequent ages. The whole process was one of development, dominated throughout by the desire to achieve a rational system of Christian thought; and the conquest of the world by this system was proof of its adaptation, not only to the *practical* needs of humanity at that period, but also to its *rational* needs as well.

Relation of Philosophy to Christianity.

Viewed, therefore, as a system of thought in which the primitive revelation of Jesus and his apostles was normally developed by the steady and long-continued application of reason into the great doctrinal whole known as Orthodoxy, Christianity has from the beginning been influenced and intellectually formed by philosophy. The view in question is not mine alone; it is that of history. No history of philosophy stands higher than that of Ueberweg, and this is his testimony:—

"The philosophic thought of Christian times has been mainly occupied with the theological, cosmological, and anthropological postulates of the Biblical doctrine of salvation, the foundation of which is the consciousness of the law, of sin, and of redemption. . . . In the Patristic period, philosophic thought stands in the closest union with theological speculation, and coöperates in the development of Christian dogma. In the Scholastic period, it passes into the service of theology, being employed merely to reduce to scientific form a body of dogmatic teaching for the most part already at hand, by introducing a logical arrangement and bringing to its support philosophical doctrines from ante-Christian antiquity. In Modern Philosophy it gradually acquires, with reference to Christian theology and ancient philosophy, the character of an independent science, as regards both form and content. . . . The dogmas of the Church were developed in the course of the contest waged by its defenders against Jews and Greeks, against Judaizers, Gnostics, and heretics of all sorts. To this development philosophical thought lent its aid, being employed before the Council of Nice in elaborating and perfecting the fundamental doctrines, and subsequently in expanding them into a comprehensive complex of dogmas. Whatever was new and peculiar in the doctrine of Augustine was the result of the contest in which he was engaged, either inwardly or outwardly, against the doctrines of the Manicheans, Neo-Platonists, Donatists, and Pelagians. But when the belief of the Church had been unfolded into a complex of dogmas, and when these dogmas had become firmly established, it remained for the School to systematize and verify them by the aid of a corresponding reconstruction of ancient philosophy: in this lay the mission of Scholasticism." [1: 261, 262.]

In this view of the subject Ueberweg is supported by every other historian of repute. In all candor, friendliness, and love of truth, I would put this question for your serious consideration: do not the proven facts abundantly justify me in the distinction I have drawn between CHRISTIANITY, as identical with Orthodoxy, and NEO-CHRISTIANITY, as a very modern departure both from the undeveloped primitive gospel of Jesus and from the developed gospel of the Orthodox Christian Church?

Leaving this question to your thoughtful consideration, and assuming the justice of my distinction between Christianity and Neo-Christianity, I will proceed briefly to trace the past influence of philosophy upon Christianity as defined, and to indicate its probable influence in the future.

Pre-Christian Philosophy.

Philosophy is older than Christianity by many centuries. Without venturing into the vastness and obscurity of oriental speculations, we all know that Greek thought endeavored to rationalize the universe long before the authentic records of its history begins. Three great periods may be distinguished in Greek speculation prior to the advent of Christianity. The first of these may be characterized as the Objective Period, in which the philosophic mind occupied itself mainly with constructing cosmological theories and attempting to create a scientific conception of the unity of the universe before the development of science had rendered such a conception possible. The Ionic School, the Pythagorean School, the Eleatic School, and the later Natural Philosophers (Empedocles and Anaxagoras, Lucipus and Democritus) belong to this period. The second was the Subjective period, in which attention was largely turned from cosmology to anthropology,—more particularly to ethics and logic as sciences based on the laws of thought itself. To this period belong the Sophists, Socrates, Plato, Aristotle, Zeno the Stoic, Epicurus, and the Sceptics. The third was the Transcendental or Theosophical Period, in which the doctrine of the transcendence of the Deity eclipsed the claims of Nature and Man to the attention of thinkers, and made Theology the absorbing interest of philosophy. The Neo-Pythagoreans and the Neo-Platonists, together with the Græco-Judaic school of Alexandria, belong to this third period. Theosophy was a strictly legitimate development of Greek thought, which thus inevitably

came into direct contact with nascent Christianity. From this time forth philosophy and Christianity stood in close relation to each other, exerting a powerful reciprocal influence. What has been the character of this influence?

The Four Periods.

Philosophy, as we have seen, is essentially the endeavor of the human mind to rationalize the universe: i.e., to explain it by reason alone, determining both the facts and their connections by the laws of reason alone. But Christianity, as a system of thought, is the endeavor of the human mind to rationalize, not the universe as reason apprehends it, but revelation as God and Jesus Christ have given it. That is the essential difference between the two. Philosophy ceases to be philosophy as such, and becomes theology, the moment it accepts the contents of revelation as a fixed point of departure in its speculations; yet this is precisely what Christianity demands that it shall do. At the very outset, Christianity made this demand, and has never ceased to make it. How has philosophy met this demand? That is essentially the question to be answered, and the answer is shortly this:—

1. Philosophy at first resisted the demand of Christianity.
2. It submitted and obeyed.
3. It rebelled and won its freedom.
4. It now demands in turn that Christianity shall submit revelation to reason and abide by the result. Christianity to-day resists; I believe it will yet submit and obey. In Neo-Christianity it has already done so.

Now here are four great periods to be distinguished with reference to the relation which philosophy has borne to Christianity, the period of Resistance, the period of Subjection, the period of Revolt, and the period of Conquest. The first three are in the past; the fourth is in the present and the future. I will touch upon the history of these four periods as briefly as possible.

The Period of Resistance.

Neo-Platonism had its origin in the "Platonic principle of transcendence" [Ueb. 1: 234], which was renewed and further developed by Eudorus and Arius Didymus in the time of Augustus as an offset to Stoic Pantheism and Epicurean Naturalism, and which was developed still further by the Neo-Platonists themselves. Plato's attempt to translate Oriental mysticism into scientific speculation ended, according to Robert Zimmermann, in the retranslation by Neo-Platonism of thought into images. The Oriental element thus introduced into Greek philosophy by Plato himself was the seed of the theosophic ecstasy, rhapsody, and enthusiasm that came later. A fusion was effected between Judaism and Hellenism in the Jewish-Alexandrian school. The vague speculations of Aristobolus concerning the Divine *dyavavos* and of the Pseudo-Solomon concerning the Divine *sofia* culminated in Philo, who introduced the distinction between God and his world-building forces, which in their totality constituted the Divine *logos*. Here the approximation of Philo to Christianity stopped. Holding to the doctrine of the essential impurity of matter, it was logically impossible to accept the doctrine of the incarnation of the Logos, or to identify the Logos with the expected Messiah. "The incarnation of the Logos in Christ," says Ueberweg, "forms the fundamental speculative... doctrine by which Christianity separated from Alexandrian theosophy." At this point, therefore, philosophy made a stubborn resistance to Christianity.

The founder of Neo-Platonism proper was Ammonius Saccas, who lived about 175 to 250 A.D. His most distinguished disciple was Plotinus, who carried the doctrine of the Divine transcendent so far as to teach that the Supreme Essence, the Good *per se*, transcended the category of Being; and, affirming that it was exalted above the rational nature, he even denied to it the faculty of thought. Here again philosophy resisted Christianity.

The most eminent of the later Neo-Platonists was Proclus, born about 411 A.D. In opposition to the Christian Trinity, he taught the doctrine of a mystical Triad of the intelligible, intelligible-intellectual, and intellectual essences. But his opposition, no less than that of Porphyry and the other Neo-Platonists, proved abortive. In the year A.D. 529, the Emperor Justinian closed the School at Athens, and interdicted the giving of instruction in philosophy altogether.

The Period of Subjection.

None the less, however, while Pagan philosophy fought a losing battle against Christianity, was Christianity itself unable to dispense with philosophy in the construction of its own dogmatic edifice. In vain did the fiery Tertullian denounce philosophy as the mother of heresies, and exclaim with vehemence, "*Credo quia absurdum est*": even he was obliged to maintain that "the divine mysteries cannot, in the last analysis, be opposed to reason."

There was no help for it. The systemizing reason asserted its rights as far as it could, and, being forced to accept the data of revelation as its unquestionable first principles, proceeded to erect on this foundation a new system of thought, scientific and philosophic at least in form.

Says Ueberweg: "In the writings of the Apostolic Fathers we see principally the fundamental doctrines, theoretical and practical, of Christianity being developed in the struggle with Judaism and Paganism." [1: 274.] "The so-called Gnostics, in their endeavor to advance from Christian faith to Christian knowledge, made the first attempt to construct a religious philosophy on the Christian basis. The Gnostic speculation was less logical than imaginative, the various abstract elements of religious belief being realized in the form of personal beings, form-

ing a Christian or rather semi-Christian mythology, underneath which lay hidden the germs of a correct historical and scientific appreciation of Christianity." [1: 280.] So also says Lipsius: "Gnosticism was the first comprehensive attempt to construct a philosophy of Christianity; owing, however, to the immense reach of the speculative ideas which pressed themselves on the attention of the Gnostics, but with which they were wholly lacking the scientific ability to cope, this attempt ended only in mysticism, theosophy, mythology, in short, in a thoroughly unphilosophical system."

There were men of a philosophical turn of mind among the early Christians, however, such as Clement of Alexandria and Origen, teachers in the school for catechists in that city, who represented a better class of Gnostics and strove to reduce the principles of the gospel to philosophic form without departing from the catholic faith of the Church. They found fault with the Gnosis of the heretics for the sake of a better one. "Alexandria," says Baur, "the original home of *Gnosis*, is also the birth-place of Christian theology, which, in its first form, itself aimed to be nothing else than a Christian Gnosis." Although, as Hagenbach points out, the germs of a dogmatic theology are contained in the New Testament itself,—"the central point of John's theology," he says, "is the incarnation of the Logos in Christ; the fundamental principle of the Pauline doctrine is justification by faith,"—still there existed no system of Christian doctrine prior to Origen. The teachers at the school of catechists were the first to perceive and feel the practical necessity for such a system. Clement collected the materials of it, and Origen reduced them to something like order in his book *περί ἀρχῶν*—of which only fragments remain.

Origen's attempt was the first, but not the last. Gregory of Nyssa (331-394 A.D.) developed the Christian doctrine in systematic order in his book *λόγος κατηχητικός*, by which he rendered the most important service. But it was by Augustine (354-430 A.D.) that the ecclesiastical doctrine of the Patristic Period was developed in its most complete and perfect form. His works were numerous and elaborate, and have given him permanent fame as the great philosophical organizer of the Christian religion in the West. In the Eastern church Neo-Platonic and other philosophical speculations on Christian doctrines were made by Synesius of Cyrene, born A.D. 375; Nemesius, Æneas of Gaza, Zacharias Scholasticus, Johannes Philoponus, the Pseudo-Dionysius Areopagita, and others; while Johannes Damascenus (about 750 A.D.), in his work on "The Source of Knowledge," gave a minute and systematic exposition of Orthodox Dogmatics, which still retains great authority in the Greek Church. He, however, unlike Augustine, contributed nothing to the development of Christian doctrine, which he regarded as completed; and he is therefore entitled to be considered only a careful and orderly compiler.

Philosophy had now substantially completed its task of accomplishing the intellectual organization of Christianity. It had created Orthodoxy, the completed system of thought which reason had logically developed out of the unsystemized data of revelation. But the period of its service was not yet ended. From the ninth to the fifteenth or sixteenth century, under the name of Scholasticism, it continued to be the *ancilla theologiae*, a mere hand-maid of the Orthodoxy which it had itself created. During that long period it had many great names to boast of: Johannes Scotus Erigena, Roscellinus, Anselm of Canterbury, Abelard, Thomas Aquinas, Alexander of Hales, Albertus Magnus, Duns Scotus, William of Occam,—the list is too long for enumeration; and it had great questions to deal with—none greater than the controversy between Realism and Nominalism, which, as Tennemann well says, was "never definitely settled." It is destined to come up again for settlement when the reform in philosophic method now going on shall have been at last completed.

"Scholasticism was philosophy in the service of established and accepted theological doctrines, or at least in such subordination to them that, where philosophy and theology trod on common ground, the latter was received as the absolute norm and criterion of truth. More particularly, it was the reproduction of ancient philosophy under the control of ecclesiastical doctrine, with an accommodation, in cases of discrepancy, of the former to the latter." As during the Patristic period philosophy had been made to construct the great dogmatic edifice of Christianity, so during the Scholastic period it was made to fortify it, defend it against attack, and compel even Aristotle himself to do duty as a good Catholic. There is no occasion here to rehearse the details of this long slavery of the human mind. The Scholastic period at last drew to a close, and the Modern Period began to dawn.

The Period of Revolt.

"Unity, servitude, freedom—these are the three stages," says Ueberweg, "through which the philosophy of the Christian era has passed, in its relation to ecclesiastical theology." Modern philosophy is simply a revolt against an intellectual authority always unnatural, and at last become intolerable. It is the definite refusal of the human mind to endure that element of revelation which Christianity so long forced upon it. It is the affirmation of reason's right of eminent domain over the whole world of thought—of her right to rationalize the universe in accordance with her own laws alone. This revolt of philosophy against the claim of Christianity to dictate the premises of philosophic thinking is more than a revolt; it is a revolution, and the revolution is already an accomplished fact. Philosophy is to-day totally emancipated from its long subjection to Christianity; it no longer builds upon the basis of revelation, but of experience. Its independence is

complete, if not unquestioned; even if some philosophers of repute retain the element of revelation to some extent in their speculations, they justify it solely on the ground that reason sanctions it, and this is to deny the essential character of revelation, which is sanctioned by authority, not by reason. The spirit of all Christian faith is expressed by Augustine, who believed that the Church was inspired directly by the Holy Spirit: "I should not believe the gospel, unless the authority of the Church Universal constrained me." The spirit of all Christian philosophy is expressed in the saying of the Scholastic Abelard: "If we suppose Aristotle, the leader of the Peripatetics, to have been in fault, what other authority shall we receive in matters of this kind?" Slavish dependence upon authority of some kind was the central principle of Christian philosophy; but modern philosophy fails even to understand the word, as applied to persons. It recognizes no authority as valid but that of experience, of facts, of verified truth, of the Consensus of the Competent.

A revolution so vast could, of course, come about only by degrees. There was a period of transition, full of confusion and contradiction, before philosophy learned to know its own rights to their full extent. It is not my task now to trace the stages of this great change, but only its influence upon Christianity.

The Protestant Reformation, in itself considered, was less a revolution in theology than in church government; for the great features of the system of thought known as Orthodoxy have not been substantially altered by it. Nevertheless, Protestantism was the beginning of disintegration in this system, and a fruitful cause of it. Piece by piece, the doctrinal unity of Christianity has been crumbling away under its influence, reinforced as this has been by the influence of philosophy and of science—which are at bottom one. The Latin, Greek, and various Protestant churches, however, embracing a vast majority of Christian believers, adhere still, in its main features, to the Orthodox system of thought which is justly entitled to be called Christianity. But the influence of philosophy, especially in the form of modern science, has not only detached immense multitudes from these communions, but powerfully affected the belief of multitudes that remain within them. There is not a single Christian doctrine, whether concerning God, Nature, or Man, that has escaped this invisible but potent influence.

In my judgment, the most striking visible effect produced by the disintegrating influence of philosophy upon Christianity has been the appearance of Neo-Christianity. All the Evangelical sects of Protestantism retain the fundamental and distinctive characteristics of Christianity; but the changes in its system of thought wrought by the Neo-Christian movement are so vital and profound, that scarcely a vestige of it remains. Were it not for the aid of allegorical interpretations, by which utterly new ideas are introduced into the ancient symbols of Christian belief, and by which their almost total rejection of the Christian belief is effectually concealed from the Neo-Christians themselves and from others,* the Neo-Christian movement would appear to be what it really is: namely, fundamentally and sweepingly ANTI-CHRISTIAN. The system of thought which they cherish, their philosophical conceptions of the universe, its cause, its laws, and its relations to themselves, are substantially as broad and enlightened as those which characterize modern philosophy and modern science; and the effectual concealment of the true relation they hold to the ancient and long developed Christian system is only one more illustration of the wondrous witchery of words. Michael Servetus, Lælius and Faustus Socinus, Priestley and Belsham, Schleiermacher and the Coquerels, Channing and Parker, and the host of other honored names which lend lustre to the Neo-Christian movement, represent an interpretation of the Christian gospel far more radically unlike the thought of Jesus and his apostles than the interpretation of Platonism by Philo, Plotinus, Porphyry, and Proclus was unlike the thought of Plato. The disintegrating influence of philosophy upon Christianity is more strikingly illustrated by the emergence of this new interpretation of the Christian gospel than by any other phenomenon of the past three centuries. Neo-Christianity, with its rational and enlightened views, its pure ethics, its earnest humanitarian spirit, its cheerful and genial temper, its elevating and ennobling spirituality, is one of the best results of the influence which philosophy in the modern period has exerted upon the Christian system of thought. It only needs emancipation from the deceitful witcheries of a name to know itself, and be known by all, for what it is in fact—the child of reason rather than of faith, and the heir of a great and noble future.

For fifteen centuries the servant and bondsman of Christianity, to-day, after a long and arduous struggle, philosophy stands free and independent. What is to be the influence which henceforth it must exert on the Christian system of thought? What is henceforth to be the relation of philosophy to Christianity?

The Period of Conquest.

I have shown that philosophy is the endeavor of the human mind to rationalize the universe by the laws of reason alone, and that Christianity, as a definite historical system of thought, has already rationalized the universe on a fixed and unchangeable basis of revelation. If these conceptions of the two are correct, amity between them is impossible. To Christianity, philosophy must appear as a blasphemous denier of her own corner-stone of revelation. To philosophy, Christianity must appear as an inflexible denier of her own dearest rights. Peace on

* The "brilliant opening sermon" of the Institute, by Rev. Mr. Calthrop, was parenthetically mentioned by the essayist as a strikingly pertinent illustration of this allegorizing tendency.

such terms is impossible. An irrepressible conflict must continue to exist until either one or the other is the sole mistress of human thought. Which shall it be? Let us look closer at the issue here made.

Christianity is the most complete illustration of *personalism*, as the basis of a system of thought. It exalts a single human individual as the Divine Ruler of the universe and the Savior of every human soul that cleaves to him with unquestioning faith. Its supreme law is the law of love—love to God in Christ and love to the neighbor for his sake. Its supreme authority is the word of God in Christ, as the revealed and absolute norm of truth.

Philosophy is the most complete illustration of *impersonalism*, as the basis of a system of thought. Its supreme authority is reason, and its supreme law is the law of truth.

The profound and irreconcilable antagonism between the two is created by the demand of Christianity that every human mind shall accept the revelation of God in the words of Christ as absolute truth, without criticism or correction or abatement, in the spirit of unquestioning faith. This is a demand to which philosophy cannot yield without committing suicide. Hence the irrepressible conflict between the two. It is the conflict between head and heart, caused (I think most unwisely) by the heart's usurpation of the head's natural prerogative of deciding what is truth. The intellect alone is the faculty by which truth is determined; it cannot abdicate in favor of sentiment without deep and damning disloyalty to the very nature of things. Whatever can be stated in the form of a proposition, with subject and predicate, is and must be a question of truth as such, to be affirmed or denied by the intellect, the sole judge of evidence; and it is immoral in the last degree to affirm or deny it on the warrant of mere feeling. Philosophy is compelled to confront Christianity with rejection of her supreme demand, not flippantly or wilfully, but with solemn consciousness that she must defend the rights of thought and the cause of intellectual rectitude against unwarranted aggression. The heart makes a woful mistake in assuming to do the work of the head; it should follow, not lead, and the consequences are most disastrous if it undertakes to lead. The function of the head is to think, not to feel; the function of the heart is to feel, not to think. Reverence for the integrity of human nature and solicitude for the highest interests of the human soul command philosophy to be steadfast in refusing the unnatural demand of Christianity to accept revelation as a substitute for proof. It is a demand she cannot grant without deep dishonor to reason and deep disaster to the cause of truth.

No—the cause of philosophy is the cause of the human mind itself. In the long run, the heart always adapts itself to the conclusions of the head. Consciously or unconsciously, it has always done so; and it always will. The time has now arrived to do it with full consciousness. The clinging sentiments of the human soul, once Pagan, adapted themselves gradually to the Christian system of thought, as Orthodoxy was gradually developed by reason out of the assumed revelation of the gospel; and the so-called "Christian consciousness" was the result of this adaptation. Now the educated reason of mankind, or philosophy, gravely asserts its right to discard revelation altogether, and to build up a new, scientific system of thought on the basis of experience; and the clinging sentiments of the human soul will again adapt themselves to the change. The "Christian consciousness" will slowly and gradually, but surely and irrevocably, transform itself into a rational consciousness; it is already doing so, and the process must go on. Philosophy, long the slave of Christianity, and afterwards a power independent of and unrelated to it, now begins to claim dominion over it; and the claim will prove to be irresistible. All the uneasy attempts of Orthodoxy to adjust itself to the discoveries of science are so many confessions of the fact. Orthodoxy is melting away like an iceberg in southern seas; and Neo-Christianity is the form it takes just before it disappears from sight. Henceforth the empire of philosophy is to grow like the Roman Empire, swallowing up province after province of belief until all human thought obeys in all its departments the one imperial law of reason. There is no room left in the modern world for revelation. But the human soul will still remain the same, with all its sweet affections and lofty aspirations and poetic, religious sentiments. All these will yet adapt themselves, completely and happily, to whatever reason shall show to be the discovered truth of things. The universe is still here, in all its mystery and majesty; the human soul is still here, in all its beauty and its tenderness. Reason alone can ever reestablish harmony between the two. Christianity in its day created a truly universal or catholic unity of human thought on the basis of revelation, and named its rationalized system of the universe Orthodoxy. Reason is to-day creating a new catholic unity of human thought on the basis of science or experience; and the name of this new rationalized system of the universe is Philosophy. Nothing that was true, useful, or good in the one will be lost, when the other shall have taken its place. Let us fear no more the rising sun of reason!

Gentlemen, I have spoken with great plainness of speech, but, I trust, with no spirit or purpose incongruous with the spirit and purpose of your generous invitation. My endeavor has been to be faithful both to truth and to you. If I have failed in either duty, I crave forgiveness. That Christianity is a great deal more than a mere system of thought,—that it has ministered, and still ministers, to the moral and spiritual wants of countless souls,—that it has done, and is still doing, incalculable service to man in many ways,—I have not forgotten and rejoice to admit. But, for all that, it remains a system of

thought still, and must remain so; and it concerned my subject to treat it in no other light. Do me the justice, I beg you, to acquit me of insensibility to the tenderer aspects of Christianity, though unable to touch upon them here. High and imperative obligations rest upon him who would tell the truth in the spirit of love; and obligations no less high and imperative rest upon all who would listen in the spirit of candor and love of truth. That I have been faithful to mine, I hope; that you will be faithful to yours, I know. I thank you for this opportunity, after an interval of thirteen years since our paths divided for conscience' sake at Syracuse, of meeting you once more with mutual confidence and respect; and I cannot but believe that, however widely divergent these paths have been with regard to intellectual convictions, we are all still working side by side for the religion of truth, of righteousness, and of love.

REFORMATORY.

A WRITER in the *Independent*, in its sanitary column, gives this excellent advice for the New Year: "It is a great thing for the health of a man or woman if they begin a New Year with the fixed resolves and active determination to find out wherein they are treating the body differently from the intent of its creation, and then resolve to strive to keep it under the reign of law. We heard recently one of our most prominent teachers, from an experience of forty years, say that next to a changed heart there was no sign of character to him so decided in a boy or girl as when personal neatness and a strict regard to health became a settled principle of the life. If you ever seek to reform a squalid man, the first thing to do is to send him to a bath, dress him in clean, plain clothing, and then go on in the work of his elevation. There is a home-teaching as to personal habits as important for your children as any they can get out of books in the public schools. We mean not merely that negative condition in which one is not conspicuous for an unkempt exterior, but that positive care of the personal self which extends to right eating at proper times, to regular hours for sleep or work, to exercise as a recreation and duty, which leads one to feel that this body is a bestowment, and that it is the part of good sense and due to the Giver that it shall not be abused."

THE *New England Journal of Education* comments as follows upon the proposition of President Eliot of Harvard University to introduce the French system of public pensions for teachers into our common schools. "President Eliot belongs to a class of able and progressive educational men and women in New England, who assume that the development of American society is to come chiefly from the old East, and to land us in a new Europe, revised and corrected. But the future American society is now being sprouted largely beyond the Alleghanies; and New England has far more to learn of common schools from the North-western American States than from any system now in operation in Europe. Indeed, the elaborate systems of Pestalozzi and Froebel have already been greatly humanized by passing through the minds of the great masters of the new education in England and Scotland. The Oswego methods of instruction are still better; and, within a quarter of a century, the experience of thousands of wide-awake teachers in our own American free schools well elaborates the most valuable scheme of instruction on earth for the children of a free State. But what the better sort of American teachers now demand is not a backing-down upon the European system of life-appointments and public pensions, but a waking-up of the whole people, intelligent supervision, fair play and fair pay, with freedom to do their best for the children."

COL. F. W. PARKER has recently been giving a series of Practical Talks at Melrose to the teachers and others of the town. We subjoin from a report in the *Boston Journal* some of his views upon the mode of teaching geography. The child should be brought face to face with nature; and in every town, as in Melrose, there are all the various forms of a continent which can be brought vividly before the pupil,—the brook-basins, the hills, the ponds, the plains and plateaus. The trouble has been that the child has memorized from the school-book definitions of all the various divisions of the earth, without having any mind conception of them. He had heard scholars recite these matters, and, upon inquiring as to whether they had ever seen a bay or a cape or other division, they would answer in the negative, when from the school-house window all these could be seen, if the child had been taught by the eye and common-sense method instead of the book stereotyped form. He would begin the first year of the school-life to teach geography in its elementary forms *outside*, but not begin the book-teaching before the fifth year; but he had never yet seen a book on geography which he would implicitly follow, and the system of learning, parrot-like, the boundaries of States, the names of counties, capitals, and other old forms which children have been taught for many years, without any comprehension of what the words meant, he condemned as utter nonsense. The teacher should go with the children out of doors, into the woods and on excursions, for the purpose of instructing them in the peculiarities of the earth, though it would take a thorough teacher to keep the pupils in order while on such rambles. The problem of the rain coming from the clouds and going into the ground would much interest the children, and awaken their questioning powers. So also with mountain ranges, elevated plateaus, water-basins, and a year could be profitably spent upon these outside forms, and more especially the various forms of water and its uses, enforcing the idea that it is the blood of the earth; and also the changes constantly occurring in

water-sheds and the formation of coast lines, as in the case of wearing away of that of Massachusetts Bay. The child in connection with these exercises should mould the continental forms and also draw them on the board, and should not use the printed maps or see them until the moulding and drawing have been well learned. Incidental to the teaching of continents and countries, the teacher might, to good advantage, couple some historic event, some pleasant bit of history, biography, or travel, or incident connected with river, forest, or desert, and thus give the child vital information. It is wonderful how much the child is ready to receive if brought to it in this fresh manner, and how little if in the old-fashioned way; and through this manner the great end is gained of having the child think for and be ready to speak for itself, and an illustration of the opposite method was aptly introduced. The comparison can be still further carried by studying the adaptation of the earth to the life of man, the variation of soils, vegetation peculiar to different localities, the principal cities, the great political divisions and, secondarily, the smaller political States. But these should be taken up separately, and the parts should be grasped by the pupil before the whole, always. The great matter of the earth's revolutions around the sun should not be studied in the primary and grammar schools, but reserved for the high school. The child should be earlier brought into contact with nature than it usually is. The first things that should be taught children, and they are generally the last, are in regard to the very air they breathe, the water they drink, and the earth they live on; and let the boy and girl be brought to love nature in some of its various moods and forms,—to love birds, flowers, beasts, rocks,—and their salvation is secured as far as this world is concerned.

Poetry.

A STAR IN HIS CROWN.

MISSOURI, 1872.

BY MARGARET STEWART SIBLEY.

The old log school-house seats were full,
On western prairie green;
The corn "laid by," revival came,
And ne'er such zeal was seen.
Sharp-featured dames in spectacles,
Hard-fisted farmers brown,
And rosy girls and bashful boys
Were there to win the crown.
Foremost was Captain Reynolds then—
Such fervent prayers he made!
Men said indeed, as say they will,
He prayed more than he paid!
"My brethren, we must bear the cross,"
He cried with growing zeal:
"I am a soldier of the Lord,
To fight for him I feel."
"I've lost a mighty heap o' debts,
The Lord will put it down;
I gin some garden-truck, 'twill be
A star onto my crown!"
Then Farmer Adams took the floor,
A worthy man was he,
Not pious overmuch, perchance—
But God likes honesty!
"I make no sorter kind o' doubt,
All's true the Cappen said,
We'd orto be kind to the pore,
An' see the hungry fed.
"I ain't a prayin' man myself,
But somehow kinder feel
As tho' a bar'l o' flour would help
More'n sich a mighty zeal.
"An' then last year the Cappen strained
My m'lasses bar'l old,
And charged me for a right smart lot
More'n it was built to hold!
"But if he'll make that syrup good,
Pay me its vally down,
I've an idee the Cappen'll have
Two stars onto his crown!"

—Springfield Sunday Republican.

CASH RECEIPTS.

FOR THE WEEK ENDING JAN. 5.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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The Index.

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SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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THE POPE AND THOMAS AQUINAS.

In connection with the essay on "The Influence of Philosophy upon Christianity," which was read before the Unitarian Ministers' Institute at Providence last October, and is now for the first time printed in full in this issue of THE INDEX, it will be pertinent to notice the attempt of Pope Leo XIII. to rehabilitate the Scholastic Philosophy, as taught by the greatest of its mediæval expositors, Thomas Aquinas.

The now famous "Encyclical Letter," addressed by the Pope to "all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic world, in favor and communion with the Apostolic See," and "given at Rome, at St. Peter's, on the fourth day of August, 1879, in the second year of our Pontificate," is a truly remarkable document. Singularly enough, it has been eagerly seized upon by over-sanguine Protestants as proof of a disposition on the part of the present Supreme Pontiff to abandon the ground held by his predecessor, Pius IX., in opposition to the tendencies of modern civilization,—in fact, as a timely *pronunciamento* in favor of these very tendencies, and an encouraging sign that the Roman Catholic Church is about to liberalize itself in its practical policy towards modern thought. No more egregious blunder could be made. Such a revolution would be the suicide of the Church; and the Pope is not the fool that such Protestants imagine him to be. On the contrary, he is a very intellectual, shrewd, and capable ruler, fully aware that it is to-day the only possible policy of the Church to "fight the devil with fire," and employ reason against reason in the cause of Catholic supremacy. Hence his Encyclical Letter is simply a trumpet-call to the clergy to arm themselves with all the offensive and defensive weapons of philosophy as the Church teaches it, in order to cope successfully with the tremendous power of philosophy as science teaches it. It is only the issuing of new orders to the "Church Militant," to the end that it may come out of the terrible conflict at last as the "Church Triumphant." That such is the case will be abundantly clear to all who read understandingly the following copious extracts from the Pope's Encyclical (the italics are ours):—

Since, indeed, as the Apostle warns us, "through philosophy and vain fallacy" (Coloss. xi., 8) the minds of the faithful are deceived and the sincerity of faith is corrupted in man, therefore the supreme pastors of the Church have always thought it to be their duty to advance with all their might science really deserving of the name, and to provide at the same time with singular vigilance that all human learning should be taught according to the standard of the Catholic Church, MORE ESPECIALLY PHILOSOPHY, on which, in a great measure, the right conduct of all the other sciences depends. . . .

Whoever contemplates the bitterness of our age and the condition of public and private affairs will discover that the fruitful cause of those evils which overwhelm us, and of those which we fear, consists in this, that erroneous doctrines concerning Divine and human affairs, already gone forth from schools of philosophy, have invaded every order of the State, and have been received by the common suffrage of multitudes. . . . But natural aids which, by the goodness of Divine Wisdom strongly and sweetly disposing all things, belong to the human race, are neither to be despised nor rejected. In these aids the right use of philosophy is manifestly the chief.

Not in vain did God implant the light of human reason in the mind; and, so far is it from being the fact that the super-added light of faith extinguishes or diminishes the intelligence, it rather perfects it, and with increased strength makes it able for greater things. Therefore the method of Divine Providence itself demands that, in recalling the people to faith and salvation, aid should be sought even from human learning. . . . The most benign God, in the Divine order, not only has disclosed, by the light of faith, truths which cannot be reached by the human intelligence, but also has manifested others not wholly impervious to reason, so that by the assistance of the authority of God [i.e., the authority of the Roman Catholic Church], they may become known to all without any admixture of error. . . . It clearly follows that human reason reconciles with the word of God the fullest faith and submission to authority. . . .

These most solid foundations being thus laid, a perpetual and manifold use of philosophy is still required, that sacred theology may receive and put on the nature, habit, and genius of a true science; for, in this noblest of studies, it is necessary that many and various parts of celestial doctrines should be gathered into one body, so that, each arranged in its own place and derived from its proper principles, all might cohere with a fitting connection. . . . Lastly, it is also the function of philosophical discipline to religiously defend the truths of Divine tradition. . . . As the enemies of the Catholic name, about to attack religion, borrow their weapons of war for the most part from philosophy, so the defenders of the Divine sciences take many weapons from philosophy by which they can defend revealed dogmas. . . .

The Church herself not only advises, but commands Christian doctors to seek that assistance from philosophy. For the Fifth Council of Lateran, after it had decreed that every assertion contrary to the truth of illuminated faith was altogether false, because what was true never contradicted truth in the least degree (*Bulla Apostolici Regiminis*), ordered teachers of philosophy to carefully practise themselves in solving crafty difficulties, since, as Augustine testifies, "if reason is given against the authority of Divine Scripture, no matter how acute it may be, it deceives with the appearance of truth, for true it cannot be."

But that philosophy may be found adequate to bring to us these precious fruits we have mentioned, we must never depart from that path on which the venerable antiquity of the Fathers has progressed, and the Vatican Synod, by its SOLEMN SUFFRAGE OF AUTHORITY [i.e., by the decree of Papal Infallibility], has approved. Inasmuch as it is manifest that we must accept many truths of the supernatural order, which far surpass the acumen of any talent, let not human reason, conscious of its own infirmity, dare to attempt greater tasks than it can accomplish, or to deny these truths, or to measure them by its own power, or to interpret them as it pleases; but let it rather accept them with a full and humble faith, and hold it the highest honor that it can, as a handmaid and servant, be associated with celestial doctrines, and by the blessing of God reach them in some way. In those departments of knowledge which human intelligence can naturally reach, it is manifestly just that philosophy should use its own method, principle, and arguments—not so, however, that it should seem to withdraw itself from the Divine authority [i.e., the authority of the Church]. But, as it is evident that what is known by revelation are certain truths, and what is opposed to faith is equally at war with right reason, let the Catholic philosopher know that he will at one and the same time violate the rights of faith and of reason, if he embraces any conclusion which he understands to be repugnant to revealed doctrine.

We know that there are not wanting those who, immeasurably extolling the faculties of human nature, contend that the intelligence of man, when once subjected to the Divine authority [i.e., the authority of the Church and the Infallible Pope], is deprived of its native dignity, and is very much retarded and kept back by a certain yoke of servitude from advancing to the highest point of truth and excellence. But these are errors and fallacies, tending, etc.

With these transparently clear provisos, forbidding philosophy to travel an inch beyond the limits of authorized dogma or to presume to think for itself on any matter on which the Church has dictated beforehand the conclusions which must be humbly accepted, Pope Leo XIII. proposes simply to fortify and defend Catholic theology as it already exists, and not in the least to encourage any disposition to modify or liberalize this theology out of deference to modern thought. All that he has in view is to educate his own clergy more thoroughly in the method and results of Scholasticism—the mediæval philosophy of the Catholic Church. With this sole object of reviving and reëstablishing a form of philosophy by which human reason was absolutely enslaved to ecclesiastical authority, the Pope further declares:—

The doctors of mediæval times, who are called the Scholastics, undertook a task of great magnitude: namely, carefully to gather, and, having gathered, to reduce to shape for posterity's use and convenience, the rich and prolific harvests of doctrine scattered all over the voluminous writings of the Holy Fathers. . . . Now, among the Scholastic doctors, far away towers in eminence the prince and master of all, Thomas Aquinas, who, as Cajetan observes, because he greatly venerated all the elder holy doctors of the Church, did therefore in some measure acquire the

knowledge and understanding of all. . . . As in like manner he applied this method of philosophizing to refute the errors of heretics, he has earned for himself the distinction that singly he demolished all the errors of former times, and supplied irresistible weapons to vanquish all those which in the revolution of ages may rise up. . . . It is a fact that nearly all the founders and law-makers of religious Orders laid it down as a precept to their subjects to study and religiously cling to the teachings of St. Thomas, with a monition that none of them could with impunity depart from the pathway marked out by so great a man. To pass over the Dominican family, which, by a certain family right of its own, glories in this eminent master, the statutes of the Benedictines, the Carmelites, the Augustinians, the *Company of Jesus*, and several other sacred Orders, bear witness to this. . . . And now it has resulted that Thomas has been throned as chief in those great homes of human wisdom [the Catholic universities of Salamanca, Alcalá, Douay, Toulouse, Louvain, Padua, Bologna, Naples, Coimbra, and very many others], as it were in his own kingdom; and that the minds of all, whether teachers or hearers, have settled down with wondrous unanimity on the teaching and authority of the Angelic Doctor.

In support of this latter opinion, the Pope quotes the similar opinion of his predecessors, the Popes Sixtus V., Clement XI., Nicholas V., Benedict XIII., Pius V., Clement XII., Urban V., Innocent XII., Benedict XIV., and Innocent VI.; also of the General Councils of Lyons, Vienna, Florence, Trent, and the Vatican. In fact, Thomas Aquinas was the very incarnation of mediævalism. For this reason alone the present Pope holds him up to the world as the greatest teacher of Catholic theology and philosophy, in contrast with "a certain new-fangled system of philosophy" which owed its origin to "the struggling Reformers of the sixteenth century," and has been adopted by a few "Catholic philosophers" who have been "drawn by the love of imitation" into the "pursuit of novelties." So far from antagonizing in any degree the example of his predecessor Pius IX., or indirectly throwing overboard the latter's celebrated *Syllabus Errorum*, Leo XIII. has entered upon a new fanatical crusade to reestablish that ancient and obsolete mediæval philosophy which was the fountain-head whence the *Syllabus* itself was derived. In his letter to Cardinal di Luca, Bishop of Preneste and Prefect of the Congregation of Studies, published since the Encyclical was promulgated, he declares explicitly with reference to it:—

We have specially exhorted the Bishops to add their efforts to ours in the endeavor to revive that ancient philosophy, deprived of its rank and now almost fallen, and to reinstate it in its old place of honor by rendering it back to the Catholic schools. Our joy has been great on learning that everywhere, with the assistance of God, our letters have been received with a complete deference and a rare unanimity of assent. . . . Only one voice, one opinion, is apparent in the recognition of the fact that our letters have truly indicated the roots of the present evils, and where consequently we must seek a remedy. All are agreed that human reason, if it abandons the *Divine authority of faith*, exposes itself to the waverings of doubt and the dangers of error, but that on the contrary it will easily avoid these perils, IF MEN WILL ONLY SEEK REFUGE IN CATHOLIC PHILOSOPHY.

The Pope then goes on to state that the revival of Aquinas's system of Scholasticism has been already begun in Rome. He has taken care that first of all in the Roman Seminary, the Gregorian Lyceum, the Urbanian College, and in the other schools under the Papal control, "the philosophic sciences shall be simply, clearly, and fully taught and cultivated according to the spirit and principles of the Angelic Doctor." He recommends everywhere the holding of meetings and the formation of societies for the cultivation of Scholasticism; and he himself has already "decided to establish at Rome an academical institution, under the title and patronage of St. Thomas Aquinas, which will apply its energy and zeal to expound and interpret the works of that holy man . . . and to refute the errors which have been multiplied by recent discoveries." Moreover, to facilitate all this active and energetic work, the Pope "decrees that all his [Aquinas's] works shall be newly published in their entirety," in a new and corrected edition, together with the works of his chief commentators, such as Thomas del Vio and Cardinals Cajetan and Ferrari.

All this indicates unmistakably that philosophy is once more to be the great, decisive battle-ground between "Rome and Reason." The powerful endeavor of Leo XIII. to bring Thomas Aquinas into fashion again, as the ablest expositor of that Scholastic philosophy which was supposed to have been safely buried in its mediæval grave, will probably prove that the Church has ability to raise the dead, as it certainly has to raise a breeze. Father Scully's recent performances in the cause of Catholic education, and the whole agitation of the Catholic school question, are connected not remotely with the same efforts.

It will be a fatal mistake not to learn what these efforts mean. The Pope's attempt to revive Scholasticism is not a wholly new thing, though it is a far more important thing than all the previous attempts combined. Giovachino Ventura, Superior-General of the Order of the Theatines, who died in 1861, was the leader of a party whose chief ambition was to restore Scholasticism to its old position as the recognized Catholic philosophy, and to give practical effect to its fundamental principle that the authority of the Church is superior to all other sovereignty, including that of individual reason and conscience. Ventura held that philosophy reached its climax in Thomas Aquinas. The Jesuit *Liberatore*, another member of the same party, likewise teaches that above nature and man is the authority of the Church, the infallible guide in philosophy as well as in theology. Other members of it were or are Sanseverino, Crescenzo, Capozza, and the Jesuit P. Tapparelli d' Azeglio. The well-known monthly review, *La Civiltà Cattolica*, was especially established in 1850 as the organ of this party, and has had the Jesuits *Liberatore*, Perrone, Azeglio, Bresciani, Curci, and others, as its editors. The world-famous *Syllabus* of Pius IX., published in 1864, was the adoption and proclamation of the fundamental ideas of this party by the highest authority of the Catholic Church. In this document the Pope condemned as damnable heresies these and similar propositions: "Moral science and philosophy are independent of the authority of the Church"; "Philosophy may be treated without regard to revelation"; "The principles and the method of the Scholastics are not in accordance with the needs and the progress of science"; "Common schools ought to be exempted from the authority of the Church." All these propositions, which simply express fundamental truths of modern civilization, were condemned as heresies, involving damnation to all who hold them, by the Vatican Council of 1870, when it adopted the decree of Papal Infallibility,—a decree which is pronounced by Professor Vincenzo Botta, Ph.D., formerly of the Royal Colleges of Turin, to be "the logical consequence of Catholicism and the highest synthesis of SCHOLASTICISM."

That verdict is true. The Scholasticism of Thomas Aquinas is the philosophical foundation and bulwark of radical Jesuitism, ultimating as it does in the utter abasement and prostration of human reason at the foot of an Infallible Pope. This is the philosophy which Leo XIII. is now concentrating all the vast resources of the Catholic Church to render dominant throughout the world—the only philosophy which utters the innermost heart and soul of Christianity in a form consistent with the laws of the systemizing scientific intellect—the philosophy of spiritual absolutism with which the philosophy of modern science can alone successfully cope. Orthodox Christianity and Neo-Christianity are only more or less consistent applications of the distinctively Christian principle—that of personal authority in religion; and this principle is the tap-root of the Scholasticism of the Angelic Doctor. Pope Leo XIII. is right in fortifying himself on the foundation of Thomas Aquinas, and thereby following faithfully the example of Pius IX. and all his predecessors; for he who cuts loose from Thomas Aquinas cannot logically stop till he has surrendered Christianity altogether. But Scholasticism breaks itself into innumerable fragments on the solid rock of the Scientific Method, universalized as Modern Philosophy and Free Religion. The main positions of the essay published to-day find abundant confirmation in the fixed determination of the Roman Catholic Church to stand or fall with the philosophy of St. Thomas Aquinas, the Angelic Doctor of Scholasticism and the chief Apostle of Mediæval Theology.

A REJECTED LETTER FROM MR. UNDERWOOD.

Mr. Underwood hands to us for publication the subjoined letter, which was refused by the journal to which it was originally addressed.

EDITOR OF THE TRUTH SEEKER:—

Since it is but fair and just that your readers should see the letters referring to D. M. Bennett, for which I am censured in the *Truth Seeker* of last week, I enclose them herewith, trusting you will give them a place in your columns.

Whether these letters contain any calumnies or misstatements, whether I "boast" of any sympathy I have shown Mr. Bennett, whether I evince a disposition to do him a wrong, your readers will judge for themselves.

The genuineness of the letters, extracts from which were published in the *Religio-Philosophical Journal*,

had been denied. They had been declared by the editor of the *Truth Seeker* probably fabrications, or perfectly innocent letters, interpolated and changed by Comstock, or by the girl to whom they were sent, or by some other persons. From many persons I received letters on the subject. Not a few of these declared the letters must be forgeries, and that in justice to Mr. Bennett the matter should be investigated. I had reason for believing the letters genuine, but I was in no haste to express an opinion. But Col. Bundy wrote me, declaring he was willing to put the letters into my hands for examination, on condition that I would state, after reading them, whether in my opinion they were Bennett's letters, whether they bore evidences of interpolation, and whether the extracts published in the *Religio-Philosophical Journal* were given accurately. Indeed, he urged me to make the examination. I went to Chicago, and examined the letters. Had I found them forgeries, I should have said so. But I saw they were genuine, and I did not shrink from stating the truth. This is the head and front of my offending.

While Mr. Bennett is in prison, I wish no controversy with him on personal matters; nor will I have any, unless it shall be forced upon me by him or those acting by his advice. Hence, at this time, I make no reply to his references to me further than to say that, from our first acquaintance to the present, my treatment of him has been, I believe, just and even generous. If I have any complaints of a personal nature to make against him, this is not the time to make them, if indeed at any time such a matter should be obtruded upon public attention. Mr. Bennett evidently writes—and no wonder—in an inflamed state of mind, and I am not disposed to hold him rigidly responsible for all that he says. The spirit of his last letter is almost ferocious. "I am a poor miserable sinner, but down with any other man who says or admits it!" are words that seem fitly to express his present feelings. If I had been the cause of his folly, or if the notes complained of had—which I by no means intimate—interfered with a design to produce an impression that his letters were the fabrication of Comstock, he could not have been more chagrined or offended at me than he now seems to be.

In regard to his explanation of his conduct, his estimate of himself, his charges against the girl, and his statements respecting others than myself, I do not feel called upon to make any comments. Too much will be said by others without any words from me.

More than once have I told Mr. Bennett, in private conversation, that I thought he gave too much space in his paper to the details of the *amours* of the clergy, for the reason that, while they show beyond doubt that the clergy, like other men, are liable to go astray, in no manner do they prove the falsity of the doctrines they advocate. And now, when the clergy and religious press all over the country are pointing to Mr. Bennett as an illustration of the demoralizing influence of liberalism, it is quite as evident that, although his letters and confession prove that the editor of an anti-Christian paper may act as foolishly as a Christian minister, or even a Christian bishop, yet his conduct is no argument whatever against the truth of the great principles of free-thought. Col. Ingersoll is reported as saying that, if the Bennett letters are genuine, their author should be "put in a bag with Bishop McCloskey and both be thrown into the Bosphorus"; but there is no man more generous or lenient to the erring and unfortunate than the eloquent Colonel, and I am sure that, while neither he nor any other true Liberal will attempt to justify or apologize for D. M. Bennett's conduct, all right-minded men and women will feel pity for him in his misfortune, indulge the hope that he will learn wisdom from his past folly, and encourage every well-meant and honorable effort to regain self-respect and the respect of his fellow-men. That his standing and influence among Liberals will remain unimpaired, he certainly cannot expect, unless, indeed, his estimate of their character is lower than I have reason to believe it really is; but it is "never too late to mend," and if Mr. Bennett, instead of attempting to crush the girl that would not yield to his desires, and wrangling with those who object to his past method and past conduct, will honestly try to repair the injury he has done the cause of Liberalism, sympathy and encouragement will not be withheld from him in such an effort.

Any expressions of sorrow for him personally from me would be received by him, in his present state of mind, with derision, and what I have already written will probably give serious offence; but I have

my own views, and the occasion demands their expression, let them please or displease whom they may. I should despise myself if fear of offending any man or the desire to retain the good-will of a paper could induce me to remain silent when duty called upon me to speak.

I wish to write no more on this unpleasant subject, and this will be my last word, unless the course of the *Truth Seeker* toward me shall compel me, in self-defence, to make additional statements.

Yours truly, B. F. UNDERWOOD.
Boone, Iowa, Nov. 26, 1879.

PERSONAL ITEMS.

PARNELL has arrived.

SIR WALTER SCOTT'S *Ivanhoe* has been brought out in Hebrew at Wilna.

MR. JENKINS, the author of *Gina's Baby*, is to give readings of his works.

B. F. UNDERWOOD will lecture at Union City, Mich., Jan. 10, 11, and 12.

IT WAS the Rev. L. K. Washburn up to Wednesday last. It is now Rev. L. K. Washburn and wife.

GEORGE AUGUSTUS SALA, the English journalist, is lecturing in this country "On the Shows that I have Seen."

THE DEFENCE of the Governor of Maine is pronounced rather thin. This is not strange, as it is that of Gov. Gas-salone.

LOUIS KOSSUTH, now seventy-seven years old, is living in voluntary exile near Turin, Italy, where he has mainly occupied himself with scientific studies since 1862.

MAYOR PRINCE has received \$20 from an unknown friend in Maine, with a request that he give \$10 of it to Miss Jennie Collins, \$5 to the Lying-in Hospital, and "\$5 to the charity which begets the most good and least laziness."

MRS. ELIZABETH COMSTOCK, of Michigan, the widely-known Quaker missionary, has visited one hundred and fifteen thousand prisoners, and of this number she finds that one hundred and five thousand were brought to prison through strong drink.

MR. B. F. UNDERWOOD was in Boston a few days since, on a brief holiday visit to his New England home and friends. He returned at once to the West, where his engagements crowd thick and fast upon him and already extend through the whole of the present season.

MRS. MAY NIERICKER, the sister of Miss Louisa M. Alcott, and youngest daughter of A. Bronson Alcott, has just died unexpectedly in Paris, where she has been living for a few years past. She shared in the gifts of the family, and had already made considerable reputation as an author and artist.

REV. W. J. POTTER delivered a commemorative discourse, Sunday, the 28th of December, before his society at New Bedford, appropriate to the twentieth anniversary of his settlement as its minister. There are few, we feel quite sure, who can review so long a pastorate with less occasion for regrets, or behold at the close a richer fruitage of harmonious fellowship, love, and reverence.

DE TOCQUEVILLE, in his *Old Régime*, speaking of serfdom, informs us that, though it was nominally abolished in Prussia in 1717, it did not wholly disappear in that country till 1809. Two years later, namely, in 1811, it was abolished in Austria. Its abolition in other parts of Germany took place in the early part of this century. The last place to retain it was Hohenzollern-Sigmaringen, where it flourished till 1833. We all know how it disappeared from our own country and Russia only a few years ago.

HERE IS RATHER a curious literary item from an English exchange: "The widow of Adolph Strodtmann, the biographer of Heine, desires it to be known that she is in possession of a lock of hair that was cut from the poet's head after death, and also of an oil portrait of Heine painted by Ludwig Gassen of Munich, representing him in his twenty-eighth year. She is anxious to part with these two relics to amateurs of the poet for 'amateur prices,' whatever that may mean. Offers are to be addressed to her, care of Dr. Engel, 35 Königin-Augusta Strasse, Berlin."

THE HISTORIAN, LECKY, in his *England in the Eighteenth Century*, states that the last traces of serfdom did not disappear in England till the time of James I., and that in Scotland colliers and laborers in the salt works were in a condition of slavery for the greater part of the eighteenth century. They were legally attached for life to the works on which they labored. The children were bound to the same employment in the same place, and on the sale of the works their services were transferred to the new owner. It was only in 1775 that an act was passed for their emancipation.

MR. BJORNSTERN BJORNSSON, a Swedish poet and novelist, whose works are considerably read in the United States, has quarrelled with his sovereign and had to leave his country. King Oscar, who is nearly as much a literary man as he is a king, published an unfavorable criticism of one of Mr. Björnson's works, and spoke lightly of the general character of his productions. The poet wrote to his majesty, demanding that he should apologize for his remarks or fight a duel with him. The king called the attention of the police to the matter, and the saucy subject found it expedient to take a trip to Vienna.

REV. DR. BUCKLEY, a Brooklyn Methodist, writing in the *Independent*, says: "It is proper for us to

admit and honor the piety of many men whose sentiments on various subjects we could not allow to be preached in the pulpits of the church to which we belong." He then names Dean Stanley as one such man to be honored for learning, piety, and service to our common Christianity; but "the very ministers and bishops who delighted to pay him respect when he recently visited this country would be obliged to use their influence against his admission [to Methodist pulpits], because the preaching of some of his convictions and expressed doubts would undermine and disintegrate the structure."

MRS. ABBA GOOLD WOOLSON, whose Conversational Lectures upon the Literature and the History of England have been given with great success in Boston, Cambridge, Concord, N.H., Portland, and New York City, has been engaged to deliver in Arlington, Mass., a course of twelve lectures upon eminent English authors, taken in chronological order, from the days of Chaucer to the present time. These lectures are to be given without notes; and they will present not only studies of the literature of successive periods, but also such introductory pictures of the History of Europe, and of the various political and religious influences then at work, as shall be needed for a clear understanding of the authors themselves.

A DISGRACEFUL fight, according to the following newspaper report, occurred on a recent Sunday in the Presbyterian church at Pittsburg, Pa., between two factions, one favoring Rev. Mr. Woodside and the other another clergyman. Mr. Woodside attempted to go into the pulpit, when his rival attacked him. A general fight ensued, extending throughout the whole congregation, and joined in by the ministers. For a quarter of an hour the battle raged furiously. Heads were punched, eyes were blackened, arms broken, and women knocked down. The yells and screams were frightful. The police finally quelled the riot and made several arrests. In the row, pews and other furniture were broken; and hymn-books, Bibles, hair-pins, and false hair were scattered in every direction. Much indignation prevails in church circles, and the presbytery will investigate the matter.

THE FOLLOWING note from Mr. Holyoake appears in the *Secular Review* of December 13: "My object in going to America was rest, and contributing to papers is not rest. I was told by my friends, before I left England, that what I needed to learn was the art of doing nothing for a time; therefore, I made that my study in the United States, and acquired such proficiency in it that I no longer wish to do anything. It is true I went immense distances, and spoke in many cities, and in six or seven churches; but unforeseen friends took from the transit all thought or care on my part, so that I never knew fatigue; and neither on land nor sea was I ever unwell. Next Sunday evening, at South Place Institute, I shall give some account of the secular aspect of America. When the passion for activity returns to me, I shall send you some account for the *Secular Review* of what I may be able to think interesting to your readers. G. J. HOLYOAKE."

TO BE A KING or an Emperor in Europe nowadays does not appear to be a very comfortable berth for a nervous person, or one who desires to preserve his hold on this state of existence. According to the *San Francisco News-Letter*, a page of the Czar's diary runs as follows: "Got up at 7 A.M. and ordered my bath. Found four gallons of vitriol in it, and did not take it. Went to breakfast: the Nihilists had placed two torpedoes on the stairs, but I did not step on them. The coffee smelt so strongly of prussic acid that I was afraid to drink it. Found a scorpion in my left slipper, but luckily shook it out before putting it on. Just before stepping into the carriage to go for my morning drive, it was blown into the air, killing the coachman and the horses instantly. I did not drive. Took a light lunch of hermetically-sealed American canned goods. They can't fool me there. Found a poisoned dagger in my favorite chair, with the point sticking out. Did not sit down on it. Had dinner at 6 P.M., and made Baron Laisheounowski taste every dish. He died before the soup was cleared away. Consumed some Baltimore oysters and some London stout that I have had locked up for five years. Went to the theatre, and was shot at three times in the first act. Had the entire audience hanged. Went home to bed, and slept all night on the roof of the palace."

REV. J. VILA BLAKE, who was a few years since the minister of the Twenty-eighth Congregational Society of Boston, is delivering a series of thoughtful Sunday discourses at Quincy, Ill., where he is now settled. We give below the introduction to a printed one on faith that has just reached us. "I continue the subject of faith. In the first sermon, I defined faith to be belief and trust in the universe as moral order. In the second sermon, I said that trust in the universe of moral order involves trust in our own souls; in other words, a conviction of the trustworthiness of the reason and moral nature of mankind. This, I said, proceeds necessarily from our trust in the universe as moral order, because: First, unless our minds be trustworthy, we cannot know that we interpret the facts of life correctly, or that the universe is moral order. Indeed, to trust in anything, if our faculties be untrustworthy, is absurd and impossible. Second, we are part of the moral order, and therefore must partake its poise, security, and trustworthiness. Third, our intellectual and moral natures answer in wonderful ways to the visible creation, whereby we see that mind conforms to the plan and reflects the nature of that mysterious matter which appears to sense at present as the clothing or dwelling place of thought. In this discourse, I shall answer some objections often brought against trust in our own souls."

FOREIGN.

THERE ARE one hundred and fifty thousand sufferers by the famine in Upper Silesia: most of them are Poles.

THE LEIPSIK police have forbidden the circulation of a work called *The Battle between Large and Small Capital; or, Tailoring in London*. It bears the date of 1876.

THE ARCHBISHOP of Moscow has gone ahead of the Pope, and has publicly taught that the Emperor of Russia is the vicar of God, inspired and infallible in his utterances, and to be obeyed as God himself.

THE MUNICIPALITY of Paris voted five hundred thousand francs for the relief of the poor, in consideration of the inclement weather. They have also voted two hundred thousand francs for the redemption of pledged bed-clothes.

THE RUSSIAN police have not as yet arrested anybody who they can be certain was concerned in the recent attempt to blow up the train conveying the Czar to Moscow. A large number of people, however, have been arrested on mere suspicion.

MR. GLADSTONE'S return from Scotland has been in every way as triumphant as his visit there. There was a large crowd to greet him at Preston; and at Wigan, in a dense black fog, thousands stood listening to him for half an hour, although they could not see him.

AMONG THE MOST recent of charitable institutions founded in Paris is a home for Students and Jewish Workmen which was inaugurated last week. The Home, which is intended to shelter young men from the temptations of the great city, will be supported partly by voluntary contributions and partly by small fees paid by the inmates.

A BOAR'S HEAD is usually sent to Queen Victoria from Germany each Christmas. For fourteen Christmases, from 1837, it was the custom of King Ernest, of Hanover, to send one to each of his political friends in England. His list was a somewhat lengthy one when he left the country; but, if a man abandoned his rigid creed of High Toryism in Church and State, he was at once expunged, and at his death it had dwindled down to a very few names indeed.

A VIENNA DESPATCH says the Russian Nihilists are circulating among the peasants a story that the Czar has issued a decree ordering landed proprietors to divide their estates among the peasants. The peasants on the estate of Count Schouvaloff in the Sengievskoi district, seeing that the count was not taking any steps for a division of the property, gathered at the castle, seized it, expelled all the servants, and sacked it. Two companies of soldiers, who were ordered to disperse the rioters, were received with showers of missiles. The affair has assumed a threatening aspect. The peasants of several neighboring communities have joined the rioters, all of whom are excellently armed.

THE NOW NEARLY ubiquitous Chinaman has become a source of grave anxiety in the colony of Mauritius. He has five pagodas or joss-houses in Port Louis alone; and these, it is said, are richer than all the Catholic and Protestant Churches combined. In fact, the Chinese element forms a colony within a colony, governed by a Supreme Council with its presiding Mandarin, which council really governs John Chinaman. A recent writer expresses his opinion that the Celestials will ere long find their way into the most western parts of Europe. We devoutly wish this prediction may not be verified: there will be, in England at least, no room for the outpourings of Asia until all our people have become landed gentry.

THE ARCHDUCHESS CHRISTINA, now Queen of Spain, has a great deal of intellect, and is very accomplished, speaking French, English, and Italian, and is now making rapid progress in Spanish. She is pale, her figure is pretty, her mouth is small, her hair light and curly. Her eyes are blue, and her expression is somewhat severe. She is a reserved and generous young woman. She passes her time chiefly in reading, and in works of charity. She decidedly knows her own mind, and made King Alfonso understand, it is said, that her consent to the marriage depended upon his granting several conditions. One of them was the privilege of having about her her own German attendants,—this being contrary to Spanish court etiquette. The king has yielded his assent to this condition.

AS THE KING and QUEEN of SPAIN were driving through the gate of the royal palace at Madrid recently, a young man dressed as a workman fired a shot from a revolver at the royal carriage. But his aim was bad, and nobody was hurt. The ball has since been found, and it weighs one ounce. It passed close to the head of one of the royal footmen. King Alfonso was driving at the time. The would-be assassin was immediately arrested, and has confessed his crime. His name is Gonzales, and he is nineteen years old, a waiter by occupation, and a native of Galicia. The *Diario Español* newspaper says two shots were fired at the royal carriage, the second passing quite close to the Queen's face. The weapon used was a double-barreled pistol. The diplomatic body visited the palace to congratulate their Majesties upon their escape. The attempt at assassination excites general indignation in Madrid. Gonzales is believed to have had an accomplice, and three persons have been arrested on suspicion. Gonzales has been living in Madrid for some time. The King and Queen attended the opera, and were greeted with enthusiastic demonstrations of loyalty and gratitude at their escape. At the close of the performance, an enthusiastic crowd, bearing torches, accompanied the royal carriage to the palace.

Communications.

MRS. UNDERWOOD'S ESSAY.

BROOKLYN, Dec. 18, 1879.

EDITOR OF THE INDEX:—

I have for some years been a contributor to and reader of THE INDEX, and great has been my enjoyment in it, although I sometimes silently dissent from some of the articles found therein. Now the impulse to do so openly has moved strongly within me, knowing that every individual has the right of protest and is kindly received in its columns, even if his thought is not born in the clearest wisdom. Mrs. Underwood has always seemed to me a just and fair writer, keen and subtle in her reasoning, and tender in her attitude towards all. Her last article, in THE INDEX of Dec. 11, does not seem to me to betray the same spirit, and part of what she says about love seems to me wholly unworthy of the divine thing it is. I wish to distinctly state here I am not in any sense a free-lover, save in the highest significance that all love must be free and not compulsory. I am simply a contented wife in the happiest of homes. Nether can I claim, as Mrs. Underwood does, to have read all the arguments these so-called reformers use in its favor. Indeed, the doctrine as I understand it is very repulsive to my nature, and not at all in accord with the highest purity or the future well-being of the race. Still this does not prevent me from listening patiently to any who conscientiously differ from me; and I am willing to believe the fact, if I throw aside all prejudice, that some of its advocates are misguided but sincere men and women, whose writings and actions are based on what seems to them principle. Mrs. Underwood accuses them of breaking up homes and sundering marriage ties, and cites two instances to prove it, both of which are equally distasteful to me as illustrative of the fact. When she would have her readers infer that these two homes were happy resting places, founded on mutual love and interest, and would have so continued but for the influx of free love books and pamphlets, I for one doubt it. Underneath the daily routine of home duties there must have been the consciousness of effort to keep the semblance of union, for real union could not have been so severed.

All marriages and homes not sufficiently welded in the holy fire of love are liable to fall asunder at the first entering wedge of any theory that promises greater satisfaction and content. I am not going to discuss here what should be done in such ruptures: that is another question and an after consideration. The innocent should always be protected in all issues; and, if the parties possessed a spark of honor, the adjustment would be based on the noblest scale possible for them. I only wish to say Mrs. Underwood charges free-lovers with something entirely beyond their limit of power to accomplish. Marriage seems to me so high and holy that I do not like the suggestion of a fetter regarding it. I am speaking only of its spiritual side.

Of course I admit the necessity of laws to govern it, so far as it is a civil contract. It is an alliance based on mutual love and respect, perfect equality, and entire independence of thought and action, and needs no watching or guarding. The abiding love, deeply rooted in the heart of each, makes it impregnable against any and all external pressure. I say emphatically, What God has joined together man cannot put asunder. Mrs. Underwood would seem to excuse George Eliot and such celebrities from conduct in itself reprehensible by saying: "Exceptional people lead exceptional lives, that are not always to be faithfully copied." I confess she calls it a flaw in an otherwise noble structure, virtually admitting the character of the woman was not wholly corrupted thereby. Does genius make the moral code any the less rigid to its possessor? If it is a sin for the most obscure woman to live with one of the opposite sex illegally, to whom her heart is irrevocably given, it is just as great an evil for the most gifted among us, and ought to be equally condemned without attempt at palliation. In the latter instance, the harm done to the community is immeasurably greater. The world's intellectual leaders should bear unblemished records. What does Mrs. Underwood mean, when she says, referring to free-love ideas, "The evident burden of their gospel is that marriage is only a matter of the bestial passions of men and women"? Is she referring to the sexual functions? If so, all the motherhood and wifehood within me rebels at the statement. Would God have left the continuance of the race to the baser part of us? Would it not be wiser to acknowledge and teach that it is just as much a part of us as conscience, brain, or heart? It is certainly the highest endowed function, for through its agency life is generated and souls launched on the universe. The very divinity inherent in it should make abuse or violation impossible. Let us not irreverently trail it in the dust, but rather let us exalt it, that all may catch the glory of its reflected godliness, and be afraid to render it unchaste. Mrs. Underwood speaks of "the adoring love John Stuart Mill was not ashamed to avow for his wife." Does she remember that the all-abiding affection and interest was not due to the fact of her being his wife, but was just as surely recognized and cherished before the closer relation was entered upon, and while she was another man's wife? It was the woman that struck the key-note in his soul, and both heard and listened to its echoes, the perception of which was sufficient happiness for both. Does any one doubt the real marriage was outside of the legal bond? The invisible tie that united was stronger than visible ones, and needed no intercession of death to reveal it. Would his tribute of praise have been less, had the marriage never been consecrated in law? In

conclusion, I would say, if any of my words seem bitter or unkind, certainly they are not in accord with the spirit that prompts them, for that is eager only for light, which leads ever onward towards truth. C.

SOME QUESTIONS ABOUT RELIGION.

As a humble inquirer after truth and the right, I desire to ask a few questions with a view to getting some light.

I find it claimed on all sides that religion is a priceless boon, a *sine qua non* of inestimable value. Says Rev. L. D. Bevan, of New York, in a recent discourse to students: "I claim for religion in all its forms, even taking the superstitions by which it has been corrupted, the honor of having more than aught else aided man in his long and weary pilgrimage of progress."

Now, understanding religion as I do, I find it difficult to recognize the truth of this almost universal assumption. Mr. Bevan says: "Religion renders the student reverent. All wisdom is humble."

But I do not understand that reverence for truth is a characteristic of religion at all, or that there may not be humble, reverent wisdom without anything of religion.

By religion I understand what is generally meant by the word: namely, a worship of what cannot be proved or known, a superstition about the darkness, a praying, supplicating attitude set over against science and knowledge, a bowing before the mysterious and wonderful; and in this view I think I am sustained by critical, patient observation both from the inside and outside of faith in supernatural revelation.

I have carefully noted what the ablest men, both inside the Church, and outside, have said, and I cannot possibly rid myself of the persuasion that religion is the propitiation or reverence of invisible personal forces, homage paid to will and thought as enthroned by the human mind, in creative and omnipotent supernatural action.

If I am incorrect in this view, I desire to be set right; and what I wish to know is whether all virtue and all goodness are identical with religion, or if virtue and patience, and a noble, loving life are not consistent with simple knowledge of what is,—in other words, with atheism?

I hear a great deal said against atheism as a crime, and the atheist is everywhere spoken of as a fool and a criminal. Even Professors Huxley and Tyndall apologize and defer to the popular universal belief that evolution is an untenable hypothesis; and it is necessary, at last, to fall back on the assertion of a miracle; and faith justifies the worship of mystery or a personal deity who transcends Nature and the universe.

Is piety the greatest virtue, the noblest growth in man? Are progress and civilization favored and advanced more by reverence for the gods than by knowledge, by critical, sceptical inquiry? I have not so read history and life; and yet I observe that this assumption enters into all literature and news-publications, excepting those of the out-and-out rational school. Any endeavor to open the columns of the country press to a question or doubt on the point is resisted and denounced, as at once utterly inadmissible and preposterous.

I do not, please bear in mind, affirm atheism or deny the truth of theism. I do ask for a candid consideration of the facts. The Rev. Mr. Bevan says: "Religion is human. It is that which differentiates us from the brute."

Now, if this be true, either all atheists are brutes, or religion is essentially not piety, nor conjoined with belief in a personal deity. If religion be simply the possession of moral qualities or peace of mind in respect to personal destiny and the course of Nature, it by no means follows that these are inseparable from acceptance of the Christian system or any other historical religious system, as is assumed and asserted. There may be—begging pardon of the knowing ones—there may be peace of mind, quietness, and loving reverence of what is pure and good, without the theistic faith or piety, which is supposed to be the talismanic key to some strange heaven.

Only, as it appears to me, by changing the definition of religion, by making it something not essentially a conscious worship of invisible personal forces, but a quality of life, a moral force, do we bring it into intelligent harmony with knowledge and human progress.

If we admit that the "evolutionist" may be religious, then we give up prayer and fasting and worship as essential acts or forms of religion, and are forever estopped from accusing atheism as irreligious.

I fain would know if the ecclesiastical assumptions which hold sway over pulpit and press are correct, and to be justified and taught. A. N. A.

FAIR HAVEN, Vt., Dec. 1879.

DARWINISM.

Darwinism must forever be repugnant to the masses of mankind, unless the higher sentiments of human nature be radically changed. I can conceive of no man or woman, possessing any degree of refinement, to whom the theory of the *Descent of Man* would not be repulsive. Liberals have rejected the Orthodox idea of human depravity and maintained the inherent excellence of man. But what are the figurative "worm of the dust," the "filthy rags," and all other Christian ideas of man's weakness and degradation to the liberal beastliness with which Darwinism invests human nature! Darwinism is the sum of all that is hateful to the self-respecting feelings of our nature. I do not believe there is a man or woman of any culture who would not be shocked at the first thought of the subject. If one accepts the theory of man's descent as set forth by

Darwin and his followers he must do it against the protest of his finest and best feelings. The instincts of self-respect recoil from this idea of man's origin with unutterable disgust. Theology with all of its absurd myths has never taught anything more humiliating and loathsome to the dignity of man than the ancestral link of beasts and slimy reptiles which Darwinism bids us venerate.

Think about teaching this disgusting theory of man's being a lineal descendant of monkeys, hyenas, and snakes, to children! What a lovely catechism might be prepared to take the place of fairy stories in the nursery of zealous evolutionists! How "Jack, the Giant Killer," would pale before the monsters of the "chain," living and extinct, that the scientific expounder of man's origin might introduce to the little fellows of winter evenings!

Man is beastly enough at best, with all his ideas of his native nobility. To convince him that he is "of the earth, earthy," in the evolutionary sense, would not elevate him in his own esteem. A general acceptance of Darwinism would, I believe, degrade every conception of human life. I confess that I am wanting in that devotion to truth which would make the evolution of man from monkeys an agreeable thought to me, if I knew it to be true. If this is the real origin of man, I think it would be a great misfortune for him to discover this truth. (If this be treason against science, make the most of it.) But Darwinism lacks everything of being demonstrated. It is yet but a very crude theory. It never can be satisfactorily established until there are new facts bearing on the subject. The chain of Darwinism is deficient in more than one link, and it seems to me the supremest arrogance to claim for this theory the authority of established truth.

H. CLAY NEVILLE.

OZARK, Mo.

THE NORTH AMERICAN REVIEW.

IN THE *North American Review* for January, M. Ferdinand de Lesseps examines the different schemes that have been proposed for the construction of a ship-canal across the Isthmus of Darien, connecting the Atlantic and Pacific Oceans. He pronounces the Nicaragua Canal project to be inadequate, and insists upon the necessity of a canal having one level of water from ocean to ocean. The Nicaragua route is in the first place too long, being two hundred and ninety-five kilometres; then its twenty-one locks would make navigation so slow that there would be practically no saving of time, and great steamships could more profitably go round Cape Horn. Even were the Nicaragua Canal to be constructed, M. de Lesseps holds that it could never be anything else than a channel for inferior navigation: it could never accommodate the large vessels which now carry the world's commerce. The second article is by Francis Parkman, who reviews the arguments adduced in favor of woman-suffrage by five advocates of that measure in the November number of the *Review*. When the great mass of womankind demands the right of suffrage, it will be accorded, says Mr. Parkman; but, with all the agitation of this question during several decades, the female sex is still content to be represented in political affairs by their male relatives. Nevertheless, women may exert a very great power in the commonwealth. If they are sound in body and mind, impart this soundness to a numerous offspring and rear them to a sense of responsibility and duty, there are no national evils that we cannot overcome. Mr. Froude, in the latter half of his article "Romanism and the Irish Race in the United States," recounts the history of English rule in Ireland. That history is, according to him, a succession of blunders on the part of the successive English governments. The one English ruler whose policy might have resulted in good, both to England and to Ireland, was Oliver Cromwell. If the Irish people had been subject to such a ruler as he for two generations, they would in all likelihood have followed the example of the Scotch Highlanders, and become Calvinists. Henry James, Jr., contributes an article on the life and letters of the eminent French critic, Sainte-Beuve, one of the most interesting figures in the annals of literature. The author analyzes with rare skill the mental constitution of Sainte-Beuve, exhibiting the remarkable combination of qualities possessed by him, namely, a passion for scholarship and an intense sympathy with human life. An article by Prof. Alexander Winchell on "The Metaphysics of Science" goes to demonstrate the existence of a realm of thought deeper than the data of physical science, on which the principles of science are dependent for all their validity. Science may pronounce with authority upon questions purely phenomenal; but, when it assumes to utter conclusions on themes which lie within the realm of metaphysics, it transcends its limits. Mr. Cuthbert Mills, in his closing paper on "The Permanence of Political Forces," considers the question of the currency. His conclusions are: first, that so long as financial questions are an issue in national politics, no resting place will be found till it is finally determined whether coin or an inconvertible paper currency is to be the money of the country; second, that the Greenback organization will never be anything but a third party, and as such will go to pieces; third, that the result of the agitation will be a decision, either by constitutional amendment or otherwise, that the national government shall not under any circumstances issue an inconvertible legal-tender paper money. The literary notices are by Richard Henry Stoddard, who reviews three volumes; namely, Arnold's *Light of Asia*, Dr. Joyce's *Blamid*, and Bayard Taylor's *Poetical Works*.

"MAMMA," asked a little girl, "why is it they sing in church 'We'll dine no more,' and then go right home and dine?"

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To increase general intelligence with respect to religion:

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. No other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

THE BEST THING that Joseph Cook ever said is this: "Men are measured by their heroes." No wonder that the world turns away disgusted from a party that points to such heroes as have been canonized by the National Liberal League.

THE BERLIN SOCIETY for the promotion of Christianity among the Jews reports that the visible results of its work do not correspond with its wishes. The total number of Hebrews in the world, it is said in an interesting statistical appendix, is about what it was in the days of David—between six million and seven million.

THE BOSTON *Herald* wittily says: "The prospectus of Pope Leo's new organ, the *Aurora*, announces, as the larger portion of its mission, its purposes to combat error, respect persons, and maintain right and justice. We want to see if it can respect Gov. Garcelon and the members of his council." And we want to see if it can respect the "martyrs" of libertinism.

THE BOSTON *Herald* had the following in its column of "Men and Things" a few days ago: "THE INDEX has completed its first decade, but shows no signs of decay." The *Herald* is the only secular journal of Boston that has a kind word to say for this "haughty infidel sheet." But then the *Herald's* circulation is so large that a kind word in that paper probably reaches more readers than all the other papers combined could muster.

DR. E. B. WOLCOTT, Surgeon-General of Wisconsin, and one of the most prominent and honored citizens of his State, died in Milwaukee on the 5th of January. He was a subscriber and stanch friend to THE INDEX, and a stockholder in the Index Association who never forgot or neglected the obligations to it which he had kindly assumed. The Milwaukee *Sentinel* published a long and well-deserved tribute to his character and career, for which we hope to find room in these columns next week.

THE CONTINUED PUBLIC approval and honor defiantly given by the free-love ring and its sympathizers to men who have been proved guilty of gross immorality constitute one of the most scandalous phenomena in the present state of the liberal cause. For instance, Dr. E. B. Foote's *Health Monthly* for January still glorifies one of these men as a "martyr," as follows: "Liberty never quite keeps pace with progress. Every age has its martyrs. We have one to-day. A volume of 565 pages comes to us from the pen of one who is serving a term in the Albany penitentiary. It is by Mr. D. M. Bennett, one of Comstock's victims," etc. The ground of sympathy here is no mystery. Dr. Foote himself was fined \$3,000 a few years since for violating the same postal law under which his "martyr" was convicted; and he continues to clamor for "repeal" of that law in this very issue of his *Monthly*. Joseph Cook's lashing of the libertinism which upholds such men as Dr. Foote's hero is richly deserved.

IT MAY BE very illogical, but mankind generally infer that moral conduct is a correct indicator of the practical tendency of professed moral and religious principles. An item illustrating this point is going the rounds of the press, as follows: "The movement among the Hindus of India toward Christianity, begun last year, is still going on. Mr. Marshall, of the American Free Baptist Mission, in Bengal, states that hundreds of families among the Orlyas are renouncing Kishnu, and asking to be taught about the Christ who put it into the hearts of the English and Americans to deal so kindly with the famine-stricken. An anonymous circular, of native origin, is being widely circulated in Madura, calling attention to the character of the gospel of Christ as shown in the lives of Christians, and especially in their spontaneous gifts to suffering India, and exhorting the people to accept the religion which has so singularly proved its divine origin. There were sixty thousand con-

verts last year, and it is expected that there will be many thousands this year." It is idle to quarrel with such inferences; everybody makes them, and liberals cannot escape them.

SIR GEORGE BOWYER, an English Roman Catholic who represents an Irish constituency in Parliament, refuses any longer to support the policy of the home-rule party, because that policy has been changed. He concludes a public letter in these words, which evince a spirit just as noble in a Catholic as it would be in a liberal: "I have now, as an old Irish member, performed a painful and unpopular duty. I will not obey *civium ardor prava jubentium* any more than I would *vultus instantis tyranni*. I may be doomed to exclusion from Parliament. If so, I will retire from public life altogether and into perpetual obscurity; but I will not connive, even by silence, at a policy leading to treason, and doctrines opposed to morals and religion, and subversive of government and civil society." The *Advertiser* justly says in comment on these words of Sir George Bowyer: "This short passage from his letter contains much more than a warning to the Irish people. It is the utterance of a patriot, who will retire to private life rather than do what his conscience tells him is unwise and hazardous." A plentiful diffusion of the same spirit is precisely what the liberal cause in America most needs to-day.

THE REPORT of the Postmaster-General, sent to Congress on January 12, contains statements which are very pertinent, in connection with Joseph Cook's well-deserved excommunication of the National Liberal League, and shows that, whether ignorantly or willfully, the "repealers" are doing the work of enemies of the human race: "He refers to the case of Edgar W. Jones, alias Union Publishing Company, alias the Magnetic Watch Company, of Ashland, Mass., and having several other aliases under which he sent through the mails, in 1876, eighty thousand circulars and advertisements of obscene books, and a 'genuine Swiss magnetic time-keeper,' which was, in fact, a brass compass of no value. For months, complaints of parents, teachers, etc., from all parts of the country, in regard to the vile documents sent by Jones to their children, were piling up on the hands of the Postmaster-General, until Jones was indicted, and his business broken up." The National Liberal League, by its wicked warfare on postal laws which are indispensable to the public protection, has richly earned the execrations of the community, and, if it is not repudiated with energy and unanimity by all decent liberals, will sink the liberal movement itself into the abyss of perdition.

THIS EXPLICIT recognition of the necessity of a total separation between liberalism and libertinism is from the Portland (Oregon) *Medical Journal* for December, 1879: "Of our Eastern exchanges, we observe that THE INDEX and the *Religio-Philosophical Journal* are publishing very damaging disclosures with regard to the private moral character of D. M. Bennett, publisher of the *Truth Seeker*, now incarcerated in prison for circulating an obscene publication known as *Cupid's Yokes*. As Bennett has a large following and many friends in the ranks of the liberals, who seem to believe that he is the persecuted martyr he claims to be, the attitude of these two able journals will no doubt, if Bennett is really guilty, as he seems to be, receive the support and commendation of the better class of liberals, while those who still have faith in him, and are not over-scrupulous in morals, will be measurably offended. Thus the Bennett case bids fair to become a dividing wedge in the ranks of the liberals. This is as it should be. Those who are inherently *nasty* will sympathize with and cling to him more closely, while every lover of truth and decency will have cause to rejoice in the operation of the great law of social affinity, which finds its fullest expression in the not less true than trite aphorism, 'Birds of a feather flock together.'"

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LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.
 Issued to the President and Secretary on behalf of the Florence Liberal League.
 SYRACUSE, N. Y.—[Officers not reported.]
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.
 ALBANY, N. Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. C. Andrews.
 Issued to the President and Secretary on behalf of the Albany Liberal Association.
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.
 PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orvis.
 Issued to the President and Secretary on behalf of the Passaic City Liberal League.
 JACKSONVILLE, FLA.—President, David Prince; Secretary, Miss J. M. Meek.
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.
 ROCHESTER, N. Y.—President, Anson C. Allen; Secretary, Hume H. Cale.
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, Mass.
 Z. T. WATERBURY, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETTIE C. TRUEBDELL, Syra-FRANCIS E. ABBOT, Cambridge, Mass.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N. Y.
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 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 T. C. GAGE, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Albany, N. Y. JOHN W. TRUEBDELL, Syracuse, N. Y.
 EREN TURK, Chelsea, Mass. H. P. STICK, Rochester, N. Y.
 JOHN NILL, Watertown, N. Y. JOSEPH McDONOUGH, Albany, N. Y.
 E. A. SAWTELLE, Boston, Mass. M. SCHLESINGER, Albany, N. Y.
 THOS. DUGAN, Albany, N. Y. JOHN PREST, Albany, N. Y.
 JAMES B. PIKE, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.
 DAVID H. CLARK, Florence, R. F. HALLOWELL, Boston, Mass.
 Mass. D. B. MOREY, Malden, Mass.

Is American Infidelity Liberalism or Libertinism?

PRELUDE TO A LECTURE GIVEN IN THE OLD SOUTH MEETING HOUSE, BOSTON, DEC. 22, 1879.

BY JOSEPH COOK.

A cool recital of facts authenticated by official documents is all that is needed now to run a red, zigzag thunder-bolt through American infidelity.

1. On May 31, 1878, a committee of Congress, in reply to a "petition of R. G. Ingersoll and others," for the repeal of certain of the national postal laws, used this language: "In the opinion of your committee, the post-office was not established to carry instruments of vice, or obscene writings, indecent pictures, or lewd books."

2. The indisputable historical authority of this document, preserving as a fly in amber the name of the foremost infidel lecturer in the United States, shows that he and others asked for "free mails," and what was meant by this request in the opinion of a congressional committee, and why that request was not granted by Congress.

3. The same fathomlessly infamous demand which this congressional document holds up to public execration was made by a majority of the infidel liberal leagues at a meeting in Syracuse in October, 1878.

4. A minority of the leagues seceded from that convention because of the infamy of this demand, and have since denounced with vigor the majority as representatives of libertinism rather than of liberalism.

5. Notwithstanding this secession and denunciation, the majority of the infidel liberal leagues, in a convention at Cincinnati in September, 1879, renewed their demand of 1878, concerning the repeal of certain national postal laws.

6. A convicted cancer planter now in Albany Penitentiary for the violation of these laws was made the hero of this convention and the object of a resolution of defence and sympathy, offered by R. G. Ingersoll, and declaring that he had committed "no offence whatever against any law of this country."

7. On account of the refusal of the President of the United States to pardon out of the penitentiary this convicted poisoner of youth, R. G. Ingersoll has left the Republican party [applause], and the Cincinnati Convention of infidel liberal leagues has resolved to cast its political influence only in favor of candidates of its own principles as to the secularization of the Government.

8. The secretary of the Cincinnati Infidel Conven-

tion and of the National Infidel party has been shown, by legal documents quoted in a Boston infidel paper (see THE INDEX for Oct. 30, 1879), to be a convicted bigamist. The felon in the Albany Penitentiary has been proved by the same paper and by the *Religio-Philosophical Journal* of Chicago to be guilty of enormous social crimes, and the cancer planter has himself confessed the authorship of infamous letters which have been published to establish his guilt.

9. In spite of these scathing exposures of the character of its chief hero and of its secretary, the party represented by the majority of infidel leagues continues to uphold both these men, and to emphasize its demand for the repeal of established and measurelessly important postal laws of the nation.

10. The minority is the unimpeachable witness against the majority of American infidels.

11. The organization of the minority, however, has in it many officers who are also officers in the organization of the majority.

12. The minority is very feeble in numbers. It is important to notice that it is made up of only eight auxiliary leagues, while the majority has one hundred and seventeen.

13. It is evident, therefore, that American infidelity, as a mass, means not so much liberalism as libertinism.

On this table I have a coil of knotted adders, that is, of infidel newspapers defending the poisoners of youth. Without naming any of these sheets, I propose to show you a few of the fangs of the vipers. Here I pull out of the tangled mass an adder born in Boston [sensation], and its writhing form is swollen by containing the resolutions of the Cincinnati Infidel Convention, which I have been challenged to read aloud to this audience. Even when I look into a viper's fangs I shall not, I hope, be guilty of evasion. These resolutions are evasive, and so thoroughly so, that, face to face with the notorious public facts which I have just recited, I need only read them to show you how shrewd but fruitless the attempt of Ingersoll was, in preparing the resolutions, to cover up the stiletto with which it is purposed to stab the youth of the nation.

The Queen of Spain was once approached by a messenger, who offered her a letter in a perfumed handkerchief. The silken scarf was loosely folded about the missive, and the wretch held behind it a stiletto. As he took the letter out and presented it to the Queen, he drew also his dagger. Infidelity seeks, under universal suffrage in the United States, to use the sacredness of the mails as a stiletto sheath through which to stab the youth of the land. The purpose seems too fiendish to be real, but its existence is unfortunately proved by the result of scores of suits brought against infidel publishers for the abuse of the mails. "Free mails" is the latest infidel watchword. The officers charged with the execution of our present postal laws have astounding evidence before them that the infidel attack on the purity of the mails does not hesitate to employ the most subtle forms of deception. I solemnly believe, as these officers unqualifiedly assert, that it is the purpose of those who clamor for the abolition of our present laws against the transmission of infamous matter through the mails to cheat the general public, if they can, by pretending to be against the distribution of infamous publications. What the Cincinnati Infidel Convention did was to fold a silken handkerchief around the stiletto. I will show you the stiletto first, and afterward the handkerchief. Here is the murderous blade:—

"Resolved, That we are in favor of such postal laws as will allow the free transportation, through the mails of the United States, of all books, pamphlets, and papers, irrespective of the religious, irreligious, political, and scientific views they may contain, so that the literature of science may be upon an equality with that of superstition."

Notice that this resolution asks for something practical. It demands the repeal of certain laws now on the statute books. What those laws are, we are to learn by the past official record of this enterprise for the repeal of the laws which infidels, and only infidels, find pinching their souls. It is, by the way, a large, suggestive fact that only infidels in this country complain of the laws against the corrupt use of the mails. Speaking roundly, nobody is troubled by the postal regulations of 1873 except infidels. Their organizations, and theirs only, are convulsed with the question whether poisoners of youth shall have aid from the postal service paid for by the whole people. I beg you to make a distinction between the minority and the majority of infidel liberal leagues, and also between the majority and the Free Religionists. Many of the latter act with the minority, and many with the majority. But the demand of the majority has been one identical thing from first to last. They want to get rid of "sections 1785, 3878, 3893, 5389, and 2491 of the Revised Statutes" (see the petition in question, quoted in full in the prelude to the one hundred and twenty-first Boston Monday Lecture). This is what they asked for in Congress in 1878. Precisely this is what the Committee, of which Mr. Bickford was the chairman, told Congress that they could not be allowed to have, without opening the public mails to the transmission of infamous publications.

Probably R. G. Ingersoll knew what he wanted when he asked for the repeal of particular sections of the Revised Statutes. His petition specified the sections by their numbers. He is a lawyer. You may take either horn of the dilemma, for you must hold either that he went before Congress with a serious petition, and did not know what he was asking for, and was, therefore, shallow, hap-hazard, and untrustworthy in places calling for the greatest discretion; or else that he really meant what he said. In law and equity, he is to be held responsible for

what he asked for; namely, the repeal of the laws which prevent the transmission of infamous matter through the mails.

What the congressional petition of infidels asked for in May, the Syracuse Convention of liberal leagues asked for by its majority in October, 1878. Go behind the scenes. Look at the notorious although obscure record of this execrable infidel enterprise. The Cincinnati resolutions of the infidel majority mean what the Syracuse resolutions of the same majority meant. The latter meant what the congressional infidel petition meant. What that meant Congress has officially told you. In every case you come back to these numerals specifying the sections of the postal laws which infidels wish to repeal, and to the opinion of Congress that these bars cannot be taken down without letting out upon us the beasts of paganism.

The first resolution of the Cincinnati Infidel Convention is the stiletto. The second is the handkerchief wound around it.

"Resolved, That we are utterly opposed to the dissemination through the mails, or by any other means, of obscene literature, whether 'inspired' or uninspired, and hold in measureless contempt its authors and disseminators."

Notice that this resolution is an expression of opinion merely. It does not call for anything practical. The first resolution does. It asks for the free transportation of "irreligious" matter through the mails. That is one of the broadest demands that could be ventured, and requires something definite in legislation. Your first resolution, infidels of Cincinnati, has teeth in it. Your second is suspiciously toothless. You say that you are against the dissemination; but are you in favor of any laws to prevent the dissemination of poisonous literature through the mails? If you are, you do not say so. You fail to say so precisely where you would be naturally expected to say so. This set of resolutions was very adroitly drawn. It is the deliberate official utterance of the Cincinnati Infidel Convention; and I claim that the second resolution has an enormous and most significant omission in it. It does not call for any laws whatever against the dissemination of infamous matter through the mails, while the first resolution does call for the repeal of such laws. The mask put on the first resolution by the second does not deceive for an instant the officers charged with the execution of the postal laws. It does not deceive the minority of infidels themselves. The second resolution, read with the microscope, read with due emphasis on its very deceptive phraseology, read with the eye on what is between the lines in it, read with attention to the record of the majority in their congressional petition, is simply the handkerchief wound around the stiletto.

Two grave judicial decisions have been given concerning that document which the infidel hero in the Albany Penitentiary has been imprisoned for circulating. Both have declared the document indictable, and its circulation actionable at law. R. G. Ingersoll rises in the Cincinnati Convention, and with immense applause offers the following:—

"Resolved, That we express the deepest sympathy with D. M. Bennett and his family for the reason that he has been convicted by religious bigotry and ignorant zeal, and has been imprisoned and is now languishing in the cell of a felon, when in truth and fact he has committed no offence whatever against any law of this country."

This resolution decisively interprets the second. It shows how much Ingersoll means by saying he is opposed to the dissemination of infamous literature. In his opinion, it is "no offence" to disseminate such literature as Bennett has been imprisoned for sending through the mails. The whole convention of infidels adopted enthusiastically this resolution of Ingersoll's, and we thus learn how little the second resolution is worth. Eliza Wright of Boston, president of the organization which represents the majority of infidel leagues, has repeatedly maintained in public prints the monstrous proposition that Congress has no right to legislate against any document sent through the mails, no matter what its character. He, too, is a whitewasher of Bennett.

It was my fortune to be present in the post-office building of New York City when this cancer planter, the now convicted hero of infidels, was before the court there, and the sickening evidence was being read against him. I was beginning a trans-continental trip. If I needed anything to lift me to a white heat of indignation as to the infidel attack on the purity of the mails, it was to see, as I did then and there, O. B. Frothingham and Andrew Jackson Davis sitting cheek by jowl with D. M. Bennett. [Applause and a hiss.] Who hisses? Is there a friend here of the Albany felon? If so, let him contradict me, if he can, as to a single matter of fact. Speak out. The Old South has had interruptions before to-day. [Applause.] We have had stormy meetings here, and we will have them again, if American law is not honored. [Applause.] "The persistent whitewashers of D. M. Bennett," says an infidel paper published in Boston, "will have a costly settlement to make with the outraged public." Parson is one of the whitewashers. "The very life of liberalism," continues the editor of this journal, "is at stake. If the great liberal body, organized and unorganized, is already too far corrupted by the poison of free-love to care for these revelations, if it feels no burning, immediate necessity of speech and action in defence of its own purity and good name, if it lazily or stupidly consents any longer to be represented by the Bennetts and the Rawsons who have thrust themselves forward before the world as our 'saints' and 'martyrs' and 'victims of religious bigotry,' then its damnation is coming swiftly, and I care not how soon it comes. The breach between the genuine and the spurious is made. Let it grow

wide as the Amazon and as deep as the bottomless abyss!"—INDEX, Oct. 30, 1879.

Men are measured by their heroes. The minority which speaks thus scathingly of the majority is but a feeble fraction of American infidelity. A little while ago this editor was sowing the seeds for the harvest which now terrifies him. I think he is an honest erratic [applause], with little foresight or breadth of view. He is a pure man. I am not denying that Ingersoll in his family relations is a pure man; but here is the public action of this lecturer, here is the official record proving that the chief whitewasher of Bennett is the man who is called the Pope of Infidelity in the Mississippi Valley. Prof. Curtiss of Chicago Theological Seminary, with his superb stores of learning, has lately subjected himself, by answering Ingersoll, to the charge of using howitzers to shoot sparrows. He has shown most conclusively what no man of even moderate intelligence has ever doubted, that this man is a blunderer of the most irredeemable kind, not advanced beyond poor outgrown Paine in his knowledge of the methods by which Christianity can be attacked. (See "Ingersoll and Moses," by Prof. Curtiss.) But Ingersoll is more than a blunderer. He is an apologist for the poisoners of youth. He is the public champion of this Albany felon. He is a whitewasher of convicted cancer planters. He is a petitioner to Congress for the abolition of laws which Congress says cannot be repealed without allowing the mails to mix themselves with infamy. It is the duty of the public to look beneath the surface, and not be misled by the silken handkerchief wound about the infidel stiletto.

As the Spartans exhibited to their children drunken helots to disgust them with intemperance, so I am willing to read the whole of this infamous series of resolutions as a keen and sure public provocative of disgust for infidelity.

"Resolved, That we call upon the Christian world to expunge from the so-called 'sacred' Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame; and, until such passages are expunged, we demand that the laws against the dissemination of obscene literature be impartially enforced."

That sounds like lunacy. That is pitiful and wicked pettifoggery, and nothing else. [Applause and laughter.] It needs only a slight amount of spiritual insight or of literary penetration to understand the Bible, as the writer of that resolution does not, even in the passages to which reference is made. Ingersoll has told the public that he has read the Bible through since the first of January. This resolution shows for what he has read it. [Laughter.] A farmer was met near Dayton, Ohio, by a young man who asked him how far it was to Dayton. "Twenty-five thousand miles," said the farmer, "that is, the circumference of the earth, if you keep straight on. A quarter of a mile, if you turn square around." A knowledge of the Bible is twenty-five thousand miles from Ingersoll's present position, if he keeps right on: it is a quarter of a mile away, if he turns around. [Applause.]

"As to the propriety of taking political action, your Committee further report that we deem it expedient for the Liberals of this country to act as a political organization for the accomplishment of the following objects, and that the following resolutions be adopted by the League:—

"Resolved, That we mutually pledge each other that we will, in our several localities, use our influence and cast our votes for such candidates for office who publicly declare their belief in the actual secularization of the government, and we recommend that the State and auxiliary leagues act together upon all political questions.

"Resolved, That we claim it the duty of every true Liberal to extend to all others every right that he claims for himself; that he cannot politically discriminate against any person on account of religious belief, provided only that such person is in favor of perfect civil and intellectual liberty.

"Resolved, That the President of the League be authorized and requested to call a Liberal National Convention, to meet at such time and place as he may deem expedient, in the year 1880, to determine the propriety of nominating candidates for President and Vice-President of the United States, and to take such other political action as may be deemed expedient."

The head of the infidel free-love viper is under the heel of what? Of the feeble minority of cultured infidels in the United States. Do you think there is weight enough in the heel to crush the head of the viper? What is the evidence in the case? The editor who sowed the dragon's teeth has endeavored to draw under his wing the Liberal Leagues which have sprung from his instructions. Here is his paper, and I find in it a list of eight such leagues. When I turn to the columns of a paper representing the majority which he so justly pronounces infamous, I find a whole column in fine print taken up with the names of one hundred and seventeen leagues. The Mississippi Valley is well represented here. Prof. Curtiss knows the West, and had the best of reasons for publishing his recent volume. The people whom these leagues address rarely or never go to church anywhere. They take pains not to hear both sides. They are half-educated and mis-educated. They can be misled by discussion as utterly shallow and worthless as most of that which is published by the papers I have before me. They can be amused by papers as corrupt as this one, which is not fit to be handled with the tongs, and whose editor is in jail.

For one, I more than doubt whether there is force enough in the thin heel of the minority of American infidels to crush the head of the free-love viper which coils around the majority. What is needed is the vehement uprising of the indignant Christian senti-

ment of the whole land. A petition was circulated in New England, and received the signatures of hundreds of our soundest and most revered public men, against the pardon of this felon in the Albany Penitentiary. There is in New York City, there is in Boston, a Society for the Prevention of Vice. Supported by the righteous laws which infidels attack, but otherwise single-handed and alone, the secretary of the New York society, who is also an agent of the Federal Government, is fighting the ghouls and ogres of the slums of our great towns all the way across the continent to San Francisco. He has strong friends, and links them to himself by hooks of steel, otherwise before now he would have been crushed by slander. He goes to his duties every day in peril of his life. There is on his cheek a heavy scar, incurred in the defence of our sons and daughters, of your schools and homes, from the poisoners of youth. One hundred and seventeen American infidel leagues demand the repeal of the postal laws which this experienced agent and Congress find necessary for the protection of the purity of the mails. Let the people at large understand these facts; and the laws and the agents who execute them will have overwhelming moral and financial support. Moncure Conway writes from England that marriage is fit only for common people. We need the linked thunder-bolts of Almighty God to purge our legislation not only of the careless laws which now are taken advantage of in spite of the improvements we made in 1873, but to purge civilization itself in this country of the men and women who can applaud to the echo, as the Infidel Cincinnati Convention did, an unsexed female who said, "We must get rid of these vile, miserable, loathsome dens called homes in our land." Another applauded speaker wanted the words "In God we trust" taken off the American dollar. Those words are written on the hearts of the American people; and you will repeal the Alleghanies, you will repeal the Rocky Mountains, you will repeal Niagara and El Capitan off the face of the continent, sooner than you can save the head of the infidel free-love viper, when once America sees its fangs glittering in the boxes of the post-offices, from being crushed under the heel of national legislation. [Applause.]—*Golden Rule*, Dec. 31.

[FOR THE INDEX.]

EXAMINER NOTES.

BY REV. EDWARD C. TOWNSE.

UNDERBANK PARSONAGE, STANNINGTON, {
Near SHEFFIELD, Eng., Dec. 17, 1879. }

MY DEAR ABBOT:—

Just at the time you were reviewing in THE INDEX one of the judicial decisions or charges connected with the battle as to what is criminal license and what is decent liberty, I began a letter to you, designed to be carried out into a series. I was stopped by change of circumstances, and have until now been unable to renew my purpose. I write now from a nook, or rather an outlook, on the side, and almost the top, of one of the hills of Yorkshire, the country of Charlotte Brontë and Robert Collyer, but nearer to that south-eastern point of Yorkshire which touches the spot, in Nottinghamshire, where the Pilgrim Fathers originated. I will not now attempt a fresh letter, but send what I wrote more than a year ago. It runs as follows:—

Oct. 4, 1878.—Three numbers of THE INDEX issued since the return of the editor to his work have reached me in Manchester, England, and they seem to me to especially indicate the journalistic sagacity and strength with which the special work of the paper is done. That I should like to see the work widened, and its front changed, does not hinder my watching with admiration what is done, especially in the current battle of moral reform. I can well believe that the editor has convinced the judge against his own decision, for the leading article reviewing the decision seemed to me of a force and clearness and moral tone rarely equalled in the reasoned statements of either bench or bar. The battle of THE INDEX against radical libertinism cannot but be of immense service to liberty of thought and speech throughout the civilized world; and, however the existing leagues may act, THE INDEX side of the question ought to keep the field, and more than ever press on the work of organization. The defeat of the Libertines by the Liberals will do more than anything else could to clothe the League with that certainty of character and distinctness of aim which the public wish to see before they can lend general and hearty support. If the League, however, is swamped by the libertines, the occasion will be a grand one for organizing a National Reform League on the distinct basis, not of Libertinism, but of genuine Liberalism, the purpose of which can never stop with mere freedom, but always means welfare as well as freedom. If occasion should favor, I can give many English and European illustrations of the necessity for putting the reform aim first, and making freedom the means to that supreme aim. I trust THE INDEX may be able to give, either by the present League or by a reformed one, an enduring character to the distinction it has made conspicuous; and that Libertinism, without or with the present League, may be definitively scotched. To do that would alone give the existence of THE INDEX the character of a mission to civilization, for it would initiate a work which is pressing to be done in all the lands where freedom is known. And, by such breadth of view, journalism is especially vindicated, and especially liberal journalism, which ought above all things to fill the office of a prophet to secular human progress. Nothing is more disappointing in Unitarianism than the narrowness of its actual work, especially in that part of its work where there might well exist complete

human breadth,—its journalistic survey of facts and study of faiths.

Journalism is the most difficult of the great professions, and the least successful journalists are the religious. It is an unhappy fact, but it is true, both for America and for England, that no journals do so little, compared with what they might do, as the Unitarian. In England they are starved, and barely live as the organs of a small sect. New England Boston ought before now to have made a Unitarian journal of the highest character and the widest influence; an organ of the good learning, the fresh thought, and the improved principles of life, which are the fruits of modern devotion to knowledge and to progress. It has conspicuously failed to do this. I have known the *Christian Register* since 1860, in the last days of a then venerable editor, under whom I wrote a great deal for it. It has done well in good intentions and general spirit, and in some of the minor departments. But in the three foremost and supremely important matters, of scholarly instruction, of well reasoned religious thought, and of the application of knowledge and thought to practical questions, it has made, editorially and in itself, apart from accidental pieces of work that now and then light a candle under the sectarian bushel, no attempt to stand at the front, or to stand to much purpose of leadership anywhere. It gleams very well, and represents as well as can be desired a Unitarianism which has had a tendency to be a sort of Religious Fragment Society, living at first by gathering up the fragments that remained of an exploded pseudo-Christianity, and now going on to live upon gleanings after the great reapers of modern progress. If this were enough, it is well done, and no fault could be found. But it is not enough. The opportunity has been and is the greatest ever seen in history; for one of two things is to be done,—either religion is to be reconstructed with the rejection of Christianity, or Christianity is to be reconstructed with the rejection of pseudo-Christianity. The world at large takes the first of these alternatives, and puts Christianity into the public hearse, and sends all its empty coaches to the dumb hypocrisy of funeral disposal of an object which is felt to have outlived its usefulness, and to have come at last to happy release after a painfully prolonged dotage.

France, Germany, and England are at one in this, with the characteristic differences that the French funeral is a festival, buried in flowers; the German is a political procession and scientific carnival, ending in lectures, beer, and smoke; and the English is alone as perfect an hypocrisy as can be achieved by undertakers, the monstrous gloom of whose turn-outs still counterfeits the "Death and Hell" solemnity of the darkest ages of superstition. The effect of an Established Church, with a Queen (or King), an aristocracy, and some great and rich prizes for select clergy, in bishoprics which admit to the House of Lords, and in wealthy benefices, has been to mould the peculiar English mood of mind into such a habit of hypocrisy as no conjunction of human circumstances has ever elsewhere produced; and not merely vulgar hypocrisy, though that is fearfully developed and is distressingly vulgar, but eminently respectable and brilliantly intellectual hypocrisy, the tribute paid by the most eminent men to established, endowed, and socially respectable superstition. To a very great extent, English Christianity is a form without reality, a survival of respect like that which belongs to a funeral. And this is the average modern attitude towards Christianity. The world looks on respectfully to see it decently disposed of. It reproaches harshly anything like disrespect to the remains: the venerable and respectable deceased must have as quiet and decent a burial as if it were everybody's grandmother going to her long home; and, when the last attention has been paid, even forgetfulness must be respectful, at least to the extent of a tombstone. Christianity passes thus with the world as having had its place, but having it no longer now. This is one aspect of the age in which we live, and by far the more characteristic aspect.

The contrast to this appears for the most part in the pains which a declining minority take to delay this disposal which the world is making of what is on all hands called Christianity. To some the state of Christianity so-called is not death, but ripe and precious maturity; or at least it is like the state of a corpse which in life "never looked so lovely" as it looks in death; or, if defence cannot quite say this, it at any rate makes out that Christianity, even if it be dead to our honest thought, our sure knowledge, and our active interest, is yet the most respectable and sacred of mummies, a thing of the spices and the linen and the embalming tenderness of our fathers, and even as a dead form highly useful for the odor of sanctity which it diffuses, and the suggestions which, after the manner of an idol indeed, but yet in reality, an idol being the most natural thing in the world, its mere dead presence awakens. There is little left in the world of the faith which made what is commonly understood as Christianity really alive. Average popular Christianity is mostly a delayed funeral; Mr. Moody is little more than a stout coffin, in which one may see the best show that can now be made of the features of the deceased; and the great Mr. Cook is a stylish trotting hearse going at a lively pace to the house of mourning, where Mr. Murray has closed the eyes of the departed, or would have closed them, if he had not been detained elsewhere.

To the life of a religion, a century should be as a year; and the popular Christianity not only dies young, but it has had only a feeble hold upon life for from two to three centuries. A man bred in a nook of secure piety has only to step out into the great field of history to see that this Christianity of common opinion has been dying ever since our modern history began to displace the middle ages, and that it has died soonest and fastest in the best and

most honest minds of English lineage, from Wycliffe and Chaucer and Shakspeare, to the present time. What may be called the free English mind has never been Christian in the sense of the common belief, but has been human and English simply; and it is now, over all the world, treating common Christianity as dead. The main difference between opposing parties for and against Christianity, as all understand it, is not so much whether it is dead, but how long it shall be kept, and whether it shall not have a perpetual funeral, or at least a holy sepulchre in everybody's garden. Go where you will, you never find this Christianity about; and you will find that, however well people have laid it out, they carefully close its eyes and hide as much as they can what was once its terrible power.

II.

If the facts relating to the undoubted death of the popular Christianity were the whole case, one, and only one, result must come. The funeral must take place at last, and Christianity become a mere memory. But there is an alternative which is in contrast with both of these funeral feasts. Is it the real Christianity which lies dead at the feet of the young men who represent the honest life of the modern world? THE INDEX has said that it is, and it says to Protestant Christianity, the survivor of Romanist Christianity: "The feet of them which have buried thy husband are at the door, and shall carry thee out." And if the Ananias were indeed Christianity, the Sapphira can but share his fate. If the Holy Mother in celibate attire which at Rome offers the Bambino, or dressed image of Jesus, to the thronging women who think there is miracle in its garments, is Christianity of one sort, mainly Christian by its offer of Jesus, then is Dr. Furness' dressed image of Jesus, and all that lies between the two extremes, Christianity, of one or another sort, by the same offer of Jesus; and the judgment which sweeps away the one cannot consistently spare the other.

It is commonly said that this offer of Jesus is the essence of Christianity, on the no doubt indisputable ground that the so-called apostles and evangelists made this the essence of their Christianity. That is supposed to settle the question. But does it? If I have studied the subject to any purpose, Christ and his disciples were contrary to each other in fundamental opinion: he aiming, as freely and purely as any teacher has ever aimed, at a religion of natural love and trust, and not as a religion either, but at these as offices of universal humanity; and they aiming at supernaturalism in and through him, and within the narrow lines of a strictly special religion.

I will not argue it here, because my present purpose is only to point out that, if Unitarianism is to be more than the little end of a Christianity which the world is already treating as dead, it must constitute itself the prophet of a separation between the truth of Christ and the errors of the Apostles; between Christianity, as Christ's natural religion of love and trust, and the Christism of the Apostles and of history since, which is contrary to reason and humanity. To have done this for even fifteen years past would have raised a Unitarian journal to a position which would have made it the organ, not of a denomination, but of the thinking and studious and free in all sects and in the world at large.

But nothing of the sort has been attempted. Unitarianism looks out of its windows at the Orthodox funeral, and lectures its children on the truths and errors of the deceased, about as ready as the Orthodox themselves to assume that the Apostolic Christism is all that we had, and that we must make the best we can of the remains of the undeniably dead Apostles, and of Evangelists that were, it now appears, dressed up clay figures from the start.

Dr. Furness has given forty years to dressing a Unitarian Bambino, which he calls "Jesus the Only"; and, when he poses as a Holy Mother with the paper clothes and the life-size image in his arms, a quite Catholic effect is produced, and scholars like Dr. Hedge listen gravely while Dr. Furness declares, as I myself heard him, that on the paper used by him the ink of the Apostles is still "wet," with which they wrote what he asks us to take from his scissors as a miraculous dress for "Jesus the Only." Rationalist to agnostic scepticism as Dr. Hedge is, he yet undertakes to play Joseph to Dr. Furness as Holy Mother; and he has lately whacked the head of the editor of the *Register* in great wrath, because he allowed a contributor to question the perfect honesty of Catholic holy dramatics on a Unitarian stage, and especially of a Unitarian Bambino stuffed with the holy bran of pious fiction. I was the offending contributor; and Dr. Hedge tried to break my head by a most foul blow, grossly misrepresenting my criticism, both as to its point and as to its spirit, and violently protesting against my admission to the columns of the *Register*.

Dr. Hedge is the last man to make this protest, for he is my godfather in this sort of thing. When I wrote for the *Register* a very sharp criticism on Dr. Huntington, Dr. Hedge sent me a letter of commendation. He put into the *Christian Examiner* a paper of mine on a book by Dr. J. P. Thompson, which caused the *Independent* to protest precisely as Dr. Hedge does now. And my paper on "Pseudo-Christianity," which gave very great offence in one of the latest numbers of the *Christian Examiner*, was first accepted by Dr. Hedge, though published by Dr. Belows, when he had succeeded to Dr. Hedge. Dr. Hedge has but one qualification for playing Joseph to Dr. Furness' "Jesus the Only": he can honestly say that no learning of his has begotten it. He very well knows, too, that his angry demand on the *Register* to shut me out has no honest ground under it. Mr. Mumford would have dropped his note into the waste-basket, instead of crucifying it in a leading

article. I was, before I came to England, one of Mr. Mumford's paid contributors, invited to furnish both articles and editorials, which I did; and the most directly personal criticism I ever wrote (in reply, so far as it was personal, to an attack), Mr. Mumford published, with the expression that the Lord had delivered the subject of it into my hands. The present editor allowed Dr. Hedge to be scandalously personal, and to grossly misrepresent, and then apologized for the boorishness of my plain dealing with pious fiction, and slammed his door in my face. I was not allowed a word of reply, and am not likely to be permitted to contribute again.

If it were only personal to me, it would matter little. But the lines of the *Register* are laid in a mere corner of the modern world, where any large outbreak of a thoroughly rational Christianity would startle from its unfamiliarity. It does not even aim at a defence of Christianity, based upon the only lines which, in respect of learning and philosophy, can be defended with any more than make-believe success. It gets good odds and ends of the common learning into its columns, and keeps well alive the familiar thoughts which everybody understands; but for new scholarship and fresh thought, adequate to save spiritual Christianity from going down into the grave of Apostolic Christianity, it has no head and no hand. Its lesser work is well done: its great work is left undone. But the blame lies far less with any editor than with the body which he represents. It is enough to merely remark how much of Mr. Mumford's credit rested on his "Brevities," and how distinctly the present editor represents neither the scholarship nor the religious philosophy of the body, nor even a secular and literary power of learning and thought, but rather an excellence and abundance of feeling and homely sense and quick wit, which are as capital for popular work of the pulpit and the platform as they are, alone, inadequate to the far greater tasks of a journalism which must either rescue religion amid the overthrow of Christianity, or rescue Christianity out of the ruin of the Pseudo-Christianity which all the sects without exception are corrupted by. The strength of my own interest lies in the fact that I believe that not only an ideal Christianity, such as at one time contented me, but the historical Christianity of Christ himself can be saved, provided we can thoroughly reopen the gulf of distinction which separated Christ from his apostles, and which separated all apostolic Christianity—Popish, Orthodox, Prot-stant, or Unitarian—from the perfectly pure Humanitarian Theism which I find to have been the Christianity of Christ himself. But for further illustration I must wait till another time, when I wish to speak of Dr. Martineau's position.

ECCELESIASTICAL INTIMIDATION.

A Massachusetts jury, at Holyoke, has given a verdict of \$3,433 against Father Dufresne, who had been sued by one of his parishioners, who keeps a livery stable, for damages done to his business by the Rev. Father. The facts are these:—

The Rev. Mr. Chiniquy, the ex-French Canadian priest, who some years since renounced Romanism and became a Presbyterian, came to Holyoke and delivered a lecture, stating the reasons for his change of creed. Father Dufresne forbade the members of his flock to attend the lecture and listen to the renegade from the true faith. A Mr. Joseph Parker, who was one of his parishioners, concluded to exercise his own liberty, and, having attended the lecture, he refused to acknowledge his error. For this the priest excommunicated him from the Church, and then threatened to excommunicate all members of his flock who should venture to patronize him in his business as a hackman. The proof showed that a funeral party went to church with Parker's carriages, and that the priest turned them away, saying: "When you know better than to come in those hacks, I will do your work, and not before. I forbid all members of this church from hiring the hacks or carriages of Joseph Parker, or using them, on the pains of excommunication from this church." The proof further showed a long list of persons who by the priest's denunciation and threats had been intimidated from dealing with this Mr. Parker, to the serious damage of his business.

Mr. Parker, in this state of facts, concluded to try the efficacy of law, and brought a suit against the priest, claiming damages to the amount of ten thousand dollars, and charging him with "fraudulently wilfully, violently, and maliciously intending to injure the plaintiff in his business." To this complaint Father Dufresne made answer that he was the settled and installed pastor of the French Roman Catholic Church of Holyoke; that the plaintiff was at the time of the action which he denounced a member of this church; and that what he said and did was in the exercise of his ecclesiastical authority and in the proper discharge of his duties and functions, and hence that he was not amenable therefor in a suit for damages.

Judge Bacon, in his charge to the jury, said: "This case rests upon the principle of law by which a man has a remedy if another interferes with his lawful business by fraud or by threats and intimidation, and so injures it." He further said in reference to the priest's justification:—

"It would be no excuse for him [the priest] if he did utter what is in fact unjustifiable, what is injurious to this plaintiff, that he had an idea that his ecclesiastical authority authorized him to do it. There is no ecclesiastical authority to be recognized under our government which allows a wanton and unreasonable interference with a man's private business, not connected with the church from which he has been excommunicated. Our institutions and our law recognize no such power. The Church may excommunicate him; but they must not pursue him

further, and interfere with his private business. If they do, they do a wrongful act. . . In other words, our laws do not allow any ecclesiastical authority to interdict a man from pursuing his ordinary business, or prevent even the members of the same denomination from which he has been excommunicated to deal with him."

The judge distinctly told the jury that, if the defendant had done the things charged, the plaintiff was entitled to recover all the damages shown to have resulted therefrom; and, under this ruling, the jury gave a verdict of \$3,433 in his favor. The lesson to Father Dufresne and to all Catholic priests is a good one. Their spiritual authority has its limits under law, and the moment it invades the civil rights of others it becomes a trespasser. The American citizen, though he be a Catholic, is entitled to protection against priests, as well as laymen. A priest has no more right than any other man to slander a member of his flock, or to injure him in his private business. Father Dufresne was practically a persecutor, and took advantage of the ignorant and misguided consciences of his parishioners to effect his purpose. This sort of despotism, while a source of great power with the Catholic priesthood, is an abominable tyranny, that ought to be alike despised and resisted. We commend the pluck of Mr. Parker in using his own ears as he pleased, and then in suing Father Dufresne for violating his rights as a citizen. A goodly number of such examples would make an important contribution to the emancipation of the Catholicity from ecclesiastical domination. Catholicism in this country ought to be taught the fact that the civil law rules priest and people alike, and that no powers or functions assumed to pertain to the former can excuse any violation of the law.—*Independent*, Nov. 27.

REFORMATORY.

THE INAUGURAL ADDRESS of Governor Long, the new executive of Massachusetts, just delivered, was a document of great excellence, and contained some very valuable hints pertaining to reformatory matters. Under the head of "Health, Lunacy, and Charity," occur the following suggestions: "The treatment of the insane is a subject on which public sentiment is justly tender, and each year more exacting. It may be doubted whether the congregate system is the best, especially in any future provision for an increase of the insane, but we are not in case to adopt any other at this time. The great safeguards, whatever the system, are humane and actively interested Trustees, elastic to public sentiment, and not too quick to stand on the defensive; occasional fresh appointments among them; an ample medical staff of competent and experienced physicians,—a proportionate number of them women,—and, above all, vigilant inspection by officials possessed at once of firmness, and also of tact as well. It is of more consequence that that inspection should be constant, thorough, and imminent than that it should be under the direction of a single or a consolidated board. The lunacy laws should be codified and made more simple, especially in regard to the mode of discharging patients and of transfers from prisons and from other institutions to hospitals. An act codifying all laws relating to our charities would be still better. An earnest effort is now making to secure closer care and watchfulness over the female wards of the State, who have been placed on probation either in their own homes or with other families. The women of Massachusetts have accepted invitations to take part in this work, and it is expected that soon every female child committed to the custody of the board will at all times have a friend of her own sex to help her to a happier and a brighter life."

In referring to the general subject of Prisons, Governor Long said: "It is a matter rather for the courts than for you, but it would be a great improvement if there could be more uniformity of sentences imposed on convicts for the same class and degree of offences. In our penal institutions, it is not infrequent to find side by side criminals of substantially equal guilt, but with such wide differences in their terms of confinement that a natural sense of injustice impairs their respect for the law, and impedes their reformation and discipline. The treatment of criminals is a most important and interesting subject. Any attempt to perfect our prison system is limited at the outset by the present arrangement of our prison structures and appointments, which cannot be abruptly changed for the purpose of trying experiments, or at great and unreasonable cost. Reformation, the great desideratum in connection with punishment, is easier said than done. On the one hand, there are convicts surprised into sudden guilt, or led by trains of circumstances into crimes they had hardly contemplated till entangled in their commission: these are reformed from the moment of their arrest and exposure. There are others of whom crime seems to be the normal condition. Between these two classes, and contaminated by one of them, there are some to whom a period of years of confinement ought, by judicious influences, to bring something of an education of the moral sense and an ambition for better life. The familiar plan of classification occurs; but, by reason of the limitations I have already suggested, a thorough classification at once is impracticable, and should be attempted rather by a step at a time. I therefore refer you to the plan suggested by the Commissioners of Prisons of attempting such a single step, and of making what seems to be a cheap, simple, and practicable attempt at reformation, by transferring to some one of our present public institutions, where accommodations can be provided, some of those few convicts who evince genuine elements of reform, and whose punishment, as pun-

ishment, is not so much demanded by the nature of their offences as their reformation; and of there trying faithfully what can be done for them by a life of industry under more wholesome surroundings, and by the concentration upon them of good influences and teaching."

The interests of education were dwelt upon at considerable length, and led to these reflections: "The desirability of teaching the elements of industrial knowledge renders worthy of attention the provision of some practical plan which shall combine such a training, or at least a drift or habit of mind toward it, with the ordinary school exercises. The stimulus given to industrial art education has already proved of practical utility, and is significant of future results in the direction of our manufacturing interests."

It is stated that "the effect of the law compelling the attendance of all children between the ages of eight and fourteen years upon the public schools has been to increase the average attendance seven per cent." Governor Long concluded this portion of his address with these words: "No more sacred charge, certainly, is in your hands than that of our common schools,—the nursery now for so many years in country and in town of the distinctive elements of New England character and progress. Take care of them; preserve them in their integrity; and the rest of the educational problem will take care of itself." In regard to dealing with the liquor traffic, though avowing that his sympathies are with "that great body of men and women throughout the commonwealth who, having its best interests at heart, believe that the remedy of the evil must sooner or later be found in the line of its prohibition," Governor Long thinks the best method, under existing circumstances, would be to leave the question to the option of the people with respect to the granting of license. He also approves the recommendation of his predecessor that wages due for labor be exempt from taxation. He further includes among his recommendations legislation for insuring accuracy in the counting and return of ballots, for protecting the community against medical impostors; and for the better enforcement of the laws against gaming.

FOREIGN.

THOUSANDS OF PERSONS crossed over the Seine on the ice on Christmas day.

THE SHAH OF PERSIA is about to make a pilgrimage to Meshed, accompanied by ten thousand troops.

OF THE LAND in Ireland, two hundred and ninety-two persons hold six million four hundred and fifty-eight thousand one hundred acres, or about one-third of the island.

THE POPE is calling for more Peter's pence, as all the receipts of 1879 have been spent in assisting schools, poor churches, alms, and the restoration of ecclesiastical works of art.

THE SPANISH SENATE has passed the bill for the abolition of slavery in Cuba by a vote of 134 to 14. Eight Cuban senators voted with the minority. No Cuban senators voted with the majority.

A SOCIETY HAS BEEN formed for the purpose of providing London working men and women with Coffee Music Halls, at which popular and attractive entertainments will be held, and the refreshments provided will be of a temperance character.

A LETTER FROM FAYAL states that United States Consul Dabney and his aged father rescued four drowning men from the surf, at the imminent peril of their own lives. The men were part of the crew of a French barque wrecked, only five being saved of a crew of thirteen.

THE OLDHAM COTTON-WORKERS are complaining that most of the mills are now working over time, and that all of the work-people, above eighteen years of age, are practically compelled to acquiesce in this matter, whether or not they are willing, as they are threatened with immediate discharge, should they refuse to comply.

THERE IS QUITE a general feeling throughout Canada in favor of Canadian independence. The feeling extends to prominent politicians and many who have held high positions in the government. If the indications are not deceptive, the country will ere long be startled by having the question of independence openly broached as a political issue.

THE *Morley Observer* is a very pious journal, and its editor seems to think that any coarseness is fair against heretics. It indulges in a wild war-dance of delight because the Coöperative Hall at Morley is closed against freethought lecturers. If the hall is not available before the fine weather arrives, we shall have to hold some open-air meetings in Morley.—*National Reformer*.

DESCENDANTS OF CHRISTOPHER COLUMBUS are still in existence. One of them, Don Diego Colomb, gentleman of the royal chamber, was present at the wedding of the king of Spain. The others are Don Ferdinand Colomb, deputy for Porto Rico, and Christophe Colomb de la Cerda, marquis of Jamaica, admiral and governor of India. All three belong to a collateral branch, the direct male line from the great navigator being extinct.

THE LETTER from Vera Sassulitch, which was contained in the revolutionary paper smuggled from Switzerland into Russia, explains that her attempt to kill M. Trepoff was made under orders from the revolutionary committee, and not, as was urged by the defence at her trial, from personal indignation at the cruelties to political prisoners. Several persons, including two women, drew lots as to who should kill M. Trepoff, and Vera Sassulitch drew the task.

VESUVIUS is not as it used to be, and presents a very striking aspect at present. Around the great

cone, three craters launch steam and incandescent lava, which loses itself in the deep valley between Vesuvius and Mt. Somma. At the end of October, two small craters opened, blowing off portions of the mountain which obstructed the issue of lava. This is flowing slowly in a north-easterly direction, as is visible to the naked eye from Naples. In spite of the smoke, showers of pumice-stone, scoria, and red ashes, curious visitors do not hesitate to approach the edge of the crater. The heat is bearable there at a distance of twenty-five to thirty metres.

A SCOTCH DAILY paper has a leading article headed "A Freethinking Peer," in which the Marquis of Queensberry is taken to task for his outspoken communication to *Vanity Fair*. The tone of the article throughout is that of an enraged theologian, who aims at covering the Marquis with ridicule in default of the thumb-screw, rack, and other like "arguments," of which the kirk authorities have long since been deprived. It pretends that the Marquis is, after all, a nobody, nearly as unimportant a person as the man who writes to order in defence of a moribund superstition; and endeavors to weaken the force of the open repudiation of Christianity by this nobleman by insinuating that he is not qualified to express an opinion upon the matter. It calls the Marquis a "fashionable fribble," desirous of achieving a new sensation, and reckless of the pain which his egotistic outpouring may cause to men of finer mould and more thoughtful spirit than himself." Even the medium through which Lord Queensberry's opinions were expressed is depreciated. Of course all such comments as these show how much the religionists are surprised and annoyed by the open disavowal of the popular fetish by one of the "upper ten thousand" whose example will, it is apprehended, be only too likely to prove contagious. As might have been expected, the *ultima ratio* of all Christian controversy is not forgotten, as will be seen from the following delicate "hint" to the Scotch peers: "He (the Marquis) is, we are sorry to say, a representative peer, and understood to be a conservative one. It will, therefore, fall to the Peers of Scotland, at the approaching election, to see that the Marquis of Queensberry be not sent again to the great Council of this Christian nation, now that he has announced that he contemns the creed and the principles which have made the nation what it is," etc. We can but smile when we see otherwise "canny" folk endeavoring to keep back the advancing ocean with the besoms of their own particular "doxies." In our age, persecution is but a blunted weapon; and we have the best authority for stating that the Marquis of Queensberry is not to be frightened or flattered into silence.—*Secular Review*.

Poetry.

[FOR THE INDEX.]

BENEATH.

This gentle brook in onward flow
In modest littleness e'er flings
Sweet murmur to the mountain's brow,
At whose low foot it sings.

I saw thee, O thou soft-eyed stream!
One bright day 'neath an August sun:
"O life!" I cried, as in a dream,
"Why dost thou not so run?"
Alas! life's voiceless lips impart
No sound unto my eager heart,
But thou, O stream, did'st whisper low,
With meaning that I could divine:
"Stranger, e'en as thy life is mine,
My way is rough,—what mists I know!
Shelterless, sad as thine!
I win I by peaceful fields and hills,
And murmur love to hearts that pine:
How often have I soothed their ills,
Who come to me and mine!
Yet harsh I find my hidden bed,
Though on my face content is read!"

I saw thee, O thou soft-eyed stream!
That bright day 'neath an August sun,
And heard thy song as one would dream
Of sympathies that more than seem,
And knew our lives were one!

HORACE L. TRAUBEL.

CASH RECEIPTS.

FOR THE WEEK ENDING JAN. 10.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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The Index.

BOSTON, JAN. 15, 1880.

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N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

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TWO, AND NOT ONE!

There are two kinds of "liberalism," as wide apart in purpose, spirit and tendency as the North Pole is from the South Pole. They both go, and will inevitably continue to go, under the name "liberalism," simply because this is the general term which includes all practical efforts to increase "liberty," for any object whatever. The difference of the two kinds lies in the objects for which increased liberty is sought. The one kind seeks increased liberty for the purpose of conforming human life more closely to the laws of natural morality, and of governing conduct by a still higher and purer code than that which has been incorporated either in Church or State. The other kind seeks increased liberty for the purpose of escaping all responsibility whatever to moral law, of overthrowing all regulations both of Church and State which recognize morality as a social necessity, and of abandoning conduct to the control of sentiment, caprice, or passion. Church and State alike embody only the average conscience of a given period; the one kind of liberalism demands a higher conscience than the average, while the other kind demands a lower. This is the essential difference of the two, constantly illustrated in the history of mankind; and it is illustrated to-day.

By methods as unscrupulous as itself, the second kind of liberalism, better known as libertinism or license or free-love, has succeeded in thrusting itself forward before the American public, almost to the exclusion of the other kind, as the recognized representative of the majority of such liberals as are now ready to organize. We do not believe in the least that it represents the great bulk of the really liberal people of this country, of whom we believe better things; but it does seem to represent the majority of those who are most forward in each community to take up the work of organization actively. Either

through secret sympathy, or through indifference to moral issues, or through ignorance and credulity, the organizing and organizable liberals of America mainly follow the leadership of the National Liberal League; while the main body of those slow to organize, who were already beginning to become interested in that League prior to the Syracuse Congress, and who would eventually have made it a tremendous power for good in the service of genuine liberalism, now stand back disgusted and mortified by its record since that date, and cannot be induced for the present to connect their names with any liberal organization that comes even inferentially under the black shadow of such a record.

What this record has been is set forth with partisan hostility, yet in the main, notwithstanding some inaccuracies, with a substantial truthfulness in which lies the real sting of his scorpion lash, in the extract from a lecture by Joseph Cook which is contained in this week's issue of THE INDEX. This lecture we heard; and we owe it to candor to admit that the lecturer seemed this time, as he did not seem in his similar lecture of last year, to tell the truth as fairly and honestly as his intensely belligerent nature permits. The facts are substantially as he states them, if stripped of his peculiar rhetoric and occasional extravagance of phraseology; that is our unalterable conviction. But what a humiliating exhibit for American liberalism, as it stands before the world to-day!

We disclaim the shameful record utterly. It is not in the least a harvest of our own sowing, as the lecturer amiably suggests that it is. We sowed no "dragon's teeth," when for six long and wearisome years we labored to create for genuine liberalism alone a mighty national organization based explicitly on regard for "natural intelligence and natural morality." The harvest comes from no seed of our planting; it comes from seed dropped by buccaneers turned husbandmen in a stolen field. They are proud of their crop of disgrace; they may have it undivided, and enjoy it if they can.

But it is a serious question for the great mass of liberals, who do not want to blush and apologize for a name they cannot shake off if they would, how long they shall suffer themselves to be misrepresented to the world by this impudent free-love ring, and how long they shall endure its self-seeking, cunning, and conscienceless sway. Their present submission will not last forever. But it must and will last until they find some other public voice than the National Liberal League, and utter some other public and collective word than the scandalous record of that League. Silence is itself submission. The necessity for a pure and noble national organization, equally brave and prompt to act, was never so apparent as now, when the difficulty of obtaining one is greater than ever. What public protest against the infamies of "repeal" and "free-love" can decent liberals point to now, except that made by the seceding minority at Syracuse? And how can they parry Joseph Cook's thrust, when he sneeringly reminds them that this protest has only eight auxiliary leagues to back it up? Is not that true? Has any other liberal organization given public expression to the better mind of liberalism at this time? Is not the inference natural, however false, that the vast majority of liberals sympathize with the National League in its warfare on public morality? Is not this inference accepted by rapidly increasing thousands in the general community, just because it cannot be refuted so long as that better mind of liberalism fails to rouse the liberals themselves to collective and energetic protest?

It is very easy for individual liberals to turn away with indifference, saying, "It is no business of mine." It is very easy to become absorbed in one's own immediate affairs, and to forget the imperative interests of the liberal cause. But whoever takes pains, out of intelligent concern for those interests, and out of unselfish zeal for the general welfare, to study comprehensively at this time the needs and prospects of genuine liberalism, as contrasted with libertinism, will find abundant cause for mortification in the apathy that prevails among liberals themselves on questions of public morality. We do not wonder at Joseph Cook's conclusion, when he says: "It is evident, therefore, that American infidelity, as a mass, means not so much liberalism as libertinism." What reason has he, or any other keen Orthodox observer of the course of events, to draw any different conclusions? Rev. Dr. Newman, of New York city, in a recent sermon on modern unbelief, said: "Infidelity annihilates the moral sentiment and organizes an army of occupation. I do not say that all free-

thinkers are free-lovers; but I do say that all free-lovers are freethinkers, who constitute the majority of infidels, and who would strike down our homes with a ruthless hand."

Such conclusions are inevitable from the apparent facts of the case, and show what sort of impression the collective activities of liberalism, taken as a whole, make on the non-liberal public. On a question of freedom, the liberals hold conventions and buzz like a disturbed hive of bees from one end of the country to the other; on a question of morality, they all take a nap. The natural inference is that they care for one, and do not care for the other. At least, that is the inference drawn by the general community; and it operates most disastrously to the liberal cause, since it goes to confirm the stock argument of the pulpit that Christianity is indispensable to public morality. It is that argument chiefly which persuades legislatures to perpetuate the exemption of churches from taxation, to keep the Bible in the schools, to maintain Sunday-Sabbath laws, etc. The only way to secure reforms of these abuses is to convince the people that morality will be safer without them than with them. By its recklessness and contempt of moral considerations, the National Liberal League is doing the exact opposite, and postponing indefinitely the success of the principles it professes to serve.

The fact is that the only liberalism which either can or will succeed in taking the place of Christianity in the hearts of men is the liberalism which not only insists on liberty, but also on the right use of liberty—which is morality. That is the kind of liberalism for which THE INDEX has worked unweariedly and consistently from the beginning: namely, *liberty and morality combined*. We have pleaded the cause of liberalism simply and solely because we believe that it will make the world wiser, better, and happier than Christianity has ever made it. But if the only alternative to the morality of the Church were to be that of the National Liberal League, the world would infinitely better adhere to the former, as it certainly would. The liberal cause has not the shadow of a chance of success, until genuine liberalism, and not libertinism, comes to the front, and until the great liberal party has given proofs, both in word and deed, that it holds itself fatally and shamefully misrepresented by the free-love horde that have wrought it such disgrace. The conflict between liberalism and libertinism is irrepressible; it cannot be ignored or evaded; it is paralyzing the whole liberal movement at this time, and any attempt to ignore or evade it is to play directly into the hands of libertinism. There is but just one safe and honorable course to-day for those liberals who believe not only in liberty, but also in the right use of liberty: namely, to recognize the deadly feud between the two kinds of liberalism frankly and fearlessly, and to oppose the false as vigorously as they uphold the true. Neutrality is surrender to those who have invited and necessitated the well-deserved excoriations of Joseph Cook, Dr. Newman, and the numerous other Orthodox critics who eagerly seize upon the record of the National Liberal League to prove the demoralizing tendencies of liberalism itself. It is the free-love ring that opposes all discrimination or division between the two kinds of liberalism, and cracks the whip over the heads of all who insist on distinguishing between them. To shun recognition of the distinction is to aid directly in executing the schemes of that ring and perpetuating its rule. It is the first and most imperative duty of all true liberals to meet the issue bravely, and see to it that the reign of libertinism in the liberal movement shall be as brief as it is unspeakably damaging and disgraceful. The very life of this movement is at stake. The mischief already done to it is enormous, and threatens to extinguish its usefulness for years. If liberals hope or expect to benefit mankind by their principles, they cannot too soon set the seal of their emphatic repudiation on the libertinism that now eclipses those principles in the eyes of mankind.

FOURIERISM.

On the 7th of April, 1772, was born at Besançon Charles Fourier, the celebrated French Socialist; not to be confounded with the distinguished mathematician of the same name, born about four years earlier, at Auxerre. Educated at an academy in his native town for the mercantile profession, he early manifested success and diligence in study, and gave evidence of that genius for theoretical and speculative reforms that characterized his life-labors up to his last moment. At nine years of age, he lost his father, who left him property to the value of about

twenty-five thousand dollars, which did not, however, come into his own possession until he came of age in 1793, when he invested his capital in trade at Lyons. The breaking out of the French Revolution involved him, as so many others, in the wide-spread ruin it brought upon the mercantile classes, and probably thus gave his mind its controlling impulse; as he was thrown into prison, and afterwards compelled to serve for two years as an ordinary private in a regiment of cavalry. Obtaining his discharge at last, on account of illness, he procured employment at Marseilles, where occurred to him another memorable incident, as he was directed to superintend the destruction of a large quantity of rice, which had been held for purposes of speculation until it had spoiled, in a time of great scarcity of food. This fact so impressed him with the injustice attendant upon the existing conditions of society, that he henceforth devoted his spare time to the study of social problems, until he developed the system of socialism, commonly designated as Fourierism. His first work was published at the age of thirty-six, and denominated *Theory of the Four Movements, and of the General Destiny of the Human Race*. Fourteen years later, in 1822, his treatise on *Domestic and Agricultural Association* was given to the world; and, in 1829, *The New Industrial and Social World*. His next publication, in 1831, consisted of an attack upon the socialistic schools of Owen and St. Simon, and was entitled *Snares and Quackeries of these two sects in promising Association and Progress*. This he followed up in 1835 by the publication of another work which bore the title of *False Industry, Fragmentary, Repulsive, and Lying, and its Antidote the Natural, Combined, Attractive, and Truthful Industry, giving Quadruple Products*. He died in Paris on the 8th of October 1837, in his sixty-sixth year, his death having been hastened, it has been asserted, by the unsatisfactory results proceeding from the efforts of his disciples to realize in a practical form the fruits of his system.

For many of the last years of his life, he waited at a fixed hour the arrival of some wealthy patron, who should—as he hoped—afford him the opportunity of vindicating his theories as susceptible of realization. He is said to have excelled in the special studies of geography, mathematics, music, and the natural sciences. In his earlier life, he travelled in his mercantile vocation in France, Holland, and Germany, and made most elaborate and painstaking observations on all he saw; noting the peculiarities of every place he visited, climate, and cultivation of the soil; characteristics of the population, architectural details of both public and private buildings, etc., and is said to have retained with surprising accuracy the dimensions of all buildings visited by him, as also the topography of the various towns he saw. Altogether, a patient, laborious, earnest, and sincere thinker, who devoted his life to the service of his fellow-men, and only needed the broader culture and more comprehensive intellect to have rivalled the achievements of Auguste Comte in the same field. His social system is contained not only in the list of works before named, but in a large collection of hitherto unpublished manuscripts, and must be judged as well by the writings of his disciples, Brisbane, Considerant, Lechevallier, and others. It differs materially from Communism, and professes to be based on natural laws. His cardinal idea seems to have been that "Attractions are proportional to Destinies." Assuming that chemical affinities in the shape of attractions or repulsions form the governing forces of the entire universe, Fourier taught that the desires and passions of men, their respective capacities and inclinations, would produce their greatest happiness, if permitted free scope,—which is essentially the same idea inculcated by Rousseau; and it is in this assumption that the weakness and falsity of his entire system stand revealed: for the Calvinistic idea of total and natural depravity in human kind is no further removed from the real facts of the case. The premises of his argument once admitted, it would be extremely difficult to deny his deductions, so logically and consistently does he reason; and, aside from the general immorality of the animating motives he ascribes to mankind, the study of Fourier's works cannot fail to be of benefit to all persons interested in sociological inquiries; but, in making the inducements and incentives to all exertion the mere desire of luxury, sensual pleasures, or the ambition of leadership, he has again totally misconceived the end of existence for a by no means unimportant class among mankind,—that class who live to perform their duty, as they understand it. Exception must also be taken to the many dogmatic assertions as to the future of

the human race, which abound in his works: thus he taught that the duration of the species is to be precisely eighty thousand years; that the present period is the ascending phase for humanity, during which human society must continue in its comparatively crude and undeveloped stage, after which a middle era of prosperity and happiness is to succeed, to be followed by a declining phase or term. That society has to pass through these phases is not to be doubted; but there is better reason, perhaps, to believe we have already passed through the two first stages, and entered upon the period of decadence, than for accepting the term of existence for the human race as eighty thousand years.

Fourier considered our present civilization a false and imperfect condition of affairs, where poverty, idleness, and ignorance, added to repugnant labor, must inevitably produce misery, crime, and oppression, leading on to civil commotions, wasting wars, disease, famine, anarchy, and the antagonism of classes. Believing in a universal harmony, flowing from and centring in a personal God, the centre of all harmonies, he taught himself to believe that an association of human beings would produce universal happiness. Arguing that as all things, from solar systems to minutest atoms of matter, range themselves in certain fixed groups and series, according to the laws of attraction and repulsion, he labored to discover the natural group or order that must eventually result from human association. This he thought he had found in the "Phalanstery," which was to consist of four hundred families or eighteen hundred persons, which number he asserts includes the entire circle of human capacities. These were all to live in one immense edifice, in the centre of a highly cultivated garden or farm, furnished with workshops, studios, and all the essential appliances of industry and art, which were to include as well all the sources of pleasure and amusement. The whole earth was to be covered ultimately with perfect palaces of attractive industry, where the descendants of cannibal South Sea Islanders were expected to vie with the progeny of intellectual Anglo-Saxons; and tigers and sharks to develop the characteristics of sheep and gold-fish! Ignoring the fact that God sends the devastating earthquake as well as the fruitful sunshine, permits poisonous serpents to perpetuate their species as much as the harmless ring-doves, Fourier believed that general prosperity would eradicate the baneful predilections of human nature, and create a heaven upon earth, in which the very poorest person should enjoy more than the richest millionaires and the mightiest monarchs can at present command or possess. Meantime, the economy of living on the large scale in the "Phalanstery" would reduce by two-thirds the expenses, while scientific industry would quadruple the products of industry.

It was one of those beautiful dreams which the kind-hearted of all ages have been fain to indulge in. There was to be but one single universal language, but one central, "unitary" government. The only armies were to be "armies of industry," whose duty it was to reclaim waste lands, and make the deserts blossom like the rose. Forests were to be planted, climates to be ameliorated, the salt sea to be perfumed, and the aurora borealis to do duty instead of gas. In the Phalanstery, property was to be held "on shares"; the entire net product to be divided into twelve parts, of which five parts were to go to the laborers, four to the capitalists, and three to the directors and managers. The apartments were to be of various prices; and, while the minimum of creature-comforts was to be greater than any individual possesses at the present time, the wealthy were to have opportunities of enjoyment surpassing all possible conceptions.

Asserting a principle of "universal analogy," akin in certain respects to that of Swedenborg, Fourier steadily set his mind upon the perfectibility of the human species, and by his optimistic faith in the future actually succeeded in gathering about him a small group of intellectual enthusiasts, whose survivals still linger among us; and when confronted with the demonstrated facts of history, to the plain effect that, whenever the passions of men have been left in the unrestrained freedom which the theories of Rousseau and Fourier would require, the result has always been not improvement, but ruinous demoralization, their only reply has been, in the language of their master, that "attractions are proportional to destinies," and these excesses belong only to the present state of our civilization, and are mere incidents of the general ignorance and poverty, certain to be outgrown in "the true society" of the future!

Meantime, of the many attempts made to carry out the ideas of Fourier, both in France and America, not one can be pointed out as resulting in the success anticipated by its projector.

ALBERT WARREN KELSEY.

A MISPLACED SWITCH.

In THE INDEX of December 4, we published at length the circular of the Free Religious Association, asking for financial aid in the extension of their work, and sketching the outlines of a practical plan of work to be carried out, if sufficient aid should be given. This plan we cordially approved in our comments at the time, and we seconded it with an earnest "personal appeal" to "all our readers and friends." This approval and personal appeal of ours were grounded wholly on the supposition that the plan adopted did not include or intend, on the part of the Association as such, any direct encouragement of local organization. We said explicitly: "If we believed that the Association would ever enter upon the work of organizing local societies without clearly foreseeing and adequately providing against the grave perils which experience has shown to be inseparable from that work, we could not favor the present plan at all."

It is with extreme regret that we now feel constrained by a sense of duty to recall the approval we gave to this plan and the appeal we made in its support. A difference of opinion has arisen as to the meaning of that clause of the circular which makes it part of the duty of the proposed General Agent "to furnish, as occasion may offer, information and suggestion to persons anywhere desiring to form local societies on the general basis of this Association." We originally understood this clause as meaning that the General Agent is to furnish such "information and suggestion" on his individual responsibility alone. The Executive Committee have unanimously voted not to adopt this understanding of the clause in question; and the only possible alternative is that the Executive Committee, and therefore the Association as such, will hold themselves responsible for whatever "information and suggestion" the General Agent may offer. At the same time, the adoption of a carefully matured plan of action with reference to local organization is postponed to the future. In our opinion, therefore, the Association has already taken the first step in "entering on the work of organizing local societies, without clearly foreseeing and adequately providing against the grave perils which experience has shown to be inseparable from that work." In other words, the Office Committee, the general Executive Committee, and ultimately the Association as such have decided to hold themselves responsible for the nature of the General Agent's suggestions; and they will be, therefore, inevitably held by the public in some measure responsible for the character and conduct of any and all local societies which may be formed in consequence of those suggestions. It is in our judgment extremely perilous to the Association and its cause, unless the utmost vigilance is exercised in advance, to risk the probable or possible results of this policy, in the present demoralized condition of the liberal movement throughout the country. True, it is only a risk; but it is so great a risk that we cannot conscientiously approve the running of it, or remain, by our silence after what we said at first, a supposed approver of it. We must, therefore, explicitly recall the approval which we gave to this general plan under a misunderstanding of its essential nature.

The point may seem to superficial minds a trivial one, whether the "suggestions" of the General Agent shall be made at his own discretion and on his own individual responsibility, or under the direction and on the responsibility of the Association. But it is a point which determines whether the Association as such does or does not enter on the work of local organization. A misplaced switch is a trivial matter—only a change of two or three inches in the position of a couple of iron rails; but it may determine the safety or destruction of the train, with its load of life. In our judgment, the Free Religious Association is switching itself off upon a road on which the rails have not been laid in advance. Danger of a serious nature seems to us inseparable from this misplaced switch.

Nevertheless, we do not at all oppose the present plan; we wish it success, and shall continue to hope for the best practical results, notwithstanding the risk that is run. The ladies and gentlemen composing the Executive Committee are individually, without exception, entitled to the utmost possible confidence of all our friends. They have done and

will do nothing which they themselves consider to involve the slightest peril to the highest public interests. Though obliged once more to stand in a minority, and this time in a minority of one, we all the more earnestly bear testimony to the spotless purity of their intentions in this very matter. It is perhaps to their credit—it is certainly to their happiness—not to have become aware that there are two kinds of liberalism struggling for the mastery at this time, the one striking hands with all that is foulest and most devilish in society, the other seeking to make society purer and nobler, sweeter and happier, than Christianity has ever yet made it. They have not become aware that the demoralizing tendency has got to be sternly recognized and sternly met, before the better tendency can prevail. They will find this out soon enough, if they ever get far into the work of organization; and we shall still continue to hope for the best, though we cannot now cooperate with them. The difference of opinion as to practical measures has wrought no alienation of spirit or diminution of personal friendship; and that fact is sufficient consolation for the necessity of walking henceforth our separate path alone. Time will show where wisdom lies in the special point at issue; but it will be no fault of ours if there is ever any letting-go of hands in the common cause of truth, righteousness, and love.

PERSONAL ITEMS.

DR. FELIX ADLER spent a day in Boston last week. COL. INGERSOLL is lecturing upon "Human Rights."

JULIA WARD HOWE is speaking upon "Culture" before Western audiences.

PROF. DENTON has been delivering popular lectures this winter on Geology, at Hartford, Conn., and Washington, D.C.

ROBERT BROWNING is described as "stout, comfortable, and fine-looking" in face and figure. He spends his mornings regularly in his study.

MRS. ELIZABETH THOMPSON, of New York, has sent Fred Douglass her check for \$250 to aid the North Carolina exiles in cases of pressing necessity.

A "CARLYLE SOCIETY" has been formed in England for the purpose of promoting a better knowledge of his writings, and aiding in the dissemination of his ideas.

BISHOP McCLOSKEY, of the Roman Catholic diocese of Louisville, requires the immediate establishment of parochial schools, and threatens that all parents who fail to send their children shall be deprived of absolution.

MISS LENA GILBERT, of New York, is a philanthropist who is working to reform convicts, and prevent crime, and improve the condition of the prisons. She needs financial help, and it would seem as if she eminently deserved it.

REV. A. D. MAYO, a noted Unitarian minister of the conservative wing of the denomination, and prominent in connection with the cause of education, has become associate editor of the *New England Journal of Education*.

MR. PARNELL, says the *Boston Herald*, is curiously of the opinion that money is better than food for the starving people of Ireland. About thirty years ago, a shipload of bread and meat was found to answer a very good purpose.

KING JOHN, of Abyssinia, is described as short in stature, but perfectly proportioned, with a finely cut profile, delicate mouth and chin. He is a truly good prince, who rises every morning at 3 o'clock and reads the Psalms of David for two hours.

MR. S. BEGELOW, late editor of the *Independent Age*, a liberal paper of Alliance, Ohio, has retired from the conduct of that journal. It will hereafter be known as the *Alliance Standard*, and probably give less attention to reform and religious matters than formerly.

MR. THOMAS HUGHES—"Tom Brown"—is quoted as saying to Mr. James Redpath: "Do you know there is nothing that astonishes us English so much as to see you Americans come over here for lecturers. Why, sir, I can name all the orators of England on the fingers of one hand; while you are a nation of orators."

TENNYSON is getting a little old, but a London paper says he is still very fond of waltzing. That he waltzes well, his best friends would be slow to assert; but many a fair lady is glad to sacrifice the perfect performance of a few moments for the honor of having her waist zoned by the illustrious right hand that wrote, "Come into the garden, Maud."

LUCRETIA MOTT, at the last monthly meeting of the Friends at Philadelphia, we learn, "was reminded that, by virtue of her old age and the inclement season near at hand, it might be her last opportunity of meeting with them. She would that Friends might be preserved in their simplicity and untrammelled by dogmas." She pleaded for the six thousand colored refugees in Kansas, and reminded the Friends that their mid-week meetings were established by the "fathers as a testimony to their belief that the first day of the week was not exclusively a holy day, but that the worship of the Heavenly Father might just as properly be engaged in on one day as on another."

Communications.

NOTES FROM GERMANY.

What would an American audience say to the following? Prof. Jaeger, of Stuttgart, gave a lecture, not long since, on his supposed discovery of the soul (which he thinks resides in the sense of smell). The audience was a mixed one, composed of gentlemen and ladies. Part of his lecture dealt with the relation of the sexes. This question he thought not suited for the ears of ladies; such parts were therefore, without comment, deliberately delivered in Latin.

For boys who have passed through the common schools of Germany there are provided two kinds of higher schools, either of which prepare them for the university. For the girls there are only the common schools, which are free. If they wish for something more to satisfy the cravings for knowledge, they must be sent to some one of the very numerous boarding-schools. These boarding-schools are as a rule very superficial in their training. The modern languages, music, and drawing, with a little history, suffice.

Württemberg is Protestant in its religion. There are, however, many Catholics and Jews scattered over the state. All children of the peasants are compelled to attend school from the age of seven to fourteen years. Out of the thirty hours of weekly instruction, eleven are devoted to the teaching of religion. This instruction is carefully arranged by commissions from the Protestants, Catholics, and Jews, so that the rights of neither are infringed. The instruction is general and historical up to a certain age, after which it is in some cases given by special teachers (Catholic, Protestant, or Jew), or by the same teacher, who has very definite printed guides telling him what he shall do in each case. Thus all these classes of believers have the benefit of the schools without religious intolerance. The instruction in any of the three cases consists largely in compelling the children to memorize catechisms, passages of Scripture, hymns, and short histories taken from the Bible. As many as thirty hymns are thus taught to the Protestant children.

The practice of duelling is carried on very extensively at the smaller universities in Germany. There are twelve different societies (Vereins), containing about twelve hundred students, scattered over the whole Empire. The main business of these students is fencing, fighting, and beer-drinking. The members of each corps or Verein wear a designating ribbon over the chest and a uniform cap. Most of them are scarred and disfigured with the most ghastly cuts about the face and head. These disfiguring marks of their combats they are proud of. The fighting is done with a slender, pointless sword, about forty inches in length, sharpened on both front and back. The chest, arteries of the fencing arm, and neck are protected. The eyes are covered with iron goggles. The blows are all aimed at the head, which, except the eyes, is entirely unprotected. The two combatants fight without uttering a word until one or the other receives a cut in the face or on the head: they are then stopped by their seconds, who always stand by. One of the two surgeons (one for each man) examines the cut. If it is not dangerous, they are at once called again to position, and must fight until one or the other receives a thrust which requires the immediate tying of arteries, when the duel is ended. Eight or ten of these duels are often fought in succession, requiring the whole day. The German government has passed strict laws against this barbarous practice; but they are so framed that the students manage to evade them. They generally slip off quietly in closed carriages with their surgeons and attendants, and halt at some remote inn eight or ten miles out of the city. Here they throw out guards along the road, and proceed to their work, which they call sport.

The churches here in Germany do not believe in making religion attractive. The seats are hard wooden benches, the sermons long and tedious as a rule, and the whole interior is more barn-like than church-like. In fact, the Germans as a nation do not believe in the luxury of a fire in church. The warmth must be internal, in the believer. This requires a strong degree of religious fervor, when the thermometer is (—5° F.) five below zero, Fahrenheit, as it has been during the past week (Dec. 1-7). The consequences are that a score or two tells the number in the church, while the skating-rink is crowded by hundreds. In fact, the Germans are not a church-going people. They think they have found something better to do. In the smaller cities, the parents take the children in summer, with lunch prepared for the day, and go into the woods. To accommodate this tendency of the people, there are isolated inns located here and there, where they rest, procure coffee and beer, and meet their friends, while their children romp about them in the woods, pick flowers, collect insects or stones, or study the habits of the birds. In the larger cities, the parks and gardens, the museums and art galleries, are all thrown open on Sunday. Such as require a fee on other days are generally free on Sunday. This is to encourage the thousands, who must work very hard during the week, to go out into the air and woods, the parks and galleries. Those who have both time and money can go on week-days; but there are thousands in every city who work hard, have little money, and need recreation. The German government, recognizing this fact, not only opens these places of recrea-

tion free on Sunday, but often provides the best of music on the public squares. Besides this, the railroads (all managed by the government) reduce their fares one-half or more on excursion trains which run into the country. I spent the past summer in Berlin, and observed carefully the habits and customs of the people. I think it a small estimate to say that one hundred thousand men, women, and children, too poor to spend the time on another day or pay the ordinary rates, were thus refreshed by the country every Sunday. I went often myself, and never saw any disturbance or boisterousness, or drunkenness during the summer. The Germans always go at such times with their wives and children. Where in America men would go alone, Germans go as families. They live a certain home-life out of doors, in the free, open air, of which we as Americans know little. W. P. W.

AN ENGLISH LETTER.

TO THE EDITOR OF THE INDEX:—

Sir,—I have often thought of dropping a line to you about some of the matters in your paper, as well as in respect to the journal itself. So, in the first place, I think your paper to be a most admirable one, both as regards the quality of work in it, and likewise as regards the position it takes in general on most subjects. From some twenty years' reading of freethought periodicalism, it seems to me that freethinkers have been disposed—just because they have found many things in the intellectual and moral world in a decrepit condition—to assume therefore that everything else was so, and to attack indiscriminately everything in heaven and earth,—one of the most absurd positions which can possibly be taken. Surely men have not existed so long as they have, without finding out a great deal which is good for them!

I notice in your issue just received, for Nov. 20, a letter on "Prejudicing the Soil," in which the writer objects to even "prejudicing the infant mind in favor of truth." The letter is a very good one, but still its perusal leaves a curiously odd impression on one's mind. What the writer appears to mean is, not that a child should be taught nothing,—not even truth,—but simply that it should not be stuffed with people's opinions about what is true. That is, there should be no dogmatizing to the child on what is true or not true, but it should be taught rather how to gather up for itself, from its own observations, the relations the facts presented to it have to one another. How we are to avoid dogmatizing altogether I cannot see, unless we stop the teaching of foreign languages, and even of geography; for it is not every child who can afford to make a voyage round the world, even if it were convenient.

The writer of the letter referred to, as well as others who have stirred up the same subject before in your columns, has hit a blot which I am afraid runs over a great part of our present scholastic systems; namely, that, though there is a lot of teaching, there is very little education. The wretched youngsters are examined, to see not in what condition their minds are for active work, but to find out how much rubbish they have got inside their heads. We have, I believe, a lot to learn, on both sides of the Atlantic, in the way of education. We know enough and too much of teaching. How to cram strings of names or the contents of the Second Book of Samuel into juveniles, we know all about; but how to lead out minds to think truly, and to will rightly, very little is as yet understood. The only way to understand it better is for each one to challenge the points in the prevailing systems in which he sees wrong.

There is another point which has often struck me in reading your paper, and that is what appear to be signs of a strong prejudice against the extreme section of the freethought party in America,—a prejudice which seems to be shared not only by the usual Orthodox sects, but also by our Unitarian friends. This seems surprising to me, and also to my Unitarian friends about here. For in this benighted and backward old country, with its dreadful State Church, we have nothing of that sort. Instead of soreness on the part of Freethinkers being felt from the peculiar activity of the Orthodox and their allies, it is just the other way; and in fact I have seriously thought, if we progressed as we have done of late years, that some of us of the freethought party would have to stand out for fair play to those honestly holding Orthodox opinions. As regards the Unitarians in this country, they are continually wondering why the freethought party does not join them in a body, and telling the latter what an exhibition of narrow-mindedness they make in not doing so. And I am inclined to think them right.

As an illustration of the attitude of Unitarians in England toward the extreme section of Freethinkers, I may give the case of the Rev. Mr. Smith, late of Doncaster. This gentleman had given expression to what he thought of that section by saying that "he should do his best to put down the Secularists in his congregation," or words to that effect. The West Riding Unitarian Association replied to that by refusing a grant of some £40 they made toward the support of the Unitarian Church of which the Rev. Mr. Smith was minister, specifically stating that their reason was Mr. Smith's resolution as expressed by him "to put down the Secularists." Mr. Smith had to resign.

Another illustration occurred prior to the one just related. Prof. F. W. Newman joined "The British and Foreign Unitarian Association," finding that the Association included his Theism. Mr. Moncreu D. Conway, of South Place Chapel, Finsbury, refused to do so, as the word "Unitarian" made the association a "sectarian" society. A gentleman (Mr. Hargrave), who had become a Unitarian minister from a Roman Catholic priest, said that, though

Mr. Conway's Theism was not wide enough to hold his (Mr. Hargrave's) Unitarianism, his (Mr. Hargrave's) Unitarianism was quite wide enough to hold Mr. Conway's Theism. So I think for one that the attitude of Unitarianism in England is certainly a long way in advance of that of America, in relation to freethought, judging at least from the tone of your paper.

Again with regard to split in the Secularist Party in England on account of Mr. Bradlaugh's action relating to the *Fruits of Philosophy*. It seems altogether different from the split of the cognate party in America. *Cupid's Yokes*, from what I can understand both from descriptions and extracts, is a regular attack on the institution of the Family,—an idea which is confirmed by the particulars given in your columns of the characters of some of its chief defenders. Now Mr. Bradlaugh's and Mr. Besant's defence of the *Fruits of Philosophy* is altogether of another sort than that. It is really an attempt to defend the institution of Family. It is a genuinely English attack on monopoly; that is, a monopoly of the babies. With present arrangements, a comparatively few are privileged to have children. The principle which Mr. Bradlaugh and Mrs. Besant support is that all shall have their share; not as now, when the few have more than they can support, and the rest none at all. In a few words, *Cupid's Yokes* ends in no Family at all, whereas *Fruits of Philosophy* is for the extension of the blessings of the Family life to as many of the community as are fitted for it. The simple fact is the split in the Secular Party occurred because of, primarily, what appeared the high-handed action of Mr. Bradlaugh toward Mr. Watts; secondly, that the Secularists were by no means agreed on the main principle involved, which is proved indirectly by the formation of a Malthusian League independently of the Secular Party; thirdly, by the fact that the book defended was by no means up to the mark, as it was hardly likely it would be, being some forty years old. It was a stupid book in its way, if meant to aid in the repression of population, as it gave recipes for exactly the reverse. This third point is indirectly proved in the fact that the book was practically withdrawn, when another, said to be a better one, was substituted; namely, Mrs. Besant's *Law of Population*. As far as I can judge, Mr. Bradlaugh and Mrs. Besant would be the last persons in the world to attack the principle of the Family as is done in *Cupid's Yokes*, in fact would be the first to trounce any such attempt. To sum up, what all of us have to do as Freethinkers, and I believe THE INDEX has ever striven for, is to keep Humanity in full view as an object to be worked for, and in Aug. Comte's words to have "Love for principle, Order as basis, and Progress for our end." Yours, J. WHITELEY.

21 UXBRIDGE ST., LIVERPOOL, England.

A FREE SOCIETY'S CHRISTMAS.

It was my pleasant fortune to celebrate Christmas this year with the Sunday-school of the Free Congregational Society of Florence, Mass. This society began its existence with the organization of a Sunday-school. Although this school has always had a character of its own, quite unlike that of the churches, it has preserved all those features of the church Sunday-schools which are consistent with its own rational aims. Hence the Cosmian Sunday-school is accustomed to observe, in connection with special days of its own appointing, nearly all of the church days and festivities, but in a way peculiar to itself. It has its celebration of Easter, its spring day, the resurrection of Nature, its annual picnic, Decoration Day observance, and Christmas festival.

A prominent and somewhat original feature of the latter is a dinner, to which all the members of the school, both old and young, are invited, with the parents of the children and the choir of the society. Good-eating is usually enjoyed by most people, even the most cultured and intellectual, and I have not been able to discover that radicals are in this respect an exception. At least those of Florence do not appear to be. They certainly make very excellent provision in this line, not only as to substantials, but also the choicer viands and delicacies. On this occasion, one hundred and thirty-five testified their hearty appreciation of the feast.

When all were seated, Mr. A. T. Lilly, one of the oldest members of the society, asked for a few moments' attention. He said that the committee of arrangements had decided to have but very little speaking, only one short speech and that before eating. As they know, continued Mr. Lilly, that I am very easy to exhaust, they have assigned that part to me. Perhaps it will be interesting for the children to hear something in relation to our society. Sixteen years ago last May, a few of our citizens found themselves outside of the churches. Many of them had been in the church, but had voluntarily withdrawn. They had outgrown the creeds of Christendom. Feeling the need of organized effort to promote the welfare of each and all, they formed the Free Congregational Society of this village, and, instead of a creed, adopted as their bond of union the inscription which appears on the tablet of stone in the porch of our building. The Sunday-school began its existence with that of the society. Sixteen years ago to-night, we had our first Christmas celebration. Our place of meeting was in a hall, much smaller than that which we at present occupy. It had been set apart for us by the direction of its esteemed donor, our friend and benefactor, in the building now known as the school-house, not then completed. The room, though in an unfinished state, was ample. Everybody was invited, and the invitation was quite generally accepted. A Santa Claus was provided for the occasion; and when he appeared, loaded with presents, so great was the excitement that he could

maintain his footing only by the use of a powerful wand, which he wielded very freely. Our annual Christmas festival has been regularly maintained, though we have from time to time varied the manner of celebrating it. We have had our Christmas tree adorned as if by the work of the fairies, and the favors of Santa Claus have been bountifully bestowed. On one of these occasions, instead of a Christmas tree, "our ship came in," laden with gifts. Four years ago, we substituted for the tree and the ship a Christmas dinner, which has now become an established mode of this observance with us. During these sixteen years, though we have experienced our share of changes, of losses and bereavements, the society has nevertheless been prosperous. Outside of us there is a growing demand for such organizations. We are having frequent inquiries as to our methods, and have every reason to believe that the example of our success is tending to stimulate liberal minds elsewhere to like efforts. There is a radical change rapidly taking place as to religious dogmas. When the older persons present were children, of the age of those I see before me, we were taught by our religious teachers that we could not do a good or meritorious act in the sight of God, unless we were regenerated, or born again, as they expressed it. But we teach that you may commence early in life to do good; that, if you are correct in your conduct, in all of the social relations of life; if you are upright, truthful, just, and reliable in your dealings, acting in every instance, amid all the trials of life, up to the higher law within you, then most assuredly will you attain to a good standing in the community and win the respect of all who know you. I enjoy your presence to-day, and my hopes as to the prosperity of this society in the future rests upon the youth now before me.

Mr. Lilly's remarks were warmly applauded at the close, and the dinner proceeded with an exuberance and cheerfulness of spirit greatly heightened by the cordial comingling of childhood, youth, and age peculiar to the hour. After the repast, Santa Claus, laden with gifts and thickly wrapped in furs, made his appearance. Strange to say, he seemed to bear a very close resemblance to a well-known member of the society, always in requisition for such performances. When the distribution of the numerous gifts of the season was over, those present broke up into little groups, while the children and younger persons lost themselves in games, or in the whirl of the dance, or such pastimes as the time and place favored, until at last the zest of the festivities was expended, and Christmas at Cosmian Hall was once more most happily and successfully concluded.

OBSERVER.

FROM A TRUE FRIEND.

F. E. ABBOT:

Dear Sir,—Enclosed, I send \$3.20 in payment for THE INDEX for 1880.

Could any words of mine, expressing my high appreciation of your paper, add to the gratification which you must feel at the great amount of good you are accomplishing, I would gladly give them.

Having had the pleasure of being a subscriber throughout the whole period of its publication, I have found that THE INDEX can be depended upon to defend the right, simply because it is right, and to condemn the wrong, because it is wrong, always alike fearlessly, whether it appears in the garb of time-hallowed superstition or in false robes of pretended liberalism.

For these reasons, we, as a family, read your paper, not only with interest, but with trust and reliance; and we have felt, one and all, that its place could be filled by no other.

In regard to the Free Religious Association, I am with you in sympathy and good-will, and will gladly aid you, as far as to request that my name be enrolled in its membership, and to pledge myself to give a dollar each year to the work.

If my purse were as deep as my heart, I would send greater aid to this cause, but economy forbids that at present. Perhaps I may in future be able to do more.

This membership fee I shall send as directed to Felix Adler, President of the Association.

Hoping you will ever depend on my assistance so far as lies in my power, and with fullest confidence in the success of the noble cause in which you are engaged, I remain, Yours with highest regard,

MRS. A. M. WIGHT.

201 SUMMER ST., WORCESTER, MASS.

JESTINGS.

A NEBRASKA belle is engaged to marry a Mr. Lemon. He has promised to be her Lemon aid.

WHY IS A YOUNG lady forsaken by her lover like a deadly weapon? Because she is a cutlass.

A WESTERN EDITOR wishes no bodily harm to his subscribers, but he hopes some of them will be seized with remittent fever.

LADY (behind counter to cabman): "Pair of gloves? Yes. What is your number?" Cabman: "A hundred and eighty-nine!"

A CONNECTICUT MAN recently said: "Lend me a dollar. My wife has left me, and I want to advertise that I am not responsible for her debts."

BEFORE MARRIAGE a girl frequently calls her intended "her treasure"; but when he becomes her husband she looks upon him as "her treasurer."

A STAGE-DRIVER in the White Mountains when asked what he thought of the Notch, replied: "Well, I was born around here, you know, and I don't mind it so much. But if I should go down to New York I reckon likely I'd gawk around considerably myself."

Advertisements.

THE PATRONAGE

of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

THE INDEX must not be held responsible for any statement made by advertisers, who will in all cases accept the responsibility for their own statements.

ADVERTISING RATES.

For 1 to 12 Insertions, 10c per line.
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 " 26 " 51 " 6 " "
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FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

THE NEW YORK *World* remarks: "A misprint in the *Alliance*, whereby a Baptist contributor is made to speak of 'the diving plan for Christianizing the work' is almost too good to be accidental."

MR. KARL HEINZEN, who has been for twenty-six years editor of the German *Pionier* of this city, and who has recently been seriously ill, has now merged his paper in the Milwaukee *Freidenker*, for which he will still continue to write.

THE *Christian Union* remarks in reference to the late political convulsion in Maine: "Whenever in this country any considerable number of voters are more anxious for a party triumph than for a fair execution of the actual will of the people, the nation will be in a danger compared with which that involved in the civil war was light."

POPE LEO XIII. does not confine his interest to his proposed revival of Scholastic Philosophy, but, 'not content with establishing an 'organ' of his own, has under consideration a proposition to establish a Congregation of the Press. All the Catholic journals are to have at the Vatican a seat of tribunal and office for giving and receiving instructions. In other words, the whole Catholic press would take their tone from the Vatican. It is evident what a power this would place in the Pope's hands."

THE BOSTON *Advertiser*, the New York *Independent*, and other journals, try hard to believe that somehow or other Pope Leo XIII. is more "liberal" than Pope Pius IX., and has a secret repugnance to the latter's Encyclical and *Syllabus Errorum*, of 1864. But Cardinal Manning, in the *North American Review*, quotes from Leo's own Encyclical of 1878 the declaration that public authority derived from the people is a "novel impiety, unheard of even among the heathen nations." That is a good cud for journalistic ruminants.

THE BOSTON *Sunday Herald* thus forcibly expresses the principle which ought to settle the school question forever: "What the State needs is good citizens, and not good Congregationalists, Methodists, Catholics, Unitarians, Baptists, Presbyterians, Spiritualists, Jews, or Mohammedans. But there is one error which many worthy people fall into; namely, that this is a Protestant government. It is nothing of the sort. It is purely secular, and one religion is as free as the other. In this respect, we would have the public schools like the government."

THE *Christian Herald*, of London, reports that Sir Moses Montefiore, who has often been in Palestine with a view to the improvement of the Jews, and for whom he has expended large sums of money, is now seeking to secure the reestablishment of his race at Jerusalem, and has taken steps to restore the city. He recently gave orders for the cultivation of all the land in front of the Judah Torah houses. The rocks will be removed, terraces will be built as they probably existed in the time of King Solomon, and divided into twenty-two partitions, so that every inmate of the Torah houses may cultivate the necessary vegetables for himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water.

HERE IS A shrewd defence of the "policy of silence" on religious questions, taken from a letter to the Springfield *Republican*: "The newspapers here are helping on as cleverly as it was thought they would the little speculation that brings 'Prof. Denton' here to lecture. The 'professor' lets fly at the Christian religion. Pious people pour into the papers their replies to him: others, un-Christian, reply to these. Some are refused in one paper, and triumphantly printed in another. War, smoke, and all other confusion and discord, are developed, with, behold, the expected result. Prof. Denton is quite the hero of the hour, and his course is well enough

advertised to be certain to pay. It is remarkable to what extent people of good Christian faith feel it their duty to silence all who speak against their creed. They forget that advertising is an act developed since the Christian era began, and that, in literally interpreting their Scriptural instructions as to proper conduct and the propagation of their faith, they may be hurting their cause far more than by keeping still, since they are holding up to prominence, 'which now always means an audience, the very one they want to put down. They do not know, what is the fact, that, by outsiders who follow these new lights of Dentonism, spiritism, and other 'offs,' this rushing to the defence of what is sacred is regarded as attempting to protect what is weak, and does more harm than good."

HERE IS AN ITEM of interest, quoted from *Unity*: "The *Modern Review*, a new quarterly, appears with the new year with Richard Acland Armstrong, B.A., Dr. Carpenter, Miss Cobbe, Wickstead, Dr. Vance Smith, and other familiar names on the first list. The following sentence from its prospectus leads us to expect to find in this an able ally in the propagation of Freedom, Fellowship, and Character in Religion: 'Close observation reveals the fact that types of orthodoxy, more or less pledged to tradition, and types of agnosticism, more or less distinctly atheistic, divide the chief hospitality of existing *Reviews*; while types of religious belief, spiritual, yet reasonable, fail of adequate expression. It ensues that religion and science, faith and reason, tend to be popularly regarded as contradictories; nor will it be disputed that the opinion is rapidly spreading that such is their relation. If, then, there are men who, amid many diversities of thought and habit, yet agree in fervent loyalty to the principles of free inquiry, in fearless welcome to the teachings of modern science, and in deep conviction that the sanctities of faith and hope must be permanently characteristic of sound manhood, these constitute a third party in the intellectual world with peculiar claims to share the public heed. To afford competent writers within this circle their due influence, whatever that may be, in the formation of the national thought and sentiment, is the purpose of the *Modern Review*.'"

THE ART OF "spirit photography" has been developed to a marvellous extent: "Prof. Leuchin, of Moscow, has just published *The Mysteries of Hell and its Inhabitants*,—a folio volume, enriched by seventy photographs. Some of these are portraits of the leading native celebrities, while others reproduce the processes of torment most in vogue among the present administrators of the Tartarean penal code. In his preface to this remarkable book, the learned professor gravely remarks: 'We have heretofore only been able, by the aid of conjecture, to arrive at a dim apprehension of the tortures that await us in the subterranean realm; but I have at last, after protracted and all but superhuman exertions, succeeded in throwing light upon all this more or less vague information, and in producing an absolutely authentic description of hell and its inhabitants. Seventy striking original photographs of eminent infernal personages, and a faithful depiction of the last judgment, will be found to represent completely and exhaustively all those phenomena which have hitherto proved insolubly enigmatical to humanity at large.' It is to be regretted that the professor should have preserved a sphynxian silence respecting the details of his journey in the lower regions, and of the visits he must have paid to the diabolical dignitaries who so amiably permitted him to photograph their expressive lineaments. In enabling us, however, to contemplate undoubted likenesses of Lucifer, Ashtaroth, Beelzebub, and sundry other distinguished characters of the same class, Prof. Leuchin has established a claim to our lasting gratitude."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.
WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and
WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and
WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and
WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,
Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.
Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.
The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORRIS HAYS, Rochester, N.Y.
FRANKLIN GOODYEAR, Cort-S. R. UEBINO, West Newton, land, N.Y.
Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N.Y.
GUSTAVUS E. GORDON, Mil-MORRIS W. DODGE, Albany, N.Y.
HARRIET A. MILLS, Syracuse, N.Y.
W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
T. O. GAGE, Fayetteville, N.Y. HOPE WHIPPLE, Boston, Mass.
B. F. UNDERWOOD, Thorndike, D. G. CRANDON, Chelsea, Mass.
JOHN W. TRUESDELL, Syra-cuse, N.Y.
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EBEN TURK, Chelsea, Mass. H. P. STARK, Rochester, N.Y.
JOHN NILL, Watertown, N.Y. JOSEPH McDONOUGH, Albany, N.Y.
E. A. SAWTELLE, Boston, Mass. M. SCHLESINGER, Albany, N.Y.
THOS. DUGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
JAMES B. PIKE, Rochester, N.Y. O. D. B. MILLS, Syracuse, N.Y.
DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
D. B. MOREY, Malden, Mass.

Paine Memorial Building.

QUESTIONS FOR LIBERALS TO CONSIDER.—WHAT HAS BECOME OF THE JAMES LICK LECTURE FUND?—HAVE THE STOCKHOLDERS OF "PAINE MEMORIAL CORPORATION" A GOOD TITLE TO THAT PROPERTY?

The Boston Investigator of January 7, 1880, contains three announcements all fraught with importance to "the liberal public," as follows:—

PAINE MEMORIAL CORPORATION.

The First Annual Meeting of the Paine Memorial Corporation will be held in Paine Memorial Building, Appleton Street, Boston (Mass.), Jan. 29, 1880, at 11 o'clock A.M., for the selection of officers and the transaction of other business. A full attendance, in person or by proxy, is respectfully requested.

ELIZUR WRIGHT, President.
J. S. VERITY, Treasurer.
E. MENDUM, Secretary.

Also, the same paper of same date editorially announces a "Paine Celebration" for the same day and place, and says:—

PAINE CELEBRATION.

"The friends of liberal principles and of universal mental freedom are invited to attend the one hundred and forty-third anniversary of Thomas Paine's birthday. . . . As this meeting will be one of much importance to the cause in which every liberal is interested, it is to be hoped there will be a general attendance of all who can be with us."

And, lastly, the following appeal is also made for money:—

THE PAINE MEMORIAL AND HOME OF THE BOSTON INVESTIGATOR.

"We again appeal to the friends of liberal principles, and especially to the friends of the Investigator, for help to enable the Corporation to hold and keep the Paine Memorial Building, which has now become the property of said Corporation. But a few months remain before the mortgage runs out. To meet the debt, it is only necessary that all who have subscribed for stock pay their subscriptions immediately, and that others interested in the enterprise come forward and take stock at once. The stock cannot fail to be a good investment, and therefore we urge all friends to the Investigator to secure stock at once,—\$25 a share."

Why they are Important.

Disclaiming in the outset all personal feeling in the matter upon which I write, I wish to say, by way of introduction, that the above announcements naturally suggest that now is the proper time for "every liberal" to find out what kind of a "cause" it is in which he is so earnestly solicited to become "interested." With a sincere desire to cast light upon a dark way and enable those "Interested" in Paine

Memorial to ascertain exactly how that enterprise stands, I shall bring forward some points for general consideration.

The Commencement of Paine Memorial.

In an article published in the Boston Herald, May 26, 1879, J. P. Mendum says that the Investigator of Jan. 18, 1871, contained a card "to the liberal public," which stated:—

"At a meeting of gentlemen of Boston and vicinity, favorable to the establishment in the city of Boston of a permanent location for the Investigator, . . . the undersigned were selected to act as trustees: . . . J. P. Mendum, Horace Seaver, T. L. Savage, J. M. Beckett, Trustees of the Building Fund.
"BOSTON, Jan. 10, 1871."

Mr. Mendum says further in the same article:—

"In accordance with the request made in the circular, contributions came in from persons in all parts of the country."

It is unfortunate that he did not state how much did so come into his hands between the 18th of January, 1871, and the 1st of March, 1871, for on the latter day a new card was issued as follows:—

Boston Investigator Supplement.
Circular to the Liberal Public.

DEAR SIR,—We propose to purchase or erect in the city of Boston a building to be known as the Paine Memorial Hall, as a testimonial to the great services of Thomas Paine. . . . To accomplish this, we need the assistance and contributions of all the friends of Mr. Paine and of the Investigator; and, believing you to be one of the number on whom we may rely, this circular is sent to you, hoping you will give it your aid and assistance by contributing liberally yourself and inducing others to do so. . . .

We send out these circulars to the liberal public, trusting that each one will consider himself or herself a special missionary to procure and forward to Josiah P. Mendum, our Treasurer, all possible contributions. We trust, also, that in forwarding pledges of money, to be paid when called for, the subscriber will rest assured that, in developing a plan for the success of this enterprise, the highest practical business talent of Boston shall be employed in devising a legal method by which our rights, the rights of the subscribers, will be perpetually guaranteed.

[Signed] J. P. MENDUM,
HORACE SEAVER,
J. M. BECKETT,
T. L. SAVAGE,
M. ALTMAN, } Trustees.

March 1, 1871.

(In 1872, J. M. Beckett died, and D. R. Burt accepted his place on the above board of so-called "Trustees": they were not a legalized body at all.)

In response to this call, money was donated and subscriptions or pledges made of money to be paid upon demand. In January, 1873, Mr. James Lick, of California, being a liberal man, an admirer of Paine, and also a believer in the integrity of the supposed "Trustees" of the proposed "Paine Memorial Hall," made a very handsome donation of real estate. He named these men as Trustees of his grant. They accepted his Trust, and were therefore, in the matter of the Lick donation, legally appointed "Trustees," but in no other. The following, from Mr. Lick's Trust Deed, will fully explain his wish and purpose in making his donation:—

James Lick's Deed of Trust.

This Indenture, made the sixteenth day of January, one thousand eight hundred and seventy-three, between James Lick, of the County of Santa Clara, State of California, party of the first part, and J. P. Mendum, Horace Seaver, T. L. Savage, Morris Altman, and D. R. Burt, of the City of Boston, State of Massachusetts, parties of the second part, witnesseth that the said party of the first part hath donated, given, granted, and confirmed, and by these presents doth donate, give, grant, and confirm, unto the said parties of the second part and the survivors or survivor of them, all that certain parcel of land situate and being in the County of Santa Clara and State of California, and being a portion of the place known as "Lick's Mills"—[here follows a full description of the granted premises]—to have and to hold, all and singular, the said hereinbefore granted and described premises, with the appurtenances, unto the said parties of the second part, and the survivors or survivor of them, upon the Trusts, nevertheless, and to and for the uses, interests, and purposes hereinafter limited, described, and declared, that is to say, UPON TRUST to take possession and charge of said hereinbefore granted and described premises, and to sell and convey the same within a reasonable time, and to pay over the proceeds of such sale to the association, corporation, or society known as the Paine Memorial Hall, of Boston, Massachusetts, one-half of such proceeds to be applied by said association, corporation, or society to the Paine Memorial Hall Building Fund, and the remaining half of such proceeds to be invested by said association, corporation, or society, and only the interest or income from such investment to be used as a fund to defray the expenses of Lectures to be delivered under the direction and supervision of said association, corporation, or society. In witness whereof, the said party of the first part hath hereunto set his hand and seal, the day and year first above written.

Seal. Signed, sealed, and delivered, being first duly stamped in the presence of

[Signed] JAMES LICK.

The word "three" being written over an erasure on the fifth line of the first page before signing—
[Signed] EDGAR POMEROY.

STATE OF CALIFORNIA, } ss.
COUNTY OF SANTA CLARA, }

On this sixteenth day of January, in the year one thousand eight hundred and seventy-three, before

LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by th National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.
Issued to the President and Secretary on behalf of the Florence Liberal League.
SYRACUSE, N.Y.—[Officers not reported.]
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.
ALBANY, N.Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. C. Andrews.
Issued to the President and Secretary on behalf of the Albany Liberal Association.
BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.
Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.
PASSAIC CITY, N.J.—President, J. H. Adamson; Secretary, F. W. Orvis.
Issued to the President and Secretary on behalf of the Passaic City Liberal League.
JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.
Issued to the President and Secretary on behalf of the Jacksonville Liberal League.
ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Gale.
Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.
CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandall.
Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

me, Cornelius Finley, County Clerk and ex-officio Clerk of the County Court in and for said County, personally appeared James Lick, known to me to be the person whose name is subscribed to the within instrument, and acknowledged to me that he executed the same.

In witness whereof, I have hereunto set my hand and affixed the seal of said court, the day and year in this certificate first above written.

[Signed] CORNELIUS FINLEY,
Seal. County Clerk and ex-officio clerk of said County Court.

The Property is sold.

In the spring of 1873, D. R. Burt was sent to California by the "Trustees" of Mr. Lick's grant to dispose of the property. He sold it in August of that year, and forwarded the money to J. P. Mendum.

In the winter of 1878, I wrote to D. R. Burt, asking if he held receipts for the money paid to Mendum from the proceeds of the Lick property sale. In reply, he wrote as follows:—

DUNLEITH, Ill., Feb. 16, 1878.

CHARLES ELLIS, Esq.:

Dear Friend,—... You ask me if I have a receipt for the money paid over to Mendum from the sale of the Lick property. I hold his letter acknowledging the receipt of a draft of \$19,888.88 from that Fund, and also another of later date acknowledging a draft of \$3,000 in gold, less exchange of \$15. Gold at that time was twelve per cent., which amounted to \$3,853.20, the aggregate amounting to \$20,242.08. ...

Respectfully yours,

D. R. BURT.

The receipt of this money was never acknowledged in the *Investigator*.

But in his article in the *Herald* of May 26, 1879, J. P. Mendum acknowledges the receipt of the proceeds of the sale of the Lick property as follows:—

"In 1873, James Lick, of California, made a donation of real estate; and the proceeds, which amounted to \$19,619.88, were paid over to me, as Treasurer of the Trustees."

It will be observed that there is a discrepancy of \$622.20 between the two statements.

Of course that half of the proceeds of that sale which was intended for the Paine Memorial Building went into the building; but the question which thousands of people have asked, and which has never been satisfactorily answered by the men in whom Mr. Lick trusted, is this:—

The Question.

WHERE IS THAT HALF OF MR. LICK'S GIFT WHICH HE INSTRUCTED HIS TRUSTEES TO INVEST SO AS TO PROCURE AN INCOME TO DEFRAY THE EXPENSE OF LECTURES?

In his *Herald* article of May 26, 1879, Mendum states that on the 8th of May, 1874, "at the office of the Boston *Investigator*,—present, Josiah P. Mendum, Horace Seaver, Theodore L. Savage, Morris Altman, and Morris Altman as proxy for D. R. Burt,"—a meeting of the above named "Trustees" of the Lick grant was held. Mendum speaks of their action at that meeting as follows:—

"By this meeting, at which every one interested was present, it was voted that all moneys, which included the so-called Lick Lecture Fund, be used for the purpose of erecting the building. By a careful perusal, it would seem that every safeguard was thrown around the funds possible, to prevent their being devoted to any other use than that intended. After it was determined to erect a building, a lot of land was secured on Appleton Street; and, as two of the Trustees declined to act any further, and refused to contract any personal liability, the deed was made to J. P. Mendum, Horace Seaver, and Theodore L. Savage, as joint tenants, they being legally advised so to do. There being no corporation, they could not hire money as trustees. Contracts were made for the building, and a mortgage was raised of \$40,000, the notes of which were signed by myself, Horace Seaver and Theodore L. Savage. The cost of the building was \$97,220.71, and now how to raise this money was the question. Mr. Seaver could not raise it. Theodore L. Savage could not raise it, and he never did contribute but \$100. The mortgage of \$40,000 was not sufficient, with the contributed funds; and, as we required at that time some \$20,000 more, what remained to be done? We found a party who was willing to advance \$50,000 on a first mortgage; and, therefore, the old mortgage was cancelled, and a new one was executed. Then we had to raise some \$10,000, in addition to the contributed funds; and, as funds were immediately needed, it was voted by the Trustees that the best investment to make of the Lick Fund was to put it into the building, and pay off the contracts, and this was done by the full consent of Seaver, Seaver, and myself."

J. P. Mendum in the above makes a plain and positive avowal that on two different occasions the Trustees of the Lick Lecture Fund voted to invest it in Paine Memorial Hall:—

First: At a meeting of the Trustees on May 8th, 1874; and

Secondly: After Paine Hall had been built and they had raised \$50,000 on it by a first mortgage, and needed \$10,000 in addition,—and, as funds were immediately needed, it was voted by the Trustees that the best investment to make of the Lick (Lecture) Fund was to put it into the building and pay off the contracts, and this was done by the full consent of Seaver, Savage, and myself."

Now what are the facts?

1. The law requires that trustees shall always take good and sufficient security for invested trust funds, and that the security so taken shall be publicly recorded in the office for such records made and provided.

2. An act of a board of trustees done in good faith will be done officially: will be proposed in meet-

ing and carried by vote, and will be duly entered upon the records of the Board by the proper official.

3. At the *only meeting* of the Trustees of the Lick gift to American Liberalism, the Trustees organized and did their work in proper order, and placed it on their records, as far as it related to Paine Memorial, and we cannot therefore suppose them to have been ignorant of their duties.

4. But they made no record whatever regarding the Lick Lecture Fund which Mendum and Seaver now claim was invested in Paine Memorial by vote of the Trustees in regular meeting.

I will here produce the official record of the **Only Meeting ever held by the Trustees of the Lick Funds.**

The *Investigator* of May 13, 1874, contains the following official record of the first and last meeting of the Board of Trustees of the Paine Memorial Fund and the Lick Lecture Fund. It is of importance here only to show what was *not* done by the Trustees of the Lecture Fund. The report is as follows:—

THE PAINE HALL FUND.

At the first regular meeting of the Board of Trustees of the Paine Hall Fund, held May 8, 1874, at the office of the Boston *Investigator*,—present, Josiah P. Mendum, Horace Seaver, Theodore L. Savage, Morris Altman, and Morris Altman as proxy for D. R. Burt,—

Upon motion of Morris Altman, Mr. J. P. Mendum was chosen temporary chairman, and on motion Morris Altman was chosen temporary secretary.

Upon motion of Morris Altman, it was voted that the Board now consider the state of the finances, which was adopted.

The Treasurer reported cash received by contributors up to date.....	\$28,536.30
Amount expended up to date.....	371.83

Balance now in Treasury.....	\$28,164.47
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Upon motion, the report of the Treasurer was accepted with thanks.

Morris Altman offered the following resolution, which was adopted:—

Resolved, that a committee of three be appointed, with power to select and purchase suitable land upon which to erect a building no less than four stories high, in Boston, to be called and known as the Paine Memorial Hall and *Investigator* Home; the lower stories of which shall be let for business purposes; the second floor to be forever devoted to a lecture-room, open to all comers, and for the discussion of every question, without any exception, upon equal terms and conditions; one of the remaining floors to be forever used as the publication home of the *Investigator* without cost, so long as it is devoted to its present purposes, and the remaining portions to be rented to suitable tenants.

Upon motion of Morris Altman, the following Trustees were appointed such Committee: Horace Seaver, Josiah P. Mendum, and T. L. Savage.

It was also moved and seconded that the expenditures by the above Committee should not exceed the sum of \$60,000, which was unanimously adopted.

Upon motion of T. L. Savage, it was

Resolved, that no moneys shall be drawn from the Treasury except upon a requisition drawn and signed by the permanent Secretary of the Board, and countersigned by the permanent President thereof, and that such requisition be a voucher to the Treasurer for said payments.

Upon motion of Morris Altman, it was also

Resolved, that all bills and contracts entered into by the Committee, before being paid, shall be properly itemized, and shall all be preserved by the Treasurer, and by him presented before the next meeting of the Board of Trustees.

Morris Altman moved, and Horace Seaver seconded the motion, that upon the purchase of the land and the proposed erection of the building, and as fast thereafter as may become necessary, all money on hand, and as fast as it should come into the Treasury, be used for the purposes voted upon, which was adopted.

Upon motion of Morris Altman, it was

Resolved, that the interest upon one-half of \$19,619.88 be placed semi-annually in the hands of T. L. Savage, and by him "used as a fund to defray the expense of lectures delivered under the direction and supervision of the Board of Trustees, or a majority thereof."

Upon motion of J. P. Mendum, it was

Resolved, that all contributors to the Paine Memorial Hall Fund be requested to forward at once such parts or the whole of the amounts so contributed by them.

Horace Seaver and Morris Altman were appointed, upon motion, a committee to frame suitable and proper by-laws by which the Board shall be governed.

An election of permanent officers of the Board of Trustees then took place, and the following gentlemen were elected: President, Horace Seaver; Treasurer, J. P. Mendum; Secretary, Morris Altman.

Upon organizing the permanent Board of Trustees, Horace Seaver assumed the chair, and Morris Altman acted as secretary. The above resolutions were then read, and regularly adopted as a whole.

Mr. Mendum then moved that the *entire proceedings of the Board* be published in the *Investigator*, and that all papers friendly to the project be requested to copy.

Adopted. The Board then adjourned.

[Signed] HORACE SEAVAR, President.
MORRIS ALTMAN, Secretary.

BOSTON, May 8, 1874.

Such is the official record of the *first* meeting of the Trustees, who, as Mendum says, voted to invest the Lick Lecture Fund in Paine Memorial Building.

Now where is the official record of a *second* meeting of the Trustees of the Lick Lecture Fund, after the Paine Memorial had been built, and \$50,000 had been raised on it by a first mortgage, and the "Building Committee" "needed \$10,000 more immediately," and it was then "voted," as is alleged by J. P. Mendum, "by the Trustees that the best investment to make of the Lick Lecture Fund was to put it into the building?"

Where is the record of that meeting of the Trustees of the Lick Lecture Fund, Mr. J. P. Mendum? "The

liberal public" that gave its money to build Paine Memorial, the heirs and admirers of James Lick, who created a Lecture Fund for the advancement of honest mental culture, have a right to examine it. Justice to yourself requires that you produce it. *You cannot produce it?* Very well, then, the inevitable conclusion is that the Lick Lecture Fund never was legally invested in Paine Memorial or anywhere else.

What the Treasurer of the Lecture Fund has to say.

One of the Trustees of the Lick Lecture Fund, Morris Altman, is dead. Another of them, D. R. Burt, was not present at the *only meeting* the Trustees ever held. A third one, T. L. Savage, I have "interviewed" with the following result:—

Question.—"How many meetings did the Trustees of the James Lick Lecture Fund and gift to the Paine Memorial ever hold?"

Answer.—"They never held but the one meeting of the 8th of May, 1874."

Q.—"Did they at that meeting in any way invest that half of the Lick grant which was to be a permanent fund to defray the expense of lectures?"

A.—"No, sir, they did not. There was no movement made to invest it there; or, at the most, there was nothing more than informal talk of what might be done. We certainly would not have dared to invest the money without making some record of it and taking some security for it; and I know that there is nowhere in existence a scratch of pen or other sign to show what has become of that money since it went into the hands of J. P. Mendum. If he put that money into Paine Hall, he did so without my knowledge and consent."

Q.—"What is the meaning of the resolution passed at your meeting of May 8, 1874, to place the interest on a certain sum of money in your hands semi-annually, if the money had not been invested by the Trustees?"

A.—"The money had been placed in Mendum's hands by D. R. Burt, who sold the mill property given by Mr. Lick as the accredited agent of the Trustees, in September, 1873; and, without any official investment, it was understood that he had banked it in his own name, and that it was drawing interest; and that is the interest that was voted into my hands. We had not time to consider the best method of investing that money, and, as we expected to hold frequent meetings of the Board, it was not considered important to take any measures in regard to the investment of the Lecture Fund at that time."

Q.—"And you never had another meeting of the Trustees?"

A.—"No, sir, that Board of Trustees never met again."

Q.—"Have you ever received or disbursed any income from this Lick Lecture Fund?"

A.—"No, sir, I have never received or handled or caused to be paid out one cent of that money, either of principal or interest."

BOSTON, Jan. 9, 1880.

The above "answers" are correctly reported.

THEO. L. SAVAGE.

But Messrs. Mendum and Seaver, each over his respective name, in the *Investigator* of June 11, 1879, charged against Mr. Savage, their co-Trustee, that he could not be believed, even under oath. As his statement above conflicts with theirs, they may renew their charge. Hence I will anticipate their objection and meet it here.

Let us suppose, then, that Mr. Savage is not truthful; let us even suppose that Mendum did put the Lick Lecture Fund into Paine Memorial, and that Savage knew of it at the time, and winked at the misappropriation of a trust fund thus surreptitiously dropped into a property of which they jointly held the title, without making any record of the investment and without placing a mortgage upon the property as security for the Trust so used; let us suppose that Savage has been equally delinquent to duty with Mendum and Seaver, or with Mendum alone, if Seaver knew nothing of what was being done; let us suppose that Savage connived at Mendum's misappropriation of the Lick Lecture Fund so far as to have largely enticed Mr. Mendum to sin, and yet adroitly managed to keep himself behind the door or in a position where he might reap, with his cat's-paw Mendum, some benefit from the lost, strayed, or stolen Lecture Fund, if the fraud should not be exposed, or where he might with apparent honesty of purpose turn State's evidence against Mendum, or run away from his old comrade if he saw danger ahead,—let us suppose all this possible, probable, or, if you like, true. But how can that affect this case?

This question can be answered beyond cavil in two simple propositions:—

1. If Savage has told the truth in his answers to the above questions, there will be no record in existence of any investment of the Lick Lecture Fund.

2. If Mendum has told the truth in his statements in the *Herald* of May 26, 1879, and in the *Investigator* of June 11, 1879, there must be in existence records that will prove beyond question that the Lick Lecture Fund was invested in the Paine Memorial Building.

But the fact is, as is evident, that there is not a scratch of pen, not a letter or a line or other sign anywhere in existence, to prove that anything has been done with the Lick Lecture Fund by its Trustees since it was placed in the hands of J. P. Mendum, in September, 1873.

In the light of the foregoing record and statement, I wish to call attention to

The Opinion of Seth J. Thomas.

A bit of Paine Hall history will be necessary at this point. In the spring of 1877, Savage agreed to deed to a Board of Trustees, whom Mendum should select, all his interest in Paine Memorial. On the

18th of May, 1877, the auctioneer's flag fluttered over the Hall. At 12 M., the property would be sold, unless Savage would sign a deed containing a clause to the effect that all the *Lecture Fund money had been used in erecting Paine Memorial*. Savage positively declined to sign such a deed, claiming that the Lecture Fund had not been invested anywhere. The meeting occurred in Seaver's room in the Paine Memorial. The time had passed in a war of words until 11.30 A.M. There was no time to lose. At last, the following agreement was made, and a postponement of sale secured:—

BOSTON, May 18, 1877.

We, the undersigned, agree to sign a good and sufficient deed conveying the Paine Memorial Building to a Board of Trustees named in a deed or papers now in the hands of A. B. Brown, on or before five o'clock to-morrow, the 19th. . . .

[Signed]

J. P. MENDUM.
HORACE SEAVER.
T. L. SAVAGE.

On the same day, this agreement was supplemented with the following:—

BOSTON, May 18, 1877.

It is hereby agreed the time for making the conveyance within referred to should be and is extended to Tuesday, May 22, at or before five o'clock.

[Signed]

J. P. M., H. S., T. L. S.

On the 21st, Savage received the following note from Mendum's agent:—

125 TREMONT STREET, BOSTON,
May 21, 1877.

MR. T. L. SAVAGE:

Dear Sir,—I have copied the articles of Trust (by Mr. Brown's request) into a deed, and the papers are with Seth J. Thomas, Esq., who is to look the matter over and see that it is all right. Will you please have Mrs. Savage come to his office with yourself to-morrow, Aug. 22, at 3 o'clock P.M., when I hope everything will be adjusted and papers signed satisfactorily all round.

Yours truly,

J. M. WADE.

On receipt of this note, Savage and myself called at Wade's office to examine what had been "copied by Mr. Brown's request." We found that a new deed had been prepared with the objectionable clause touching the Lecture Fund altered and reduced and brought in again in such a way as to make Savage's signature to the deed still serve as an admission that the Lick Lecture Fund had been put into Paine Memorial. The objectionable words in this new deed, which is now before me, were these:—

"Together with the Lecture Fund, so called, all of said funds having thus far been used in the construction and expenses incurred in said building."

The result of our visit was that Mrs. Savage did not come to the city to execute said deed. But at the appointed hour Mr. Savage and myself went to Mr. Thomas' office, and there found Mendum, Seaver, and Wade, their auctioneer. Mr. Thomas inquired their wishes. Mendum explained that they had met to execute the deed in his hands, as per agreement of May 18. Savage explained that on the 18th he had refused to execute a deed, because it embodied the Lick Lecture Fund, and agreed to sign a deed which should omit that clause. The present deed had been altered slightly, but still contained a clause affirming the investment of the Lick Lecture Fund in Paine Memorial, and, as it had never been so invested, he should not sign such a deed. Seaver supported Mendum in his statement that the Lecture Fund had been invested in Paine Memorial; and Mr. Thomas gave the gentlemen the following advice:—

"Gentlemen, I can do nothing for you until you first agree among yourselves as to what you will do. If you have put this Lecture Fund into Paine Hall without security, the first and right thing to do is to place a mortgage upon the Paine Hall property covering the Lecture Fund; or you may make a declaration of trust covering this Fund; or you can settle in equity; but I think you had better settle without going to law."

I have this day, Jan. 9, 1880, submitted the above to Mr. Thomas, together with the deed which was placed in his hands by Mr. Wade (see Wade's letter to Savage, May 21, 1877); and he recalled the circumstances of the meeting at his office, and said that, while he could not exactly remember his language used at that time, he thought that my statement of it was probably correct; and he gave me permission to use his name to that extent in this connection.

We have now:—

First: A statement from one Trustee, J. P. Mendum, that the Lick Lecture Fund was twice voted into Paine Memorial by the Board of Trustees. And

Second: A counter-statement from another Trustee, T. L. Savage, that there never was but one meeting of the Board of Trustees, and that at that meeting there was no vote to invest the Lick Lecture Fund anywhere.

1. In support of his position and statement, Mendum produces the record of one meeting of the Trustees; but, unfortunately for him, it contains no record of any investment or proposed investment of that Fund.

2. He produces no record whatever of his alleged second meeting and vote of the Trustees.

3. He produces no mortgages or other security of any kind taken by the Trustees to cover the money which Mr. Lick gave them "upon trust," and which Mendum declares they invested in Paine Hall.

4. The evidence is overwhelmingly against Mr. Mendum.

If he put the Lecture Fund into Paine Hall, he did so illegally, and therefore he misappropriated it.

If he does not now make it good to the Trustees, he must fall under the charge of something worse. For the honor of Liberalism, it is to be hoped that Mr. Mendum will restore both principal and interest.

Have the Stockholders of the Paine Memorial Corporation a Good Title to that Property?

It is well known that the property when the Memorial was completed stood deeded to J. P. Mendum, T. L. Savage, and H. Seaver as "joint tenants." They took it so under the advice of Hon. John P. Healy, one of the ablest lawyers of Boston. Mr. Healy has repeatedly given his opinion in this case, to the effect that the joint tenants were trustees in fact, under every legal restriction that binds trustees. The deed runs as follows:—

The Deed.

Know all men . . . that I, Joseph F. Paul, . . . in consideration of \$25,000 to me paid by Josiah P. Mendum, . . . Horace Seaver, . . . and Theodore L. Savage, . . . the receipt of which is hereby acknowledged, do hereby give, grant, bargain, sell, and convey unto the said Mendum, Seaver, and Savage, as joint tenants and not as tenants in common, their heirs and assigns forever, a certain parcel of land situated on Appleton Street in said Boston, . . . to have and to hold the above granted premises [the Paine Hall land] to the said Mendum, Seaver, and Savage as joint tenants, and not as tenants in common, their heirs and assigns, to their own use and behoof forever. . . .

Twentieth day of May, eighteen hundred and seventy-four.

[Signed]

JOSEPH F. PAUL.
RACHEL PAUL.

In May, 1877, Savage, being anxious to get clear of Paine Hall and the annoyance of Mendum's choleric uneasiness, agreed with Seaver to deed that property to Mendum personally, if he (Mendum) would release Savage from his liability on the notes held against Paine Memorial.

The deed was drawn up, and Savage carried it home on the 3d of May, 1877, for his wife to sign. She did sign it. It runs as follows:—

An Unexecuted Deed.

Know all men by these presents that we, Theodore L. Savage . . . and Horace Seaver, . . . in consideration of one dollar paid by Josiah P. Mendum, . . . do hereby give, grant, bargain, sell, and convey unto the said J. P. Mendum, his heirs and assigns, a certain parcel of land with the buildings thereon situated on Appleton Street, Boston, . . . [description of Paine Memorial] to have and to hold . . . to the said J. P. Mendum and his heirs and assigns to their own use and behoof forever. . . . This third day of May, 1877.

[Signed]

AUGUSTA M. SAVAGE.

(Witness) E. F. COLEMAN for A. M. S.

The next day, May 4, at 12 o'clock, Paine Memorial was to be sold at auction, unless Savage would execute this deed, under foreclosure of Mendum's second mortgage, according to the following advertisement in the Boston Transcript:—

Mortgagees' Sale

of real estate on Appleton Street, Boston, known as "Paine Memorial Hall" building. . . . Friday, May 4, 1877, all and singular. . . . OWEN JONES, Assignee of Mortgagee.

By J. M. WADE, Auctioneer.

The sale was to take place at 12 o'clock, noon. At 10 A.M., Savage was to meet Seaver and Mendum at the office of Mendum's attorney to execute the above deed. At 9 A.M., Savage and myself called upon Mr. Healy, and placed this deed before him. He looked it over, and said to Savage with much emphasis:—

"Don't put your name to that paper. You are a Trustee of that property, and cannot sell it legally. If you do so, you become at once liable to prosecution for misuse of your trust. Don't you sign it! You, as joint tenants, can recommend any persons you please as trustees of the property, and after they are appointed you can assign your trust to them; but you cannot make them trustees. That can only be done by court. And any deed that you execute, conveying that property to any but legally appointed trustees, is not worth the paper it is written on."

(I have submitted the above to Mr. Healy, together with the deed in question. He recalled the occurrence, and said: "I have so many questions asked me on so many different subjects that I cannot precisely recall an opinion given so long ago, but this, as you have it, is just about what I should have said."

"Is that what you would say now if a similar case were presented to you?"

"Yes, sir, that would be my opinion."

"May I use your name in a statement of the above as a matter of history?"

"Yes, sir, I have no objection."

We then went to meet Mendum. Savage gave him Mr. Healy's opinion, and declined to execute the deed. Mendum declared that the property should be sold at 12 o'clock. Savage threatened an injunction on this sale, on the ground that his (Mendum's) second mortgage was fraudulent, or not good for its face. Mendum admitted the charge, and the building was not sold.

Finally, on the 15th of June, 1877, Savage did sign a deed conveying the property to Trustees. In four months, the property was under the red flag again, on foreclosure of Mendum's mortgage, and, there being no one to proceed against the mortgage as being fraudulent, Mendum on the 27th of October, 1877, bought the property himself, and has now deeded it to the Paine Memorial Corporation.

The subjoined extract from

Mr. Mendum's Deed

of Paine Memorial to the Paine Memorial Corporation will show the following points of interest to liberals:—

1. That J. P. Mendum has assumed that his title to the property was good, though his mortgage was

not good for its face, and that he has deeded the property to a Corporation.

2. That this Corporation has assumed the first mortgage on the property now standing at \$39,000; and that therefore every stockholder is liable for that debt.

3. That no mention is made of the Lick Lecture Fund as having been invested in the building, and no attempt made to recognize it as a claim upon the property.

4. That Mendum, after having maintained for months and years that he did put the Lick Lecture Fund into Paine Memorial without recognizing it or taking any security for it, now agrees to warrant and defend the Paine Memorial Corporation in its title to the Paine Memorial property, thereby putting himself squarely upon ground where he must either pay the Lecture Fund himself or become the chief actor in its utter loss to "the liberal public" in whose interest the Trust was created.

Extract from the Deed.

Know all men by these presents that I, Josiah P. Mendum, . . . in consideration of sixty-five thousand (\$65,000) dollars to me in hand paid by the Paine Memorial Corporation, . . . the receipt whereof is hereby acknowledged, do hereby revise, release, and forever quit-claim unto the said Paine Memorial Corporation, its successors and assigns, the following real estate situated on Appleton Street in the city of Boston . . . and known as the Paine Memorial Building property. . . .

Said premises aforesaid are conveyed subject to a mortgage for the sum of fifty thousand (\$50,000) dollars held by the Massachusetts Hospital Life Insurance Company, which the grantee hereby agrees to assume and to pay as its own debt.

To have and to hold the granted premises . . . to the said Paine Memorial Corporation and its successors and assigns to their own use and behoof forever. And I do for myself and my heirs, executors, and administrators, hereby covenant with the said grantee, its successors and assigns, that the granted premises are free from all incumbrances made or suffered through me; and that I will, and my heirs, executors, and administrators shall, warrant and defend the same to the said grantee and its successors and assigns forever against the lawful claims and demands of all persons claiming by, through, or under me, but against none others. In witness whereof, I, the said Josiah P. Mendum, hereunto set my hand and seal, this fifteenth day of October in the year one thousand eight hundred and seventy-nine.

[Signed]

JOSIAH P. MENDUM.

Since Mendum obtained personal possession of the property, there has been a continual appeal to "the liberal public" for money to pay the debt on it.

In two years and more, they have received, doubtless, a good deal of money. I called on the Hospital Life Insurance Company with Savage, a few days ago, and learned that the first mortgage on Paine Memorial has been reduced \$11,000. That is the amount that has been raised toward paying off the first mortgage in two years. If the stockholders of the Paine Memorial now own that property, they are individually responsible for the debts against it. Those debts are:—

First: The first mortgage for \$39,000;

Secondly: The Lick Lecture Fund, if, as Mendum and Seaver say, it was really put into the Memorial,—principal \$10,000 and interest for six years and a half, which, if we charge twelve per cent. per annum (the same rate that Mendum charged the liberals for the money he loaned to them), will make \$7,800, or \$17,800 in all.

Total debt, \$56,800 cash, besides Mendum's claim of \$15,000.

For this debt the stockholders are liable.

But, even if they pay off this debt, have they a secure title?

1. If Mr. Healy is correct, they have not! If the joint tenants were trustees and could not sell their trust; if they could not appoint their own successors and deed their trust to them; if only the Court can create a trustee, then the transfer of Paine Memorial on the 15th of June, 1877, was null and void.

2. Again, if Mendum's second mortgage was not good for its face, he could not foreclose it; he could not legally sell the property; and, if he should do so without being opposed, any title he might obtain in that way would be worthless.

T. L. Savage, who is familiar with all the financial transactions of Paine Memorial, says:—

BOSTON, Jan. 9, 1880.

I am familiar with the placing of a second mortgage on Paine Memorial. It was dated April 20, 1875, and run to Henry A. Norris, a personal friend of Mendum. But Norris did not advance a dollar of the money. Mendum had advanced \$4,000 in January, 1875; and in April he advanced about \$7,000 more, which would make about \$11,000 and took back a second mortgage upon Paine Memorial for \$12,000 at twelve per cent. interest, agreeing to make up the full amount of \$12,000 by paying certain bills that had not come due. The latter he did not, however, do. Whether he has ever made good the amount of the mortgage I do not know; but I have not the slightest hesitation in affirming that the second mortgage was not good for its face.

THEODORE L. SAVAGE.

Summary.

The facts, then, are:—

1. The stockholders who now hold Paine Memorial took their title from J. P. Mendum.

2. J. P. Mendum obtained his title on foreclosure of a second mortgage that was not good for its face.

3. Such a mortgage is illegal, and a sale effected under it or a title obtained under it is not valid.

4. This will therefore throw the title of the prop-

erty back to the Trustees who held it at the time of the sale.

5. But they were not legally appointed trustees, and the deed conveying the property to them was not, in the opinion of one of the most eminent lawyers in Boston, worth the paper on which it was written.

6. Therefore, the stockholders of Paine Memorial Corporation have no legal title to the Paine Memorial property, and can only hold it by toleration. That is, as long as no one comes forward to put the concern into the courts, so long they may call themselves the owners of a property that, in my opinion, does not belong to them, but to the donors represented by the three joint tenants unto whom the original deed was made in which they accepted a trust that has never since been conferred upon others according to law.

All of which is respectfully submitted, in the interest of an honest liberalism, to "the liberal public."

CHARLES ELLIS,
8 Portland Street.

Boston, Jan. 10, 1880.

[For THE INDEX.]

EXAMINER NOTES.

BY REV. EDWARD C. TOWNE.

UNDERBANK PARSONAGE, STANNINGTON, {
Near SHEFFIELD, Eng. }

Before I take in hand the Dr. Martineau delusion of radical rationalism behind a semi-Orthodox mask, I wish to put in a word written some time since—perhaps two years—on the question of the method in definition and argument used by THE INDEX. To my view, the rigor of the method has been a good deal relaxed since I wrote, and possibly what I regard as its false face may be by this time ready to drop off. By false face I mean the use of terms in the orthodox sense, and reasonings which assume that sense, where full and fair truth requires not only new truths in place of the old ones, but new senses according to the new truths for all good and useful terms. My meaning is illustrated by what I have written below. If I have searched keenly between the joints of my friend's logical armor, it is only because I want to see him out of it, and showing his natural, living, and admirable power of spiritual idealism. What I wrote some time since is as follows:—

MY DEAR ABBOT:—

Scanning carefully your columns week by week, as I do, I often feel strongly moved to put in a word of argument or appeal, although I very well know that you rigorously hold your journal to a method and aims exactly contrary to my own, and I do not forget that you have generally given small quarter to any views but your own. I should hold my peace now, did I not want to take occasion to say that, much as I do not go with you, and strongly as I feel that you have injured and are injuring the cause of Free Religion, I never take up a fresh number of THE INDEX without wishing that I were able to divide with you some spoils of fortune, in substantial proof of my sense that good-will ought to cross all lines, and especially that those who strive amid great difficulties to serve right and truth should be generously helped to do their best, irrespective of what that best may be. You, doubtless, would fare like a prince, if there should be any general conversion of the world to this view of mitigating the condemnation of opinion by the demonstration of generous kindness. But the danger is not at hand, I fear: at least, I have no spoils to divide but those of toil and of sacrifice; and, if I challenge your opinion, I have no means of adequately mitigating my criticism, especially if I press it strongly. It is but a word, therefore, on a single point, which I will venture, and it is this. You say of "the logical faculty":—

"It is to this extent an 'intuitive' faculty, in the correct or philosophical meaning of the word 'intuition,' which has nothing to do with the theological meaning of it."

"You here admit that, in the correct or philosophical meaning of intuition, your 'scientific philosophy or theism,' as you name it, is based upon intuition. Why, then, do you not consistently clear away false meanings, and give the correct one its due? And since, as intuition may be taken in a correct sense, so belief and faith may be, why do you not deal justly by them also? John Stuart Mill, for example, says:—

"In common language, when belief and knowledge are distinguished, knowledge is understood to mean complete conviction; belief, a conviction somewhat short of complete; or else we are said to believe when the evidence is probable (as that of testimony), but to know when it is intuitive, or demonstrative from intuitive premises."

I should say that we know only where we can positively verify and prove, and that we believe merely or have faith where we think, upon more or less impulse thereto, within or without, but without the possibility of knowing. Faith, in the correct sense, is holding such thought as our minds are able to hold, and as thought, not as knowledge; and its legitimacy depends upon the care, candor, and wisdom with which we think. You think wisely upon the aspects of natural revelation, and come to a conviction such as your theism expresses. But you do not and cannot know: you only believe. Your theism is scientific only as thought, not as knowledge; and it is scientific thought only so far as you have used all available knowledge as guidance to your thought. Science has these two realms, the nearer one of real knowledge, and the more remote one of thought guided by knowledge. Gravitation, the nebular hypothesis, evolution, theism, immortality, are all objects of scientific thought, and, in some degree, of a reasonable and just faith. Faith, though not

resting on knowledge directly, may yet be very strong and steadfast, or, if not strong, it may yet be worthy of the deepest respect. There are all degrees of the light of reason, by which we discern, or think we discern, truth. You appear to profess a completed personal acquaintance with the truth of the universe, on the strength of which you can scorn as proved delusions a large proportion of the beliefs or affirmations of thought of other thinkers. In my judgment, you affirm your own leading thoughts too much as if you knew where you only think, and you scorn as delusions the faith—the well-considered and well-reasoned thoughts—of others as free and as faithful to reason as yourself, when their thoughts, whether as well grounded as yours or not, are as really as yours instinct with a portion of truth and as much entitled to respect. You seem to me to talk unreason itself, when you speak of "the freethinker's relinquishment of the glowing torch of faith." Unreason! it is sheer nonsense, for the simple reason that it means, in a correct sense of faith, relinquishment of thought. And when you stigmatize "revelation," "intuition," and "faith" as will-o'-the-wisps which "will guide us only to bogs and fens," you put the knife to the heart of Free Religion, you cut off at a blow the hopes of freethought. If you would use complete fairness, and discriminate between true and false, the service would be as great as the injury now is, to my view, comprehensive and fatal. On the one hand, you seem to me to have no warrant for confusing scientific knowledge and scientific thought to the extent that you do, as if by some hocus-pocus you could efface the gulf of distinction between the two, and get "science" to "answer" questions of thought. And permit me to ask where your reading has been, if you speak of Prof. Tyndall as having "insufficiently studied" this question, and as "unconsciously misusing" the logical faculty, to make it give as knowledge what is mere faith. Prof. Tyndall discriminates here better than you yourself do. He knows very well that science may guide thought to make a wise start, but cannot go with it over the boundary of experience, and that the answers of thought to questions outside that boundary are not and never can be answers of science in the positive sense, but only in the quite secondary sense peculiar to a wholly distinct realm. You illegitimately construe your affirmations of thought as science in the one high sense of strict and proper science. And, by claiming for your affirmations of thought a name which they are not entitled to, you establish a dogmatism, the rigor and harshness of which, with the organic form it is taking in your established church of leaguers, promise, in my view, to have the effect of a sceptical papacy. This is what I deem your false use of the claim of "science." On the other hand, putting one or two of your own thoughts under the shelter of "science," you without the least just reason proclaim against other people a slaughter of the innocents, as much as if to think, to hope, to trust, however rationally and without pretension, of the false orthodox sort, were a folly and a crime. If I have at all justly considered the matter, your course is the suicide of freethought, and, so far as your limitations in this respect work out their natural result, the extinction of Free Religion. Happily, I am well aware that very many do not accept this influence, and that you exert other influence as well. At the same time, I cannot conceal from myself that a lower stratum, and not a very low one either, of current thought, is influenced most profoundly by your scorn of thought, under its usual forms of faith, belief, intuition, or clear-seeming glimpse of truth; and that you have made a place for your own method and aims as a secularist by expurgating even your own original method and aims as a religionist, and forcing into exile from the seat of the common cause nearly all that Free Religion naturally and necessarily means to most of those who believe both in freedom and in religion. It is with this view that I ask you why you do not kill the false forms of good things, instead of the things themselves good and bad together. No man, if I may give an illustration of very strong faith, could more ably and happily give rational faith, reasonable intuition, well guided and grounded belief, their due than you could, unless I have been utterly at fault in my "intuitive" judgment of your mind and character. And it is the thing that needs doing above all others. Any intellectual savage can knock in the head the common hopes of the human heart, with new dogma of scepticism on which he has written the word Science, and earn thereby little but the curse of mankind. It is another task, both great and greatly beneficent, to lift high above these common hopes the torch of a thoughtful faith; a faith which uses real knowledge as far as it will go, including the light it can throw forward, and then further uses the best seemings and suggestions there are, to keep the direction as true as possible, taking heed also to have the mind in as good a state as possible for its never wholly secure work.

FOREIGN.

THE DISTRESS in Italy is very great, and is resulting in threats of rebellion, and in some cases in absolute riot.

A BILL FOR THE establishment of Freedom of the Press in Servia will be shortly brought before the Skupstchina.

THE AUTHORITIES in Cuba are preparing to give General Grant an enthusiastic reception. The hospitalities of Captain-General Blanco's palace will be accorded the distinguished visitor, during his stay in Havana.

SIGNOR BURGAGLIOTTI, editor of the *Ateo*, Leghorn, is to be tried for "grave insults offered to the Deity." God is in a most unhappy position. Hundred of millions of people may insult him every day,

and he is only on the rarest occasions championed by some faithful servant, who brings a suit for libel on his behalf in a court of law.—*National Reformer*.

THE EMPEROR FRANCIS JOSEPH has conferred the gold medal for science and art on Mlle. Camilla Ruzicka Ostoic for a new Turkish and German dictionary which the authoress recently published, with transcriptions of the Turkish words into Roman characters. That learned young lady has already distinguished herself in the department of Oriental Languages at the Imperial Oriental Academy at Vienna.

THE REV. G. J. CAWLEY BROWN, of Salisbury, says that parochial clergy have not time to prepare the necessary weekly sermons, so he has initiated a system of avowedly reading the sermons of other divines. Mr. Brown has commenced with a course of Jeremy Taylor. Clergymen complain even now of empty churches: we should think under this system they will soon become emptier, especially if the sermons are read with the same carelessness and monotony with which most clergymen read the ordinary prayers.—*National Reformer*.

MR. BOOTH'S SALVATION ARMY has been having a grand field-day in Darlington. Colors were presented, meetings held in the snow, and also in the Livingstone Hall; and altogether the series of demonstrations has been most extraordinary. Mr. Booth himself was present at these meetings, and claimed that the "Salvation" movement was "founded on facts, philosophy, Scripture, and inspiration." We recommend to the clergy of the different churches this successful revivalist's declaration that "all existing religious organizations had failed completely and most disastrously in reaching the masses of Heathen England. Organized religion had failed—and all the world knew it but the organizers—to win the multitude for Christ." That this is true not even these "organizers" will, we think, deny. Mr. Booth himself is a well-meaning zealot, and, though we know how pitiful is the fanaticism which underlies the movement which he conducts, we do not hesitate to affirm our conviction that his religion has that which other forms of Protestantism only pretend to possess; that is to say, it has energy and life. When "Heathen England" has become something different from Unenlightened England, when the masses have profited by fifty years of education, then revivalism will be made an impossibility, and the complete failure of Christianity will have to be acknowledged by all.—*Secular Review*.

AT THE FREE-TRADE demonstration held in Rochdale last Thursday, Mr. John Bright, M.P., in speaking of the United States, and comparing their Government with that of England, said: "There were no bishops in their Senate. They have not constructed a machine, mostly political and partly religious, in which the State bolsters up the religious on the condition that the religious bolsters up the State. They have not got any favored great Church organization which will lend to the crimes of monarchy and statesmen the sanction of the stimulated voice of God, by which Christianity is demoralized and degraded: they have no land monopoly, no system of law which is intended to maintain great families in possession of vast estates, that they may confer on those families great political power, which may be used, and has been almost always used, in opposition to the true rights and interests and freedom of the people. They have not preferred, as we have preferred in this country, to maintain a thousand great houses and great proprietors when we might have had hundreds of thousands of comfortable and happy homesteads. I spoke of France as a republic, as the United States are a Republic. If you have a good history and consider it, you will find that the wars and the extravagance of Louis XIV. of France, the profligacy of his successor and his nobles, laid the foundation of the French Republic, and you will find that the folly, the tyranny of George III. and his ministers, and the perverse obstinacy of their majority in Parliament, laid the foundation of the North American Republic. I wonder whether it ever occurs to the crowned heads of Europe what comes of the policy they are now pursuing. Everywhere great armies eating up the comforts of the people; everywhere military exactions becoming more and more unendurable; everywhere menaces and acts of war; everywhere extravagance and growing debt: these things create discontent, invite disorder, make insurrection almost certain, if it be not absolutely necessary, and lay the foundation of fundamental changes in States such as we have witnessed in France and in America."

CASH RECEIPTS.

FOR THE WEEK ENDING JAN. 17.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Doerflinger & Co., \$1.45; Rev. A. B. Camm, \$3.64; T. B. Skinner, 25 cents; Mrs. M. J. Regan, \$1.75; Geo. Johnson, \$3.20; E. D. Burleigh, \$3.20; Thos. H. Matthews, \$3.20; J. A. Gager, \$2; John Logan, \$4; John C. Haynes, \$3.20; W. E. Harriman, \$3.10; W. McNeil Clough, \$10; Hon. S. T. Douglass, \$5; Miss Marion Hovey, \$50; A. H. Roffe & Co., \$18.90; J. S. Shaller, \$1.20; Wm. Phillips, \$3.45; Rev. J. W. Winkley, \$1.60; D. G. Crandon, \$4.40; G. P. Putnam's Sons, \$3.54; A. Williams & Co., \$6; Rev. J. C. Learned, \$3; J. C. Godfrey, \$3; A. B. Swaine, \$3; Henry Pratt, \$3; N. B. Guernsey, \$3; Dr. Jas. M. Aldrich, \$3.20; W. C. Fisk, \$3.20; C. R. Purdy, \$3.20; Mrs. C. G. Tallman, \$3.20; Mrs. W. P. Southworth, \$3; E. P. Gibbs, \$1; Rev. J. W. Chadwick, \$10; J. Knight, 20 cents; F. Crosby, \$34.13; Henry Keist, \$3.20; Gen. Wm. Lilly, \$5; Richard T. Hall, \$6; Nath'l Cummings, \$13.20; B. Westerman & Co., \$2.70; J. Chappell Smith, \$8.20; Aaron Batbrick, \$4; S. L. Hill, \$6.70; W. H. Smith, \$4.25; Nath'l Little, Jr., \$3.20; Hattie M. Tattle, \$1; Henry S. Griggs, \$2.50; E. Phelps, 2; A. Folsom, \$3.20; Miss A. Seegur, \$3; Julius Churchill, \$3; Henry Smith, \$3; H. N. Winslow, \$3; D. B. Morey, \$3.20; U. H. Crocker, \$3.20; W. W. Baker, \$3.20; Mrs. S. E. Muliken, \$3.20.

The Index.

BOSTON, JAN. 22, 1880.

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SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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WANTED—A COMMITTEE OF INVESTIGATION.

A week from to-day, on the birthday of Thomas Paine, January 29, the Paine Memorial Corporation will hold their First Annual Meeting in this city. At the same time an appeal is made by the *Investigator* for new subscriptions to the Corporation's stock, on the ground that "the stock cannot fail to be a good investment." By an article published in this issue of THE INDEX, Mr. Charles Ellis shows that there are grave reasons for doubting the truth of this representation. His statement presents so terribly strong a case *prima facie* that we cannot evade the duty of laying it before our readers.

The obligation to do this is twofold: *first*, to the individual liberals of the country, and especially to our own subscribers, who have a right to expect fair warning from us, when we have such serious grounds as these to fear that they are in danger of being made the victims of imposition in the name of "liberal principles," and involved in heavy but unsuspected pecuniary liabilities; and, *secondly*, to the liberal cause itself, which has been already sufficiently degraded and disgraced by unblushing licentiousness without becoming loaded down still further with financial dishonor. We are not of those who believe that it is the duty of liberals to cover up wrong-doing in their own ranks for fear of scandal. On the contrary, we believe that it is their duty first of all to make their cause so pure and honest that scandal shall be impossible; next, if wrong-doing is suspected and charged, to investigate the matter thoroughly and impartially to the very bottom; and,

lastly, if wrongs are proved to have been committed, to root them out and rectify them without delay. On no other terms than the faithful discharge of these duties can the liberal cause receive or deserve the respect of mankind; and that is why we publish Mr. Ellis' article. It would not have been published, if there were not reason to believe that its publication is the only way left to bring about a thorough and impartial investigation of a matter which closely concerns the entire "liberal public."

The person chiefly interested in the article is Mr. J. P. Mendum, publisher of the *Investigator*. We have never had the slightest trouble with Mr. Mendum; we entertain no unkindly feeling whatever towards him; and we do not now prejudice the case against him. If he is able to explain all his transactions satisfactorily, we shall heartily rejoice; and we offer him the free use of these columns, in order to make his explanation in the same journal where those transactions have been challenged. We want nothing but justice and truth in the affair; and while we do not propose to permit in THE INDEX any war of personalities, least of all by outsiders of the case, we invite from Mr. Mendum himself a clear statement of any and all facts which are relevant to his defence. Mr. Ellis' article is simply an attempt to bring before the "liberal public" facts which, if true, it would be iniquitous to conceal. The "liberal public" have an unquestionable right to know whether these facts are real or fictitious when "the friends of liberal principles" are everywhere called upon to take stock in the Paine Hall enterprise as "a good investment."

Two main points are made by Mr. Ellis, one respecting the Lick Lecture Fund, and the other respecting the title to the Paine Memorial Building. His positions, apparently substantiated by unimpeachable documents, are essentially these with respect to the first point:—

1. That in 1873, James Lick gave the equivalent of about \$20,000 to five trustees: one half to be put into the Paine Memorial Hall Building Fund, the other half to be used as a Lecture Fund, and (by necessary implication) not to be put into the Building Fund.

2. That the whole sum was paid over to Mr. Mendum, receipted for by him, and held as the treasurer of the trustees.

3. That it is claimed by Mr. Mendum that this Lecture Fund was voted by the trustees into the Building Fund (notwithstanding the plain contrary intent of the donor), as the "best investment" of it.

4. That no minute of such vote is contained in the published record of the only meeting ever held by the trustees.

5. That, if such a vote had been passed, the trustees would have been obliged by law to mention the fact formally in their official record, to place a first mortgage of \$10,000 on the Memorial as security for this special trust-fund, and to record this mortgage publicly.

6. That no record of such a vote has ever been produced, and no such mortgage has ever been placed or recorded.

7. That the Lecture Fund has been traced directly to Mr. Mendum's hands, and no further.

8. That Mr. Mendum tried to induce Mr. Savage to sign a deed containing a clause that the Lecture Fund had been invested in the Building, when no such investment had been legally made.

9. That, if the Lecture Fund was, although informally and illegally and by a misappropriation of trust money, invested in the Building, it is a *claim still good against the Building*, which has not been, but ought to have been, recognized by a first mortgage; whereas, if that Fund never was so invested or used, then Mr. Mendum still holds the money, subject to the original conditions of the trust created by Mr. Lick, and is still liable for the same.

10. That, besides the present first mortgage on the Building of \$39,000, the stockholders of the Paine Memorial Corporation are also liable, if Mr. Mendum's account of the affair is correct, for an additional \$10,000 and accrued interest of several years, on account of the Lecture Fund—a fact of which they are mostly ignorant, but which has important bearings on the representation of the stock as a "good investment."

Concerning the title to the property, Mr. Ellis makes still more disquieting statements, substantially as follows:—

1. That the original deed of the Paine Memorial land was executed to Messrs. J. P. Mendum, Horace Seaver, and T. L. Savage, as "joint tenants," or (in effect) trustees.

2. That Messrs. Seaver and Savage undertook to

sell the Memorial for one dollar to Mr. Mendum in his own name, but were prevented from doing this by the advice of counsel, who warned them that trustees cannot sell or dispose of their trust, and that new trustees can only be appointed by the Court.

3. That nevertheless the property, on June 15, 1877, was finally deeded by the three "joint tenants" to trustees not appointed by the court.

4. That Mr. Mendum, however, held in his own name a previous second mortgage on the property of \$12,000; that Mr. Savage had previously prevented a foreclosure of this mortgage and sale of the Memorial, on May 4, 1877, by threatening an injunction on the ground that this mortgage was fraudulent and not good for its face; but that, on October 27, 1877, after Mr. Savage had retired, this mortgage was nevertheless foreclosed, and the Memorial was sold at auction to Mr. Mendum.

5. That Mr. Mendum, on October 15, 1879, deeded the property to the Paine Memorial Corporation in his individual name, and the corporation take their only title from him, although his own title was invalid.

6. That the legal title to the property still vests in the three "joint tenants" to whom the land was originally sold, Messrs. Mendum, Seaver, and Savage, and the Paine Memorial Corporation have no legal title at all to the property which they imagine they have bought.

If these are the facts, the stock issued by the Paine Memorial Corporation is worthless, instead of being a "good investment," and the "liberal public" who are now urgently solicited to take stock on that ground have an indefeasible right to be informed fully on all these points. Those who have already taken stock are still more interested to know the truth. The stockholders can have no more important business, at their approaching First Annual Meeting, than to appoint a committee of investigation, composed of their most capable, honest, and disinterested men, whose duty it shall be to institute a thoroughly exhaustive inquiry into the actual status of the Lick Lecture Fund, and the actual status of their own title to Paine Memorial Building. No less than this is absolutely necessary for their own financial security and personal honor,—for the integrity of the liberal cause and the good repute of the liberal name. As a party deeply interested in that cause and name, we believe that we express now what will prove to be the unanimous demand of all honest liberals and all honest men, when we call for the appointment of a COMMITTEE OF INVESTIGATION at the approaching meeting of the Paine Memorial Corporation.

LETTER FROM MR. MOUNTFORD.

The following letter from Rev. William Mountford will interest our readers, for whom we presume it was intended:—

23 BEACON ST., BOSTON, Jan. 14.

MY DEAR SIR:—

I have received a copy of THE INDEX, which you perhaps may have been so kind as to send to me. Your essay on the Pope and Aquinas is well grounded and seasonable. The Pope can never really make even a slight concession doctrinally. For even the suspicion of such a thing would, for Roman Catholics, be like the dry-rot in his chair. Nor need he be particularly concessional at present. He has lived through many ages, of which each one has had a spirit of its own; and he will live through this present distinctive period, and he very well knows that he will. The Pope has lost largely of the universal entail of souls, for which he was once credited; but as an everlasting survivor he is in the way to get remainders from all the suits and fights among his fellow-Christians, and fellow-creatures too. To the mere diffusion of knowledge, he can easily adapt himself. For knowledge, among the people that have it, is apt to be quarrelsome and separating. Men crave religiousness of some kind, and after awhile they prefer walking or kneeling among the ruins of an old church to sitting at a lecture by gas-light, or listening to doctrinal arguments, which often the arguers themselves do not quite understand. The spirit of the age, so subtle as it always is, does so easily infect and befool even the most earnest thinker that they cannot express even themselves purely; nor because of that, would they be able to do so, even if ordinary verbiage and phrases did not fail them. And, to appear grandly in a confusion of tongues, the Pope has only to seem self-consistent, and to seem to be at ease in his chair, and to call Thomas Aquinas his old, old friend, and to get himself talked about as a household word.

And that last thing would be for him a very great thing. In a great folio, which I consulted at college, there was, for its age, a wonderfully fine engraving of a scholar in his chair, and an angel speaking into his ear, "Recte dixisti, O Thoma Aquina." No doubt the time is coming more expressly when they will be doing God service, who can show the people that that "Recte" was itself not well said.

It has happened to me to live for years in France and Italy, and I do not suppose that his Holiness would expect much directly from his challenge to the spirit of the time, nor care at all about having it accepted. But what certainly he would wish, and that perhaps mainly, would be to have the feeling started all over the United States, in every city and village, that he is there; expectant, patient, and, like a good old father, abiding his time. There is something human about the papacy, as the name implies; and it answers, as it happens, to a certain infantile estate of spiritual consciousness. And if ever the time should come when even the Pope may renounce himself as an anachronism, there will be people still to believe in his old clothes.

Yours truly,

WILLIAM MOUNTFORD.

MR. CHARLES BRADLAUGH'S PUZZLEMENT.

[Mr. Holyoake sends us for publication a copy of the following letter, which has already appeared in the paper to which it is addressed.—ED.]

THE EDITOR OF THE BOSTON HERALD:—

SIR,—The letter you some time ago published from Mr. Bradlaugh, I first saw when too late to notice before leaving America. He states that in neither of two cases which he cites (books of Owen and Knowlton) did the Lord Chief Justice of England use "anything like the language" attributed to him by me. I spoke from recollection of newspaper reports of the case, in which it was said his lordship declared that the prosecution was ill-advised, and reflected upon the wisdom of those who set it on foot. What was this but saying that such books as the one Mr. Bradlaugh defended were best left alone? This is what I said. Indeed, a more objectionable book, entitled *Physical and Sexual Religion, or Elements of Social Science*, of the same class, on sale at the time, still remains unprosecuted.

Mr. Bradlaugh tells you he is "puzzled" at my saying that "the authors of these questionable books, whatever may be their intentions, are traitors to freethought," and that I "published and sold" the Hon. Robert Dale Owen's book, and that of Dr. Knowlton. It is impossible to prevent Mr. Bradlaugh being "puzzled" where everybody else sees clearly. The facts of this matter have been explained to him several times, yet he goes on writing as though he knew nothing. A letter appeared from me in the *Times* of London,—a letter which has disquieted him ever since. That letter pointed out that I did not "publish" these works in the sense in which he uses the term, or the public understand it,—that of selecting, or choosing, or advertising them. The owner of the books paid for every advertisement. I was the agent only for my old friend James Watson. I received the books in question among forty other works. He being a pioneer of freethought, who had suffered imprisonment before my time, I was willing to keep his books intact while he lived. These books were tolerated in their day as an improvement upon Carille's *Every Woman's Book*, which brought scandal on freethought at an earlier period. He tells your readers that "no word of repudiation of these books was ever heard from me until after they were both prosecuted." I need not further notice this, because in England, where the contrary is known, it is not necessary. But as I have been a speaker in Boston, and through your courtesy made known to many readers, I perhaps ought to resent this pretty charge of cowardly, after-thought repudiation of these books; for this is what his words suggest.

In 1842, when Mr. Bradlaugh was a boy, I gave Mr. Watson to understand that these books, in my opinion, belonged to a medical publisher, and should be separate from freethought works. Mr. Watson was a man of high character. He thought these books unobjectionable. I admitted his right to his opinion, though I did not share it. When twenty years later his books came into my house, he knew and complained that I did nothing for their sale. Mr. Bradlaugh's first hostility to me arose at that time from my objecting to publish a book of his called *The Bible—what is it?* because of passages which in my opinion intensified the grossness of those he was commenting upon in the Scriptures.

More than twenty years before [the prosecution of the works now in question, I refused to sell or advertise the *Elements of Social Science* (named above) in the *Reasoner*, when advertisements were of consequence. I thereby made enemies able to harm me, and who did harm me. Had I been asked upon this subject, I should have said that my repudiation of these books was well known to Mr. Bradlaugh more than twenty years ago. No one in England save the very ignorant would accuse me of cowardly consideration of myself in respect of public principle. When I was a publisher in Fleet Street, I could have made much money by dabbling in other questionable books brought to me to publish, whereas I preferred to make enemies (if it must come to that) rather than associate freethought with doubtful books. Any of the old freethought publishers—Cleave, Hetherington, Watson, or myself—could have obtained release from imprisonment, at any time, by withdrawing books we had published or words we had said. Neither they nor I did anything of the kind; and, on my liberation from Gloucester Gaol in 1842, I went straight to Cheltenham, where I had spoken the indicted words, and repeated again the words for which I had been incarcerated.

For myself, I have no personal hostility to Mr. Bradlaugh; and I have given frequent proofs of my willingness to work with him on all questions which fortunately happen to be common between us. Nowhere in America, on the platform or in the press, did I mention his name or seek to diminish the impression his general ability must have made in his favor; but this does not preclude me from pointing out that his representations in your pages are as contrary to fact as to courtesy.

I am, sir, yours faithfully,

G. J. HOLYOAKE.

LONDON, Dec. 20, 1879.

PERSONAL ITEMS.

JAY GOULD reads Latin with his sons.

FRANK LESLIE, of illustrated newspaper fame, is dead.

MENLO PARK, the home of Edison, is lighted with electric lamps.

THE POET LONGFELLOW will be seventy-three years old February 27.

WILLIAM HEPWORTH DIXON, the well-known English traveller and journalist, is dead.

QUEEN VICTORIA's gift to Mrs. Nellie Sartoris was a miniature of her royal self in precious stones.

ROSA BONHEUR recently paid 8,000 francs for a lion, for the purpose of painting the portrait in a picture for next year's Paris Salon.

MISS MARGARET E. C. WHITE, of Boston, recently deceased, remembered the Society for Prevention of Cruelty to Animals in her will to the amount of \$5,000.

THE ONE HUNDRED AND FORTY-THIRD ANNIVERSARY of the birthday of Thomas Paine will be celebrated January 29, at Paine Hall, Boston, at Chicago, and other places.

A RUSSIAN NOBLEMAN, who recently committed suicide, left these words in a note that was found on his body: "I have searched for truth, and nowhere can I find it, not even in myself; therefore I die."

PROF. KO KUN HUA has presented to the Harvard library a volume of his own poetry, entitled *Verses composed in the Hall of Longevity*. The volume is a small octavo, printed privately at Ningpo, in 1879, and is unaccompanied by a translation.

MISS M. A. HARDAKER, a young lady of superior education and culture, connected with the Twenty-eighth Congregational Society of Boston, gave a very thoughtful and discriminating lecture on "Lessing" before that society, Sunday, January 11.

REV. L. K. WASHBURN speaks regularly on Sundays at Lynn and Revere, Mass. In both places, there is a strong interest in his discourses and large congregations. The late fair, which his society held at Revere, yielded the handsome sum of \$700, and over.

GUSTAVE DORE is engaged in illustrating Shakespeare. He has already made a number of drawings, large and small, of various scenes, and has in particular adapted some of the sketches which he made last year, during his tour in Scotland, for his illustrations to Macbeth.

SENATOR G. F. HOAR has bought the land at Princeton, Mass., on which John Hoar, an ancestor, once redeemed a captive, Mrs. Rowlandson, from the Indians. A boulder called "Redemption Rock" lies upon this land, and upon this boulder a suitable inscription has been cut.

AT COLUMBUS, OHIO, Williams, a colored representative of the legislature, was refused dinner at a restaurant to-day, on account of his color. He will bring suit under the civil rights bill. The house of representatives adopted a resolution asking an investigation by the committee, to ascertain whether the dignity of the house had been infringed upon.

A FINE COLLECTION of the original drawings of Thackeray's old schoolfellow, John Leech, are now to be seen in the library at their old school, Charter House, having been purchased by that institution.

which they were both so much attached, where Rawdick (Fawley, Jr.), Pendennis, and Clive Newcome were educated, and where Col. Newcome died.

WHEN THE PRINCESS was first introduced to the Ladies Campbell, sisters of the Marquis of Lorne, one of them asked, "Shall we call you Louise?" Her royal highness made no answer. In spite of this camper, the Duke of Argyll was very happy and proud of the connection, as he had reason. For, if some forty princes and princesses were to die in good time, he might find himself one day grandfather to a Defender of the Faith. When the Marchioness of Lorne came to Inverary Castle, the duke made his tenants a great feast, and himself called on them to give "Three cheers for the Princess, my daughter."

A STORY IS CURRENT, on the authority of Charles Landseer, that his brother, Sir Edwin, was once looking at his own pictures in the South Kensington Museum, and seeing some dust on one of them, leaped over the barrier and wiped it off with his handkerchief. Instantly the policeman on duty was upon him. "What are you a-doing of," said the force, "a-touching that there picture?" "Why," answered Sir Edwin, smiling, "I've often touched it before!" "Have you, though?" cried the indignant peeler: "then more shame for yer! You come along wi' me!" And he walked off the unresisting painter to the officers of the Museum, who, of course, recognized the culprit and condoned his offence.

PROF. MAX MUELLER must be counted on the side of the conservative men of science, as may be seen by the following quotation from his recent utterances: "I cannot follow Mr. Darwin, because I hold that this question is not to be decided in an anatomical theatre only. There is, to my mind, one difficulty which Mr. Darwin has not sufficiently appreciated, and which I certainly do not feel able to remove. There is, between the whole animal kingdom on the one side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—language. By no effort of the understanding, by no stretch of imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose."

THE MEMORY of Benjamin Franklin is honored in Boston, the city of his birth, in the names of a square, a court, an avenue, four streets, a school-house, an insurance company, a foundry, a woollen company, a savings-bank, a typographical society, a lithographic company, a lodge of Odd Fellows, in the Christian and surnames of numerous citizens, in books that he printed, letters that he wrote, and a suit of clothes that he wore on a historical occasion, which are preserved. Now it is to be further honored by a Frankliniana Collection, to include everything which he wrote and was printed, everything that has been written about him, portraits, prints, medals, autographs, and other personal memorials. This collection has been begun by a gift of more than two hundred pieces made to the Public Library by Dr. Samuel A. Green.

THOMAS BAYLEY POTTER, M.P., is giving pleasant accounts in England, since his return, of his experience in this country. At the recent reception, tendered to him by his constituents and friends at Rochdale, John Bright delivered a characteristic speech, and Mr. Potter spoke in an entertaining manner upon American affairs, discussing our industries from his own standpoint; the general education of the people in this country; the honorable and useful position of American women; the material resources and food production of our country, and other topics which had engaged his attention and study. He seems to have been especially well impressed with the new Reformatory Prison for Women in this State, and to have sent his enthusiasm into his audience. He thus refers to it: "When in Boston with my kind friend Gov. Rice, I had an opportunity of visiting an establishment which he had been mainly instrumental in organizing; and this was a model prison for women. There were four hundred and fifty prisoners; and the governor is a woman,—or, perhaps, I ought to say it is governed by a woman,—the doctor is a woman, the chaplain is a woman, and there is not a male in the establishment except the poor little infants in the nursery. Mrs. Potter and I went with sadness through that institution; and, looking at some of their faces, I said to Mrs. Atkinson, who is at the head of the establishment, and a woman herself who is worth going all the way over to Boston to see (laughter), with a character and a physique fitting the position which she holds. (Cheers.) I said, looking at some of those poor women's faces: 'They are almost of a hopeless type.' 'Hopeless is not a word we permit, Mr. Potter, in this establishment.' (Hear! hear! and cheers.) 'We hope for all,' she replied. (Cheers.) As we went along, we heard about prison reform; but it seemed to me that the Angel of Mercy in the shape of woman came with her blessing on that establishment. (Hear! hear!) Those poor female prisoners are allowed to decorate their cells with pictures their friends might give them, cuttings from illustrated papers, and to grow ferns and flowers; and one poor creature said, 'Ay, they are good and kind to permit us this great favor.' (Hear! hear!) It was a touching scene to witness the kindness of the head of the establishment to each mother and child in the nursery. One of the mothers said, 'Ay, it is but the child of a State prisoner'; yet Nature showed itself on each mother's face when a kindly notice was given by the lady visitors to her child; (hear! hear!) and I came away from that establishment glad to have seen such an experiment, hopeful of its success, and confident that woman was not exceeding her mission in undertaking such a responsibility as is undertaken by Mrs. Atkinson and her colleagues in that establishment." (Cheers.)

THE DEATH OF SURGEON-GENERAL E. B. WOLCOTT.

ONE OF THE MOST PROMINENT CITIZENS OF THE NORTH-WEST PASSES AWAY AFTER AN ILLNESS OF A WEEK—A SKETCH OF THE LIFE OF DR. WOLCOTT—AN ANNOUNCEMENT THAT WILL CAUSE WIDE-SPREAD SORROW.

Dr. Erastus B. Wolcott, Surgeon-General of the State of Wisconsin, one of the most widely known men of the North-west, died at his residence on Milwaukee Street, at eleven o'clock last night, after an illness of one week. There are few men whose death would cause more general sorrow; few men have worked as faithfully and unselfishly, so long and laboriously, in one of the most noble of professions, as Dr. Wolcott. The announcement made this morning will carry pain to hundreds of households where the cheerful face of Dr. Wolcott has brought hope and his skill has brought relief from suffering.

Sketch of his Life.

Erastus B. Wolcott, M.D., was born at Benton, Yates County, New York, Oct. 18, 1804, son of Elisha and Anna Hull Wolcott, who came from Litchfield County, Ct., and were among the first settlers in that section of the country. In 1822, Dr. Wolcott commenced the study of medicine and surgery with Dr. Joshua Lee, an eminent physician and surgeon of Central New York, and received a diploma from Yates County Medical Society in 1825. He attended the College of Physicians and Surgeons of the Western District of New York from 1830 to 1833, and took his degree in medicine and surgery at that institution. In the spring of 1835, he was examined by a board of army surgeons, and received an appointment as surgeon in the United States army, Jan. 1, 1836. He resigned in 1839, and came to Milwaukee. In 1836, he married Elizabeth J. Dousman, who died in 1860, leaving a daughter and a son. Dr. Wolcott gave his children a liberal education, the former having graduated at Milwaukee Female College and the latter at Yale College.

Dr. Wolcott was connected with some of the earliest enterprises of the State. He built the first mills at West Bend, and with others the first mill at Humboldt, near the city. He was one of the prime movers in building the first railroad in the State, from Milwaukee to the Mississippi River, and among the first in the North-western Life Insurance Company. He was appointed trustee of the Wisconsin Hospital for the Insane, the first year, and reappointed through Gov. Randall's and Gov. Lewis' administrations. He was appointed one of the regents of the State University in 1850. He was appointed surgeon of the State militia, as early as 1842, by Gov. Doty, was commissioned colonel of a regiment in 1846, and in the same year major-general of the first division of Wisconsin militia. He held through the War of the Rebellion the position of Surgeon-General of Wisconsin, with the rank of brigadier-general, which he retained to the day of his death. In 1866, Dr. Wolcott was appointed by Gov. Fairchild commissioner to represent Wisconsin at the Universal Exposition at Paris in 1877. In the same year, he was appointed by Congress manager of the National Home for Disabled Volunteers, near this city, to which position he was reappointed in 1875.

Dr. Wolcott was married, Oct. 12, 1869, to Laura J. Ross, M.D., who was among the first women who graduated in medicine and received hospital instruction in this country. Dr. Wolcott was a lineal descendant of Henry Wolcott, Esq., a landed gentleman of England, who came to America in 1630. He was the son and heir of John Wolcott, of Golden Manor. The manor house is still standing in England, is of great antiquity, and richly ornamented with carved work. Upon the walls may be seen the motto of the family coat-of-arms: *Nullius addictus jurare in verba magistri* (inclined to swear on the words of no master). This sentiment was in harmony with the spirit of the English gentleman of the Middle Ages and that of the Puritan of a later date, who spurned the dictation of ecclesiastical wisdom. This peculiarity of the family lost none of its force in the character of Dr. E. B. Wolcott, who derived his knowledge of the Author of all things from the study of his works.

Henry Wolcott, of the old English gentry, was the first magistrate in the Connecticut colony, and his descendants in a direct line for over one hundred and eighty years were counsellors of war, officers of the army during the Revolution, one a signer of the Declaration of Independence, representatives and senators in Congress, chief justices of the Supreme Court, and six governors of Connecticut, three bearing the name of Wolcott,—Roger, Oliver, and Oliver, junior.

Roger Wolcott, the first Governor of Connecticut, was Judge of the County Court, Deputy Governor, Chief Justice of the Superior Court, and Governor of the State. He lived to see his son Oliver governor during fourteen years, and his grandson Oliver during four years. Of his descendants bearing the name of Wolcott, twelve were graduates of Yale College, two of Harvard University, and two at other New England colleges previous to the year 1834. Those qualities which characterized the ancestors of Dr. E. B. Wolcott, whether by hereditary descent, by example, or by education, seemed to have culminated in him. His form was symmetrical, his movements graceful, and almost up to the day of his death his youthful energy seemed unimpaired. His mind was vigorous and active, embracing a wide field of observation. Always eminent in his profession, he kept a steady step in the march of medical science. Skilled as a surgeon, the knife never trembled in his hand. Unerring in his diagnosis, he waited with the patience of a nurse. His sensibilities were always keenly alive to every object of human suffering. As a son, husband, father, and friend, he discharged his duties with

scrupulous fidelity. We have been told that Cervantes "smiled the chivalry of Sham away." If so, she, like Liberty, took her flight to the New World, and found worshippers in its forests. If truth, justice, honor, and mercy are her characteristics, they were all happily personated in the character of the late Dr. E. B. Wolcott.

Cause of his Death.

A week ago, at the solicitation of members of the profession at Horicon, Dr. Wolcott generously left his business to give testimony as an expert in a suit for malpractice. He was kept in the court-room till ten o'clock at night, subjected to draughts and changes of temperature, and when he went to the hotel found he had taken cold. The symptoms of pneumonia rapidly appeared, and when he was brought home his condition was hopeless. All was done for him by his warm friend Dr. Spearman and others that was possible, but to no purpose. He sank steadily, and yesterday morning all hope was surrendered. At 11 o'clock he breathed his last, surrounded by loving friends.—*Milwaukee Sentinel*, Jan. 6.

Communications.

TRIBUTES TO DR. WOLCOTT.

Milwaukee has lost a friend,—one who was an enthusiastic worker in every direction which meant a city's welfare. Her citizens have lost a friend,—one who was a skilled and sympathetic helper whenever and wherever suffering called for aid, an attentive gentleman, answering social calls with genial, courtly grace. THE INDEX has lost a friend,—one who has ever responded to its call for sympathy and aid. Humanity has lost a friend—a warm, unselfish, loving friend, who hastened to its every call upon his counsel and his generosity, and freely gave of his abundant gifts of wisdom and honorable devotion, as well as of professional skill, without partiality, without fear or favor.

The loss of such a friend as this, so true and so rare, cannot be lightly felt. It moves to words that, however feebly they may express our thought, must still be written. The loss is not alone to us here, in the city where he lived and died. It is a larger loss. Possibly there is no man in the United States, certainly none in the West, who will be more really missed, no man more widely and sincerely mourned, than will be Surgeon-General Erastus B. Wolcott, who died in this city, January 5, after a short illness of pneumonia, at the advanced age of seventy-six years. Notwithstanding his years, he was to all appearance as vigorous in health and intellect as ever he was in his life, as energetic and earnest, as diligent and devoted to his professional duties. He seemed likely to continue thus active for a score of years or more. Suddenly this career of earnest usefulness was cut short; and the shock to his family, to his friends, and to the community, has been as great as if a man of thirty had died. His death at even this advanced age is looked upon as untimely.

A congestion of the lungs contracted in a badly ventilated court-room in a country town proved the accident which cut off this youthful man of years in the midst of his activities. The disinterestedness which characterized his entire career led him to this court-room to aid a brother physician who had been accused of malpractice. This physician was of the opposite school of medicine to the one in which Dr. Wolcott had long labored, and to which he was endeared by his vast and varied experience. This was evidence of the largeness of his nature, which could not include bigotry or weak biases. This is but one instance among hundreds and hundreds marked by the noblest impulses possible to human nature.

One can scarcely travel a block in this now large city, which the doctor made his home and the principal field of his labors when it was but a village, without finding some one who is eager to testify to the generous aid and sympathy he has given in sickness, in disaster, in affliction, without a seeming thought or a single hint of remuneration. With a practice which would have been a fortune in some men's hands, he often was perplexed with the problem of a livelihood. He seemed to shrink from making out and presenting a bill to a patient. It was as if he felt that this would somehow detract from his genuine sympathy and real interest in the patient's case, and the earnestness with which he had performed his ministrations of healing. I heard one speak to him of this neglect of his own interests. He replied in the gentle, modulated tones we shall all ever remember: "The leopard cannot change his spots, neither can I be other than I am. I shall be a poor man as long as I live."

Yes, poor in worldly goods, but how rich in good and gracious deeds! How rich in benisons of a grateful multitude, whom he blessed by generous and skilful help in suffering, by cheering words and graceful courtesies, always the gentle, patient, hope-inspiring nurse in the sick-room as well as the wise physician and counsellor.

In surgical practice, he ranked among the first in the country, and won a national reputation. He was not only expert, certain of himself, certain of results, but was tender in the extreme, and careful to avoid giving one needless pang. Several years ago, he performed a very delicate operation (the removing of a cancerous tumor situated very near to the eye) upon one of my own family. The day when the threads were to be withdrawn from the wound was one of great dread to the patient. When it was all over, and dressed, she said with a tearful thank-

fulness: "The touch of this doctor's hand is velvet. It is perfectly marvellous. He did not give me the slightest pain. I could not have believed such a thing possible." His skill did not exceed his sincere sympathy, his patient care-taking.

Gratuitous services were given by him in all charitable institutions in the city; and among the profusion of floral tributes bestowed upon his remains as they lay for a few hours in a public place, that all his friends might take one last look upon the noble, kindly face, were many that came as tokens of gratitude from those he had ministered unto without money and without price.

In the National Homes for Disabled Soldiers, of which he was one of the managers since their establishment, he was beloved, almost revered, by the inmates. At the Milwaukee Home, he was expected eagerly, and very rarely missed paying his regular weekly visit, and ever hastened to their aid in any extremity of sickness or danger.

Far and near, in our homes and in distant homes, the summons to come or to go was never unheeded by him. There will be many a home where the news of his death will carry, not only the pang of loss, but the anxious thought and fear that all cannot be as well with them henceforth.

The citizens of Milwaukee desired to give all attention and honor to the beloved and respected dead, but were restrained from parade and show by Dr. Wolcott's family, who regarded his oft expressed wish that in the event of his death there should be no public display. Regarding also his aversion to religious service and observances, the usual obsequies were omitted.

"Let no stale words of church-born song
Float out upon the silent air,
To prove by implication wrong
The soul of him then lying there!
Why should such words be gibbly sung
O'er one upon whose living tongue
Such empty phrases never hung?"

Rev. G. E. Gordon, pastor of the Unitarian Church, however, conducted the services, which aimed to be in accordance with the dead man's beliefs and desires, reading appropriate extracts from various writings, both secular and religious, and giving a brief address, setting forth the noble character of the man and the estimate of his worth placed upon him by all who knew him. All the testimony is to one purport, "he was the soul of honor." Mr. Gordon said of his opposition to the religious opinions of the day: that it "laid his life open to severe criticism." "His creedless life was searched as with candles. But there is no flaw: his morality was intact, his purity unbroken, his integrity whole and sound. He was a creedless man, but his praise is now in the house of creeds. Far be it from me to say he was the better for his studied nonobservance of religious observances. But I must say, in candor, he needed them not as a guide for conduct. He was a good man; he was a pure man; he was a sweet man; he was a brave man. Creeds and sacraments cannot produce more than that. He had character: nothing can be higher. Nothing should prevent me from saying that he held opinions different from the masses of Christians, and that at the time of his mortal illness he quoted approvingly a passage that contradicts the splendid trust we feel as we stand at the grave of our dead loves. But nothing shall prevent me from declaring that this man's honest denial is more noble than the mass of human affirmations, based as they are merely on selfish wishes and material ends. And nothing can hinder me from gathering comfort from the honesty of this denial—strength to believe yet more and more firmly that his grand powers, his sturdy devotion, his noble rectitude, his tender sympathy, will find an immortality worthy of that divine nature out of which they came. At such a time as this, we come near to the beautiful truths and testimonies that have at times created forms of religion. They are pure justice, high truth-seeking, great love, highest, noblest, finest instincts of the heart and mind, the foundations of religion with all its rites and forms."

Beautiful words, but beguiling, and scarcely just to the "honest denial," after all; for they bring the endowments, the excellences of this ideal manhood back to rest upon the foundation of the religion which the man had "severely opposed." The position taken by this minister is far above the usual apologetic one in such instances, which says he was a good man, an irreproachable man, "in spite of" his infidelity, scepticism, or whatever they please to call a creedless condition. But it is not the highest ground of candor, of justice, of breadth, of thought. Lifted far above biases, will there ever come a time when character and opinions shall supplement each other, and a Christian shall credit the nobility of an infidel to his non-beliefs? Will there ever come a time when, summing up a life that stands out in shining perfection, the question of the faith in established creeds and a future existence shall be dropped out of the final words spoken at the grave's side? Are they of more moment than a clean and perfect record of threescore years and ten? Are they equal to the consideration of a life filled full to the brim of great and generous deeds, high and pure thoughts, gentle and comforting words? Shall this "in spite of it" ever be dropped from the eulogies of great and good infidels? Will the "because of it" ever dare be asserted of great and good infidels? Dr. Wolcott was an open and avowed freethinker. All men unite in calling him the noblest type of man they knew. Why shall we not say that the purity of his personal life, the healthiness of his ethical record, is the outgrowth of his anti-Christianity? Why not this, as well as to say, of the same qualities in a religious man, they were the fruits of his faith? Why, alas! but because custom has made cowards of us all; and the multitudes are cramped into the narrowness of creeds, and cannot break the fetters

which bar them from the broad, blessed, life-giving, sunlight of justice?

Our great-hearted friend is dead. The full life is ended, and the beyond? If this beautiful, brave life is to extend out into immortal spheres of kindly usefulness, well. It could never be content with other than usefulness. He disdained rewards here. He could only do the same anywhere. If the life is forever gone out, well. Surely it is well to leave behind one a clean, perfect record of seventy-six years. Surely it is well enough, it seems to me, to have served as high priest for humanity, and well enough to satisfy all human desires, that for many and many a year to come Dr. Wolcott will live immortalized in grateful memories, and his name never be spoken but with reverent tenderness.

In these few words of tribute to Dr. Wolcott's memory, I have simply said the few things which have most impressed me since his death. Sketches, eulogies, tributes, of these there will be many; but his unselfishness, sympathy, generosity, and candor stamp themselves upon my thought, and of these I would speak my own word. I would speak my own word, also, as perhaps few others will publicly do, to credit his creedless life with the rich, ripe fruits of character. His fearless championship of anti-Christianity was not the bravado of ignorance or indifference: it was the deliberate expression of deep thought, sincere conviction, and earnest study. In a world of shams, sincerity is a shining light. In a world of subterfuges and policy, an uncompromising honesty irradiates humanity. Dr. Wolcott hated shams. He pondered to no public sentiment; he stood for himself, representing his own ideal of manliness. The world says it was a beautiful ideal. I say it was illuminated by the causes which creed-bound Christians will deplore. The bed-rock of his integrity was immovable and incorruptible. He stood upon it self-poised. There was for him neither authority nor atonement. He must be what he was because it was better to be so, not because it was another's decree that he must do right. Yes, I credit his creedless life with the rich, ripe fruits of character.

AMELIA W. BATE.

MILWAUKEE, Jan. 7, 1880.

MILWAUKEE, Jan. 8, 1880.

MY DEAR MR. ABBOT:—

I mail you copies of Milwaukee papers containing notices of the death of Dr. Erasmus B. Wolcott, one of the stockholders and staunchest friends of THE INDEX.

I know of no man who was more heartily and deeply in sympathy with Liberalism as represented by THE INDEX than Dr. Wolcott.

In my humble efforts to uphold the standard of a true and pure Liberalism in our State, I have had the steady and unflinching support of this good and brave man. His wise and fatherly counsels have been invaluable to our cause. He was a moral hero of the quiet and unassuming type,—a patriot whose love of country and liberty made him jealous of every encroachment of religion upon the secular principle of government.

Fraternally yours,

R. C. SPENCER.

MR. ALCOTT ON PRAYER.

[Mrs. Elizabeth Oakes Smith, to whom the following letter was addressed, sends it to us for publication, with the writer's consent.—ED.]

CONCORD, Dec. 30, 1879.

DEAR MADAM:—

Your open letter and poem addressed to myself in last week's INDEX were read with surprise, while the perusal revived memories of pleasant interviews with yourself in years past. And now you challenge replies to your several questions concerning the spirit and needs of prayer, silent or vocal.

May I not answer in the affirmative to each and all of your questions, and without specifying any? Have you not really answered them yourself, and affirmatively, in the mystical and pious verses inscribed to me in your letter?

The pious mystics and saints of all times have borne like testimony to the duty and delights of prayer, whether silent or spoken. And if they, dwelling in "The Presence," communing face to face with the Highest, the Holiest, have thus testified to the need of prayer, must not those less in the spirit, and distant, feel the need of his personal presence, and invoke his name for what they think they need? The human heart is fathomless; and not every devotee is wise in Plato's sense, asking only for what shall satisfy and fill its longings. It may overflow in stammering accents, believing the Father to whom it appeals will answer its pleadings according to its necessities. Prayer manifests itself according to temperament, custom, culture, the sense of duty. It may marry itself to form and times; it may love better the hush of the spirit; it may delight in its overflow. Words may be impertinent, a hindrance,—the soul prayerless in their utterances.

Thus the forms of worship vary as the conditions vary. Extremes are apparent in the Romanist and Quaker formularies of worship.

Speaking for myself, I could wish a wider liberty were allowed in devotional services, liturgical or otherwise. Let us pray when we profess to be praying. And what more than all it were most important to learn is, that spoken words, whether in private or public, are not prayers, unless the heart indite and give them life.

Thanking you for this kind remembrance, and in hope of renewing our acquaintance next summer here in Concord,

I am very truly your friend,

A. BRONSON ALCOTT.

BOOK NOTICES.

Shakespeare: A Biographic Æsthetic Study. By George H. Calvert. Lee & Shepard.

All lovers of Shakespeare (and who is there among us that does not love the good old poet?), all readers of the tongue the great master spoke, will be delighted with Mr. Calvert's study. It is new, and full of suggestive thought. You can see a poet's love of the great master-poet, an æsthetic sense that is full of intuitions in regard to the mind and matter of Shakespeare's plays. The life is retold in such a way as to be a constant surprise at its freshness and reality.

The last chapter that discusses the play of *Hamlet* will be noted for its happy discernment of Shakespeare's purpose in the plot. He reviews with considerable ability the opinions of others about the ghost, and advances the statement that the author did believe in the world of spirits and their active interest in this life of ours. This by some will be considered a weakness, but it is well put; and the book throughout is well expressed, and deserving of a wide circle of readers.

Wordsworth: A Study. By George H. Calvert.

The lives of great men remind us of what is best and noblest in ourselves, and there is a quickening and uplifting influence as we look over their record. Mr. Calvert has come to this study with a heart sensitive to all that is good; and, as we keep him company with the wise singer, we find ourselves in the land of enchantment. He has a happy tact of presenting the striking points of character and reading their relation with the circumstances of the hour. He has spared no pains to make his work readable and instructive, and the result is such an insight into the poet's life and character as will impress it on the mind of the reader and endear it to his affections.

W. B.

JESTINGS.

LADY: "Why did you leave your last place?"
Servant: "Well, yer see, mum, I had to pay for all my breakages; and as they come to more than my wages, yer see, mum, it was a kind of impogission that I couldn't stand."—*Fun*.

"I WAS AT church to-day, and enjoyed it greatly."
"Ah!" said his pious landlady. "I am glad of that. I didn't see you, though. On which side did you sit?"
"Ahem—yes—ahem!" stammered the disconcerted Jones; "I sat on the—outside."

"Yes," said the horny-fisted granger, gloomily, "last year we hadn't anything to put in our barns, and this year there's so much stuff that we can't take care of it, and a heap's bound to be spoiled. There ain't no luck for us farmers anyhow."

"I DON'T SEE how there ever came to be so many words in the world!" exclaimed a girl who was studying her spelling-lesson. "Why, sis," said her brother, "they come through folks quarrelling. Then, you know, one word always brings on another."

TALLEYRAND wrote a lord who had bored him: "Dear Lord Blank,—Will you oblige me with your company on Wednesday next at eight o'clock? I have invited a number of exceedingly clever people, and do not like to be the only fool among them."

"IS THERE any opening here for an intellectual writer?" asked a seedy, red-nosed individual of an editor. "Yes, my friend," replied the man of quills. "A considerate carpenter, foreseeing your visit, left an opening for you. Turn the knob to the right."

A "DRUMMER" for a New York house called on a merchant recently, and handed him a picture of his betrothed instead of his business card, saying he represented that establishment. The merchant examined it carefully, remarked that it was a fine establishment, and returned it to the astonished man, with a hope that he would soon be admitted into partnership. The last seen of the drummer and merchant they were talking about the outrage in Maine.—*Kingston Freeman*.

I HEARD A GOOD true story the other day: The wife of a wealthy and pious but very mean man, living somewhere in Roxbury, was dying. The family and friends were at the bedside, and they were talking of sending Bertie, or whatever the son's name was, to notify some relatives living at a distance. Whereupon His Meanness asked: "Wouldn't it be less expensive to telegraph?" Observing his wife's eyes rolling, he inquired: "Do you see them beckoning, Maria?" But his wife who had always been a very energetic, blunt, and outspoken woman, answered sharply: "No, I don't!" and died without further ado.

A NEGRO KNOWN to the clerks in a Southern town as Old Tom-Tom has for the last few weeks been claiming that he was over one hundred years old, and he has found many believers. He was warming his hands, when an acquaintance came along and said, "Well, uncle, I hear that you've got to be an old man?" "Yes, mass'r, I've bin aagin' right up fast. I've ober a hundred now." "Is that so? In what year were you born?" "In 1779." The man began to ask questions, and in five minutes had almost convinced the darkey that he wasn't born until the year 1800, and consequently was only seventy-nine years old. "Dat takes me back a heap; but I eneamost believe you am right," mused Tom-Tom. "I must be right,—can't be otherwise. Here's the figures right here to prove it." "Wall, I've been callin' myself a clean hundred," said the old man, as he scratched his head; "but, if I hain't more'n seventy-nine, I've gwine to git dis crook outer my back, patch up dis obercoat, an' prepar' to take a fo'th wife fore de holidays. Glad dat you met me, sah. I've feelin' lighter in de heels already."

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of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

REV. HENRY POWERS, the Unitarian minister at Manchester, N.H., has become the editor of a new liberal journal called the *Rising Faith*. Mr. Powers is an able man and has able coadjutors; and we wish them the best success.

LETTER-WRITING on any large scale is a simple impossibility for editors, at least for us. When all the nervous energy is demanded for constant brain-work of other kinds, private correspondence necessarily drags; and private correspondents will be no more generous than just, if they thoughtfully make allowance for a seeming neglect that is inevitable.

PRESIDENT ELIOT's paper on the proper tenure for teachers is so valuable that we republish it this week in full, as the leading essay. Its general principles are thoroughly in accord with those of Colonel Stickney's remarkable book entitled *A True Republic*, which we have already noticed as the ablest treatise on its subject within our knowledge. President Eliot has rendered the greatest services to Harvard College by his extraordinary administrative ability, and in the present paper has done much to extend to the country at large the benefit of those services. We commend it to the closest attention of all friends of thorough education.

IT IS REPORTED that the new Mormon tabernacle at Salt Lake, which has been three years in course of erection, was opened recently by a conference which continued two days. Apostle President Taylor attacked the enemies of polygamy, severely censuring the nation for opposition to the divine institution of Mormonism. Now he wanted to see whether heaven or the United States was going to prevail. For his part, he was going to stick to the Lord. He called for an expression from the audience, which embraced five thousand people, asking them to raise their right hands before God if they sympathized in his defiance of governmental interference. The enthusiasm was intense. All hands went up. Mothers lifted aloft the hands of their children. Apostle Smith followed in the same strain, exhibiting the same defiant attitude. There is considerable rivalry among the Mormon chiefs for power in the Church government, and the struggle promises to come to an open rupture.

THE LONDON *Secular Review* of January 10th has this kindly paragraph: "The Unitarians of New England are meditating upon a question suggested by the recent appearance of Mr. F. E. Abbot, editor of THE INDEX, upon a Unitarian platform at Providence, to which he had been invited, and where he spoke his mind with that honorable frankness for which he is so distinguished. That Mr. Abbot, who is not a Materialist, has much more in common with the Unitarians than we have, is very probable; but in his discourse at the Providence Convention, upon the 'Influence of Philosophy upon Christianity,' he expressed his disbelief in Christianity as a divine revelation. Now, however, the Unitarians are exercised upon the propriety of thus working side by side with any one who so openly repudiates Christianity. How the question at issue may ultimately be settled, we cannot even guess. Much, however, as we admire toleration and charity, we can but hope that, where fundamental differences exist, no false bridges or apparent compromises will be allowed by either party. Where there is a demarcation, the line should be visible to all. Of course, this would promote rather than frustrate toleration and kindness."

TO-DAY BEING the anniversary of Thomas Paine's birth, the following quotation from the *Transcript* of the 17th instant will be timely: "Ex-Minister Washburne has been making a very thorough study of the relations which Thomas Paine held to the French Revolution, and has prepared an elaborate paper on the subject, which will probably appear in the May number of *Scribner's Monthly*. Mr. Washburne avoids all the questions in relation to Paine

which have excited so much discussion in the United States, as well as in England, for the last century, and has confined himself simply to the status which Paine occupied during the French Revolution. Mr. Washburne while at Paris had an excellent opportunity to investigate the subject of the paper in question, and has made it the subject of a very thorough examination, including all that was published in France at the time in relation to Paine. Having access to the national archives of France, he has discovered a great many papers in regard to him which have never been made public, and has, through the files of the *Moniteur*, traced Paine's connection with the French National Convention. He finds the record and conduct of Paine during the most frightful epochs of the Revolution to be in the highest degree creditable to his intelligence, humanity, and patriotism."

THE CHICAGO *Unity* of January 1 quotes the following from C. G. Howland on "Purity of Speech," and adds that it "heartily responds to the sentiment": "We talk of the press as a means of enlightenment, there is no end to the praise we bestow, and justly, on the beneficent art of printing, a cheap literature is one of our constant boasts; but, after all, when we see how beneficent inventions may be employed for scandalous purposes, and that cheap literature includes all these possibilities and actualities of things that disgust and sicken, and what an engine of corruption these movable types have become, our exultation must needs be a little modified, and we are in a position to appreciate the feeling of that member of Congress who expressed his gratitude that newspapers and books were not circulated in his district. I sympathize very heartily with Comstock in his efforts to exclude from the United States mails all the poisonous trash that comes from the press, and while he may sometimes be more zealous than wise, and may even do illegal acts, yet the evil which he is trying to suppress is so enormous that I can overlook an occasional stretch of authority, or even a small tyranny; and hence I have no tears to shed over the pains and penalties of those who have depended for a livelihood on pandering to the low instincts of men, and whose printed words break down the moralities of life and debauch the universal conscience."

ADAM IS NO LONGER to be neglected in this age of monuments. The *Detroit Free Press* says: "Adam is to have a cenotaph. It may seem a rather late day to recognize the sterling merits of our first father by giving him any cenotaph, as it were, but it is better late than never. If any man ever deserved a monument, it was Adam. He was a man of the strictest habits; he smoked not, neither did he chew; he attended no lodge—except that celebrated lodge in the wilderness; and he lounged around no corner grocery. The monument is to be erected at Elmira, New York; and this is how the subject became started. Rev. Thomas K. Beecher, in an unguarded moment, declared that Elmira was a Garden of Eden. This set the people thinking that they could not choose a better spot for the erection of a good-sized tombstone for Adam. Subscriptions of \$25 each entitled the giver to a life membership ticket. The monument is to be of marble, and will be seventy-five feet high. Perhaps the raising of such a monument will not be so difficult as the preliminary \$2,000 to complete it. The statue is to be unveiled next spring, and Mark Twain will furnish the inscription. Mark is singularly fortunate, inasmuch as his summer residence is in Elmira, and he can spend a portion of each summer vacation in weeping over the regularly certified monument to Adam; and thus mistakes which were made in this direction in the past will be blotted out by the tears he is now prepared to shed, as soon as the foundations are solid enough to admit of such an inundation in the neighborhood. Send on your subscriptions to the Adam monument fund."

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ROCHESTER, N. Y.—President, Anson C. Allen; Secretary, Hume H. Gale. Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.
CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon. Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y.	MOSES HAYS, Rochester, N. Y.
FRANKLIN GOODYEAR, Cort-S. R. URBIN, West Newton, land, N. Y.	
Z. T. WATKINS, Syracuse, N. Y.	W. D. HUNT, Scott, N. Y.
NETTIE C. TRUEDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N. Y.	
GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N. Y.	
HARRIET A. MILLS, Syracuse, N. Y.	J. H. ADAMSON, Passaic City, N. J.
W. H. HAMLEN, Boston, Mass.	SARAH B. OTIS, Boston, Mass.
T. C. GAGE, Fayetteville, N. Y.	D. G. CRANDON, Chelsea, Mass.
B. F. UNDERWOOD, Thordaike, Charles Ellis, Boston, Mass.	
JOHN W. TRUEDELL, Syra-cuse, N. Y.	
CATHERINE C. HURLBUT, Al-bany, N. Y.	H. P. STARK, Rochester, N. Y.
ED. TUCKER, Chelsea, Mass.	JOSEPH McDONOUGH, Albany, N. Y.
JOHN NILL, Watertown, N. Y.	
E. A. SAWTELLE, Boston, Mass.	M. SCHLESINGER, Albany, N. Y.
THOS. DUGAN, Albany, N. Y.	JOHN PREST, Albany, N. Y.
JAMES B. PIKE, Rochester, N. Y.	C. D. B. MILLS, Syracuse, N. Y.
DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.	D. B. MORREY, Malden, Mass.

Tenure for Teachers.

A PAPER READ BEFORE THE MASSACHUSETTS TEACHERS' ASSOCIATION, BOSTON, DEC. 30, 1879.

BY PRESIDENT C. W. ELIOT, OF HARVARD COLLEGE.

Teachers should be appointed during Good Behavior after Long Periods of Probation.—The Importance of Continuous Service.

I do not propose to deal with the question whether a school committee chosen for one year can make a contract with a teacher for a period longer than his own term of service. If public opinion settles down upon the conviction that a tenure for teachers during good behavior and efficiency is expedient and desirable, some legal way of attaining what is desirable will be found or made.

Passing by, then, this temporary obstruction, we ask at once, What is the best tenure of office for teachers in the public schools? To this important question I find it impossible to give an immediate and unconditional answer. There is a prior question which claims immediate attention, and a subsequent question which must be dealt with in its place. To appoint a teacher for life who had given no proofs of fitness would be obviously absurd. A long tenure of office implies a careful selection of the official. If no intelligent method of selecting teachers is used, the shorter their tenure of office the better. An intelligent school superintendent in a Western city once told me that all his teachers came up for election three times a year, and that he wished it was oftener. It was necessary, he said, to have frequent opportunities of getting rid of teachers, because so many incompetent ones were appointed.

The reason was that the teachers were named by a patronage method, as is generally the case in the United States, the patrons being for the most part incompetent to distinguish between promising and unpromising candidates.

Before a long tenure can be claimed for teachers, it is plain that a sound system of selecting and proving them must have been established. I cannot deal with the question of tenure apart from the question of selection. The means of careful selection are two: First, examinations upon the subjects taught in the schools, and such other examinations as may best exhibit the capacities of the candidates. These examinations should include a fair range of optional subjects; for it is rather the candidate's powers of acquiring than their actual acquisitions which are to be tested, and it matters little in what particular field of knowledge those powers have been developed. Secondly, probationary service under the eyes of competent judges of teachers' work. There is no dispensing with actual service on probation, if teach-

ers are to be chosen with reasonable care; for examination can only test knowledge and readiness, whereas the good teacher must also have conscientiousness, enthusiasm, devotion and force of character. The possession of these qualities, or the lack of them, can only be demonstrated in active teaching. There may well be three successive probationary appointments. The term of the first should be short, not exceeding a year; that of the second should be longer, but not more than three years; and that of the third and last should be five or six years. There is a great advantage in having the period of probationary appointments long enough to bring the teacher up to thirty or thirty-two years of age. By that time, men and women generally show what they are going to be. Some early buds wither; some tardy blossoms develop with exceptional vigor. Moreover, with salaried persons marriage ordinarily takes place before that age. That event generally stops a woman's teaching; while in men it often works a serious change, generally for good, but sometimes for evil. On the whole, it is safer to enter into a permanent contract with a man in whom the effect of marriage is already apparent than with one who has yet to choose his mate.

But here we encounter a difficulty, serious, but by no means insurmountable. Probationary appointments can be of no use whatever, unless competent and responsible judges watch the service rendered upon each appointment, and decide upon the expediency of retaining the teacher. Hence the prime necessity of competent superintendence and inspection. It is obvious that a shifting, unpaid, and unprofessional body, like a school committee, cannot discharge this function of superintendence and inspection. They must delegate it to professional persons of high character, good judgment, and long tenure. There is no need of argument to prove that a system of long tenure for teachers can be successfully carried out only by competent superintendents and inspectors, who themselves are reasonably secure in their positions, and who actually serve for long terms. Long probations imply long-continued observation of the candidates, and a permanent policy deliberately framed and consistently pursued.

The endeavors of the Boston school committee to organize a permanent board of supervisors deserve the hearty support of all professional teachers; for the maintenance of some such stable authority is essential to the success of all comprehensive plans for improving the condition and prospects of the public school-teacher.

Supposing now that at thirty to thirty-two years of age a teacher has given all the securities for future usefulness which thorough preliminary examination and long probation can supply, we ask, What should be the nature of the ultimate appointment? In the interest both of the profession and of the community, it should be an appointment without limitation of time. There should be no recurring election. Nevertheless, the teacher should be subject to removal for inadequate performance of duty or for misconduct, and there should be a regular provision for the retirement of superannuated teachers upon pensions or annuities. I touch here the subsequent question from which I am not able to disengage the question of tenure. Long tenures logically involve pensions or annuities. Further, there should be absolute security against reduction of salary for each individual once admitted to the permanent service. If the financial necessities of cities and towns really compel the reduction of teachers' salaries,—a well-nigh impossible supposition,—these reductions should take effect upon new appointments only, never upon the old. I know that this principle of good public administration is violated at pleasure by our national, State, and municipal governments; but I take leave to say that the practices of our governments in this respect are to the last degree barbarous, shiftless, and uneconomical. It is to be observed that this remark applies only to public administration: the servants of industrial or other private companies of uncertain income cannot be completely protected against the adverse chances of business; but government, whether national, State, or municipal, ought to be able to give its servants two rewards, which, to an appreciable extent, replace immediate money payment; namely, security of income and public consideration. To throw away or make no use of these advantages of its eminent position is outrageous extravagance on the part of government.

The dignity, independence, and freedom from solicitude of the teacher's life would be greatly enhanced by deliverance from the necessity of securing an annual reelection, and from the apprehension of reduction of pay. How great a boon is freedom from anxiety for the future! An uncertain tenure is no great hardship in early life, or so long as a man may readily turn from one pursuit to another; but when the prime of life is reached or past, and the stiffened mind no longer bends easily to new tasks, though still apt for familiar labors, an uncertain tenure gives terrible anxiety to one of prudent temperament who has given hostages to fortune.

Again, how precious would be the independence which an assured position would give!—precious to the teacher, and of great value also to the public; for I am persuaded that the public now loses much good advice through the natural caution and reserve of annually elected teachers. Thirdly, security of tenure would increase the public consideration which attaches to the teacher's office. It is a simple matter of fact that the dignity of any office not political is greatly affected by the practical length of its tenure.

Let us then imagine our representative teacher of proved capacity appointed at thirty or thirty-two years of age, during good behavior, upon an assured salary sufficient for the modest support of a family. He will lead a tranquil, independent, and honorable life, such as promotes longevity, and favors the

prolongation of mental and bodily activity within familiar limits to an advanced age. Do we not here encounter a very serious objection to a system of long tenure? Are the schools to be filled with aged teachers? some one will naturally ask. Certainly not, under a complete and wise system. A regular provision for retiring old teachers on suitable annuities is a necessary supplement to a long tenure system. It would be very rash for any city or town to appoint even proved teachers without limitation of time, in the absence of any proper means of removing them from the schools when they get tired out, inefficient, or obstructive. Retiring annuities are desirable for three reasons: First, they enable an old teacher, who is disposed to rest from strenuous daily labor, to retire with honor, and enjoy a repose which all the world agrees he has fairly earned. Secondly, they enable the city or town to retire faithful teachers whose services are no longer desirable, and to do this in a considerate, just, and not unacceptable way. Thirdly, the habitual use of retiring annuities, in part voluntarily claimed, and in part involuntarily accepted, makes promotion through all the grades of a large service more rapid than it would otherwise be. This is a great object, because the prospect of slow promotion deters ambitious young persons from entering a service which otherwise would attract them. There are many systems of pension, retiring annuity, or superannuation allowance now in use in different services and different nations, none perfectly applicable to our public-school service without modification, but together affording safe guidance to a wise scheme.

It is plain that the administration of any retiring system must be entrusted to some reasonably permanent authority which commands the confidence both of the teachers and of the public. We meet here again the need of a board of disinterested and judicious inspectors permanently employed.

These, then, are the three main features of a well-organized public-school service: careful selection of teachers by examination and probation; ultimate appointment, without limitation of time; and a system of retiring annuities. These principles, taken together, either openly avowed or tacitly recognized, are the foundation of every just, economical, and efficient public administration in the world. To doubt the practicability of a system based on these three principles is out of the question, for the combined system has been long in force in several highly civilized nations.

Let me beg you not to be deterred from giving a candid consideration to the suggestions I have offered by certain alarming adjectives which are sure to be applied to them by superficial critics,—undemocratic and un-American, for example. The method of appointment which I have advocated is an unrestricted and prolonged competition before a competent tribunal, which would not be open to any undue influence, and from which no favors could be expected. This process seems to me decidedly more democratic than the prevailing American method of procuring a public place, which method consists, as we all know, first in soliciting recommendations for the place from persons who, for the most part, know little about the duties of the position, or the fitness of the applicant therefor; and, secondly, in soliciting the place itself at the hands of a patron presumably incompetent to make a judicious selection, and himself in power but for a day. Words have lost their meaning when a patronage method like this is called more democratic than an open competitive method. It cannot be held that a long tenure is in itself undemocratic; for even under regulations which prescribe annual elections the practical tenure of school-masterships in this city has generally been long; and in many other services, such as those of colleges, academies, banks, insurance companies, manufacturing corporations and railway companies, long tenures of office are practically familiar to our people, and their advantages are well understood. Neither can it be held that pensions are undemocratic. At least, that is not alleged concerning the national pensions paid to soldiers, sailors, and judges, or the municipal pensions paid to policemen and firemen. Indeed, each of the two great political parties seems to be mortally afraid that the other will get ahead of it in voting pensions.

But un-American! How shall I meet this easily made objection, which is too intangible to be rebutted by argument? The system of public administration herein advocated is un-American only in the sense that it is not at this moment in force as a whole anywhere in the United States. But let us cherish the hope that it is not un-American to accept facts and to make progress. We need only be careful to inquire, in an impartial, scientific spirit, whether the system which has been set forth is founded upon the real needs and rational desires of civilized human nature, and is conformed to the dictates of common sense and common justice. If it is, it may not be American to-day; but shall we not try to make it so to-morrow? The flatterer of the people assures them that they have nothing to learn from other nations, and that their present opinions and practices are the wisest possible. He has a far stouter faith in the intelligence and right purposes of the people who believes that they will adopt, as soon as they understand them, any administrative methods which can be shown to be more humane, just, and effective than they now employ.—*Boston Daily Advertiser*, Dec. 31, 1879.

"FELLOW CITIZENS," said a local candidate, "there are three topics that now agitate the State—greenbacks, taxes, and the penitentiary. I shall pass over the first two very briefly, as my sentiments are well known, and come to the penitentiary, where I shall dwell for some time."

[FOR THE INDEX.]

EXAMINER NOTES.

BY REV. EDWARD C. TOWNE.

UNDERBANK PARSONAGE, STANNINGTON, {
Near SHEFFIELD, Eng. }

The reports in THE INDEX of Dec. 4, on the work of the Free Religious Association, and the earlier reports in the *Christian Register*, of the Unitarian Ministers' Institute meetings at Providence, make it opportune for me to speak a word on what I regard as the comparative failure of the Free Religious Association, in that it has not established a bishopric of sympathy, charity, and freedom, with a variety of local societies under its broad and liberal care, and also an Institute of scholars and ministers to organize and carry on broad and deep study of all the pressing problems of advanced thought and free religion. It means something every way that Mr. Abbot has had from Unitarianism quite his best chance for an Institute essay, and that his plan for having the Free Religious Association undertake a distinct relation to local societies and their ministers cannot meet with official acceptance. It was not on these lines that the Association was planned, and action kept within such limits most decidedly tends to defeat the original purpose of the Association. That purpose was to take up the work of Unitarianism where an unfaithful hesitation of the conservative Unitarians had caused it to be dropped. To go on doing in a spirit of freedom the identical work which we urged Unitarians to do was the original idea. It is true that foolish virgins with a prejudice against oil in their lamps, and a great doubt about fruitful readiness to do anything in particular, were to be found in the chief seats of religious radicalism (male virgins I mean, the women were not so foolish),—brilliant men, who by going out of the ministry, or by the waning of their practical faith, had got into a position of immaculate superiority to the risks and the toils of energetic fruitfulness. The two informal conferences held at Dr. Bartol's, soon after the Syracuse denial of freedom, came to nothing, because of the foolish virgins, who were for keeping our lamps empty because lighted lamps may smoke. It was expressly against this silliness of pseudo-sagacity that three of us resolved to go forward ourselves by maturing a plan, calling a formal conference, and securing a convention, to organize and to get something really done. As soon as our plan had been carried out, and the Association established, I proposed, and was authorized to proceed with, a plan for doing just what the Unitarian Institute is now at last doing, only on lines wider than the Unitarian. Prof. Park, Dr. Bushnell, Dr. Chapin, and Samuel Johnson were to be asked to be the four chief speakers of a free conference upon religion, with Wendell Phillips as a fifth, to speak for moral reform as itself a type of religion. Each of these speakers was to make the best explanation and defence in his power of his own faith, not for dogmatic controversy, but for free confession and brotherly conference; and discussion, by minor essays or by speeches, was to be held to the same free and fair spirit, eschewing contention, and binding all to united effort to get all our lamps trimmed and burning, so that from Calvinism on the right to moral reform religion on the left, whatever the form of a man's faith, there might be the utmost possible of pure light along the whole line, and as much as possible a mutual recognition that the pure light, after all, is the divine revelation, the alone supreme and blessed thing, and that the lamps do not so essentially matter, provided only in some true way they are filled and trimmed, and burning. The plan had to be given up for that year, but not before Dr. Bushnell had agreed to take his part; and, had I been able to return to it the following year, a great conference would have been held, on a ground wider than the Unitarian, and steps would have been taken to make it "The American Free Conference," open to all *bona fide* religious societies and ministers; profoundly radical in the sense of thoroughly honest search for the real roots of faith and life, and profoundly conservative in the sense of respecting all real roots, and digging about them for culture, and not for destruction or injury. Drawing the first line at organized societies and settled ministers (societies, that is, organized on the plan of a settled ministry, and the ministers of such societies), the widest real case of instituted religion would be represented, and vagrant individualism, both lay and clerical, left out, except as free special admission of persons of this class might sufficiently bring in those of real, though unconnected or eccentric worth. A sober, safe, and strong brotherhood of the faithful could be made by free union of all actual representatives of regularly instituted and regularly conducted religious communion, and such a brotherhood could give generous welcome to all individuals of character, gifts, and study sufficient to represent a real unit in the progress of the time; while the herd of wayfaring fools, the intellectual and moral tramps, who hang about all open gates, would find no entrance. That Unitarianism has taken with success some free and brave steps in the direction of a Free Conference, while Free Religion has mainly taken only an extreme outside place far at one side, where the vagrant and libertine easily get chief possession, shows that the managers of the latter have lacked wisdom more than those of the former have lacked freedom.

And to my view the primary Free Religious failure has been in not undertaking relations with societies and ministers, and not engaging with all its might in planting societies and aiding ministers. There is nothing so broad and so fruitful as freedom; and for Free Religion leaders to decline all watch and care, and all organized work and instituted fellowship, out

of fear for freedom, is about the weakest infidelity possible. It is absurd to construe freedom in religion as freedom regardless of the moral basis, without which neither religion nor freedom has any value; and to choose the method and laws of freedom no doubt calls for the sagacity and character of a real prophet. Quite possibly, the best efforts might at first go amiss, either religion suffering from license, or freedom suffering from oppression; but to let fear of either of these results paralyze action is to the last degree faithless and unworthy. The real greatness of the mission of Free Religion lay in this very fact, that for the first time there was a chance to solve the problem of having full freedom without license, and full faith without bondage. The majority of the Free Religious leaders and sympathizers have declined this mission, absolutely refusing to concern themselves with faith and fellowship, lest by the accidents of so doing freedom should suffer. The consequence is that freedom has suffered shockingly from license; and, as to faith and fellowship, Free Religion is the most backward, blind, and blundering of guides, the moment one wants to know to what definite purpose and with what special plans we are to be free. No such practical wreck has been made as that of the definite organization and administration of advanced liberalism, the League movement, which has been the conspicuous practical outcome of Free Religion, left to be such a wreck by the inaction of the Association. And, in the region of learning and thought, the profoundest mastery of an elevated spirit and noble general conceptions has rested on a failure no less profound and comprehensive to rightly know and rightly divide between the historical facts and current traditions of that Christianity which is the environment of Free Religion in Christendom. The lowest and least learned conception of any one of the great religions is that which accepts a religion as truly exhibited in its catholic and popular form. This form is always a pseudo-type of the genuine original. The Orthodox authorities even are commonly seeking now to go behind the corrupt catholic forms of the great faiths of the world, Hinduism, Buddhism, Islamism, and even lower types, to get at the genuine original type in each case, and let the best that they were fully and fairly appear. When this is done, it is found that a free mind and a pure heart may find at least a moral substance of doctrine in any religion, sufficient to stand on broadly and firmly, and to build out from, with due reform on lines true to ideal faith and fellowship. Yet Free Religion conspicuously points to catholic and popular corrupt types as historically genuine, and denies all chance of a standing for the free reformer within the lines of the Christian name, heedless in the most surprising way of the fact which all reputable scholarship establishes, that catholic and popular Christianity, whether Roman or Protestant, represents a corrupt Latin-African departure from apostolic Christism, and unconscious on the special ground of free study that liberty and learning are ready guides to the far greater fact that the uninstructed, Jew disciples, apostles (self-appointed and self-named such), and evangelists, who were artists of devised story rather than historians, originated a Christism intensely contrary to the pure humanitarian theism of Christ, after the precise manner in which all disciples of great originators of faith have taken the Teacher himself in place of the Teacher's object of devotion.

The simple fact is that our first freethinkers inherited the prodigious ignorance and false learning of popular orthodoxy, and went out of this, unconscious that a true learning, freely applied, would enable them to sweep all the false away, and hold the ground on which it had from the time of Peter and Paul stood, as ground belonging, not to orthodoxy, but to truth as free and pure and radical as ever went to lonely martyrdom. The entire field of new learning sends all its testimonies to support the one conclusion that Jesus was as true a Christ of humanity as any free-thought could ask; that there was never any appearance of his dabbling in miracle or so much as imagining it possible or proper to undertake the supernatural, until his pertinaciously contrary disciples painted their devised picture expressly to mend his figure to their own mind, after the manner of pious fiction universally deemed superior to any dull adherence to plain fact; and that a method adequately free and true, sagacious and learned, may readily enough take the apostolic bushel off from the simple truth of Christ, and reveal as genuine a light of conscience and sympathy and trust, of pure belief and sound knowledge, as any yet conceived by modern thought or reached by modern study. I was myself in this case of Free Religious misconception of Christ until I got free from the pseudo-learning of the popular tradition, and had accomplished extensive study both of the other religions of mankind and of the origins of Judaism and Christianity. Numbers of able and brilliant men of the older generation have refused the task of clearing the figure of Christ—in the way that they clear that of Buddha, for example—from the pious falsities of apostolic enthusiasm, and we have been expected to do any religion sympathetic justice except our own. The weakest part of this has been the way in which one radical goes off on one point, but not on another; while a second does not go off on the first point, but does on the other. Thus, of two foremost men of the first generation of Free Religionists, one cannot abide the blasphemy of common prayer, but sees no harm in calling his humanitarian theism Christianity, while the other, with exactly the same faith, cannot abide the Christian name, but deems common prayer so natural, and makes it so fitting and effective, that a fine critic could pronounce his prayers the perfection of religious utterance. It goes without saying that radicalism thus divided against itself is in a false position; and my contention is that the mistake is in not posi-

tively clearing away the false, so that both prayer and Christ could be taken in a sense of great and deep truth, and that Free Religion is a comparative failure until it can take the helm of Christianity and put every illiberal type of faith into the position of an heretical error.

FRAUDS AND PERSONALITIES.

WISE WORDS FROM AN EMINENT MEDIUM AND AUTHOR.

When the exposure of fraud and rascality is first considered, there necessarily arises a feeling of distrust and misgiving, and the foundations of Spiritualism seem yielding and giving way. We forget the countless unimpeachable witnesses, the world of evidence, the host of good and true mediums, of noble advocates, just as in an hour of storm we forget months of beautiful days of glorious suns, of sweet-breathed nights crowned with stars.

The Spiritualist, whose faith is permanently affected by exposures of deception, must have built on sand, and not on the firm rock. The demand for tests, of itself, shows a doubting mind. When once convinced, there is no longer need of continuous wonder-works. Being convinced, the exposure of tricks should not affect ground already won.

Nor should honest mediums oppose such exposures, for their own welfare demands that frauds should not be tolerated. The spurious manifestations are always ready, or manufactured to order, while the genuine are dependent on subtle conditions and cannot be predicted. Unrestrained, the fraudulent medium will surpass the genuine in wonderful manifestations. Comprehending this, quite a large class of Spiritualists think it right to let the frauds pursue their course; for, if they convince sceptics of the reality of spirit manifestations, it is just as well as if they were genuine. A second thought will show that Spiritualism cannot afford to countenance such support. Spiritualism is the greatest fact in the universe, and as such must rest on facts alone: it cannot afford to support the doctrine that the "end justifies the means." It has no need, for it has ample support on the highest ground. Again it is said that these exposures fill the *Journal* with personalities, and cause a great amount of contention and bad blood. This certainly is to be regretted, yet what course can be pursued by which the evil can be extirpated and the good remain, unless there be some conflict.

It is true the spiritual press may do, as it has done for years, when any abuse or fraud came to the surface,—speak of it, if at all, in a general way editorially, and let it pass on its course without the slightest check. The result has been a steady growth of fraudulent manifestations so astounding in character as to eclipse the genuine, and the latter passed almost unnoticed, while the rooms of the frauds were thronged with eager crowds asking for and receiving manifestations impossible for spirits to give.

An exposure to be of use must be overwhelming and complete, leaving no room for doubt. It must be more than an editorial item. Such exposures are not personalities. The public medium is before the world, and it is the right and duty of journalism to pronounce judgment. It should be charitable, broad, generous, but it must not shrink from a statement of the truth. If it does, when such statement vitally affects cardinal principles, it becomes recreant to its great trust. Charity, generosity, catholicity, may go so far as to clothe the truth even in a garment of words which shall shield rather than denounce sin and crime. If a thing is wrong, let us say it is wrong. If there is rascality, let us say rascality, and not extenuate with meaningless words. This broad spirit may be carried too far, until all distinctions between right and wrong, good and evil, are lost sight of, and the blackest crimes are condoned with the self-satisfying remark that "Whatever is, is right," a proposition which destroys all moral distinctions.

The cry of "personality" in this connection has just the same relevancy that it would have in the case of criminals suffering from disobedience to established laws. There are certain moral precepts that are fixed, and no sophistry can set them aside. The criminal does not want his crimes exposed, and regards it as a very unfriendly and personal affair. The exposure is the prelude and part of the punishment, and is demanded by justice.

"But," replies a good brother, "do you not hold that love is the new power by which to rule the world?" Yes; but let it be love guided and controlled by wisdom. There are elements not controlled by love. It will not affect the wrath of the tornado. It will not shield from the jaws of an enraged tiger. In the remote future, love may lead because it will not meet antagonism; but now there is so much of brute force in human nature, that it must be restrained by wisdom, at least until love can have a hearing.

Another brother admits the truth of all exposures, yet fears that the Cause will be injured; and still another regrets that the spiritual press has descended to the level of the *Police Gazette*.

The first need have no fears. "The Cause" will take care of itself. It always has done so, and without leaders has marched on in triumph. It demands nothing but truth, and fraud has no place in its ranks. "The Cause" is injured not by what outsiders think, but by the character of those who advocate it. If their lives are impure, despicable, and unclean, then will the Cause fall into the shadow of disgrace. If their lives be true, pure, self-sacrificing, and noble, then the Cause will be elevated. The way to give character to the Cause is to make character for ourselves. How can "the Cause" be more irredeemably disgraced than by our countenancing by silence sensuality and fraud?

To the last objection, the necessity of descending

to reporting matters usually given to the *Police Gazette*, indeed, is to be regretted. However, the necessity exists, and to shrink from it would be a betrayal of trust. If an individual forces himself to the front and assumes leadership of the masses to higher grounds, while he is reeking with impurity and controlled by selfishness and the lowest desires, to remain silent would be criminal. When the rag-weed starts in the farmer's corn, it is not by love he extirpates it, but with a sharp hoe he cuts it up by the roots. Some corn may be damaged, but the field is saved, otherwise there would have been no corn, nothing but rag-weeds. There are times for the gentle influences of love: there are times for force,—that force well directed by wisdom.

It seems there are some who can see no distinction between deserved rebuke and personality. If a man kills another in fiendish rage, what else can it be called but murder? And yet would it be a personality to brand the name on the crime, and the doer as a murderer? These are the words to use, and none other can take their place.

It is to be regretted that Spiritualism and the circle of reformers need these sharp measures, but the fault lies not with those who expose them. It was not D. D. Home's fault that there were "Shadows," though he has been treated like a culprit in high quarters because he honestly spoke his opinions.

When a cancer is eating to vital parts, and the whole body is being corrupted, the surgeon does not hesitate at taking the knife and cautery, cutting deep and burning out the last vestige. He deeply feels for his subject, yet knows that the only safety is in thorough treatment. So when excrescences fasten on a cause and tend to bring it into disrepute and corrupt it at its vital sources, they who know of these results are justified in plainest speech.

The murderer might as well cry out against those who execute the law as "persecutors," as the fraudulent mediums who are exposed against those who unmask their rascality. Spiritualists will never persecute a true medium. They desire above all things the exercise of mediumship, and they oppose the counterfeit. The cry of persecution of mediums is a blind and a sham in defence of arrant deception, and all thinking Spiritualists clearly understand it as such.

Harmony and peace are to be desired, and above all people Spiritualists should be fraternal, kind, charitable, forbearing, gentle, true, unselfish. Life is the effect of antagonisms, and harmony may mean stagnation and death. It is idle to cry "Peace, peace," when the peace demanded is the quietude which brings effectlessness and death.

There is no cause of fear for the result. The spirit-forces behind the visible mask will drive forward to the accomplishment of their ends, and the truth will be triumphant. HUDSON TUTTLE.

BERLIN HEIGHTS, Ohio, Dec. 5, 1879.
—*Religio-Philosophical Journal*, Dec. 13, 1879.

EASTERN MISSIONS A FAILURE.

A residence of nearly twelve years in the far East, if it has done nothing else, has at least given me an opportunity of gauging Christian missions at their true value, which I should never have been able to do, had I remained at home. To read the journals and listen to the speeches of missionary advocates, one would imagine that the battle was almost won; that Mohammedanism and Buddhism were ready to fall prostrate before the standard of the cross. If there be any readers of the *Secular Review* who entertain such an erroneous idea, let them discard it at once, and know that, if Christian missionaries succeed in doing anything at all,—which, to say the least, is problematical,—it is only to fit and prepare the soil for the introduction of freethought and secularism.

A prolonged absence from England has prevented me from knowing much about the rise and progress of the secular movement. Until within the last few weeks, I had no opportunity of reading any of the numerous works which have issued from the freethought press during the last few years, and, in fact, was not even aware of the existence of this journal. But, although I am the last, I am far from being the least well-wisher of the work that is in progress. My experience of the several creeds represented in the far East, the parallel and contrast they afford to Christianity, and the absolute failure of the missionaries of the latter to effect any real or lasting impression on the minds of those whom they seek to proselytize, has gone far to prepare me to welcome and adopt the principles of secularism.

I desire, therefore, to afford the public a means of knowing the real truth about missions, for it is morally certain that the societies which solicit subscriptions on their behalf are not going to admit that they have failed; and it is equally certain that ex-missionaries—"returned empties," as a certain church paper would call them—and missionaries home on leave are not going to acknowledge that their soul-stirring eloquence has been poured out in vain on unwilling ears. No, certainly not. It is the policy of these gentlemen to maintain a wise silence concerning defeats, and to grossly exaggerate anything in the way of successes. I am well aware that the so-called religious journals would never insert anything to the disparagement of missions generally, although it might be no difficult matter to induce a church paper to publish an article against, say, Wesleyan missions, and vice versa. But to admit a general and sweeping condemnation of all missionary efforts is more than any or either of the Church or Nonconformist organs would have the courage to do. The same may be said of the party papers. The *Times*, *Standard*, *Daily Telegraph*,—the paper that boasts of having "the largest circulation in the world,"

—or *Daily News*, would shrink with pious horror from making room for any plain, outspoken contribution of the kind. The *Secular Review*, I feel certain, is not afraid of declaring the "truth, the whole truth, and nothing but the truth," without any partiality, favor, or affection whatsoever. Through the medium of these columns, therefore, I desire to give the result of my experiences of missionary operations in one of the most distant parts of the British dominions.

I unhesitatingly declare—and I challenge contradiction on the point—that Christian missions are a most egregious failure, as well as a disgraceful waste of money. The vast sums that are annually squandered on Utopian missionary schemes, that never have and never will bring forth substantial fruit, would go far to provide many hundreds of starving families with those bare necessities of life, for the want of which they are daily dying by scores. Bibles, Testaments, tracts, and missionaries for the heathen abroad, indeed! Let Exeter Hall philanthropists be just before they are generous. John Bull only too often suffers from softening of the brain, as well as softening of the heart. Exeter-Hallites know this perfectly well, and take good care to bleed his pocket pretty freely. But let them make a proper use of their plunder,—for I can call it nothing else,—and instead of throwing it away on what heathens abroad do not want, and are never likely to ask for, spend it in the purchase of food, clothing, and shelter, of which our own poor stand most urgently in need, and for which they are daily clamoring most pitiously.

But all this is a digression: it is time I came to the point. I say, then, that Christian missions are a failure, for three especial reasons.

First, they are a failure, because they only inculcate, both to Buddhists and Mohammedans, their own religion under another name. Take the case of the Buddhists. They have a Trinity in Unity, the same as Christians. The names are different, it is true; but the doctrine is identical. The circumstances attending the birth and life of Buddha—the God incarnate of the Buddhists—are almost a repetition of those related of Christ in the four Gospels. Buddhists are by no means slow to observe this, and are inclined to treat the harangues of the missionaries more in the light of a good joke than anything else. With respect to Mohammedans, the resemblance is even more complete. The Koran is nothing more or less than a reproduction of the Old Testament; indeed, I may go further, and say that it is a new and improved edition of the same. The morality of the Koran is, if anything, superior to that of the Old Testament, and, unless I am greatly mistaken, it has a far less number of objectionable passages and vulgar stories. This being the case, it will easily be imagined by all who are not bound in the chains of superstitions, by all who prefer the light of reason to the blindness of faith, that the labors of Christian missionaries are not an unqualified success, and very far from being the triumphant march of spiritual conquest and victory that they would have us believe.

Secondly, Christian missions are a failure, because they cannot contend against the advancing tide of learning and civilization. In whatever part of the globe Englishmen may settle,—be it among the lofty hills and vast sultry plains of India; be it within the ice-bound shores of Canada or Nova Scotia; or be it in the more genial climes of Australia and New Zealand,—they always bring with them English manners and customs, and, as has often been said, set up a little England of their own. They bring with them a knowledge of the liberal arts and sciences, and, through the medium of schools and colleges, a fair sprinkling of that knowledge is speedily disseminated among the native races. In all parts of the East, such institutions are largely attended and liberally supported by them. Nowhere is this more manifest than in the Straits Settlements,—a colony in which I have passed some of the best years of my life, and in which I have been able to gain considerable experience of the so-called Eastern luxury, and of comparing and contrasting it with Western civilization. The native community of these settlements is made up of Chinese, Indians, Malays, and a few Siamese and Burmese. The Malays are the original inhabitants; but the Chinese considerably outnumber them. It is a remarkable fact that they take a peculiar delight in following in our footsteps. Wherever in the East—and in the West, too, for that matter—we raise our standard, they flock to it by hundreds and thousands; and the more we extend our influence, the more prosperous they become. But, while all natives more or less appreciate the advantages of an English education, the Chinese seem to attach especial value to it. In Singapore and Penang there are old-established schools receiving liberal grants in aid from the Colonial Government, and largely supported by private subscriptions. The course of instruction is very much on a par with that of Board schools at home; but with this difference, that it is purely secular, no attempt being made to introduce the Bible for general use, or to cram religion down the throats of the scholars. I say general use, because, by special arrangements, some European pupils are instructed in the rudiments of theology. The Chinese are the best patrons of these schools. Many of them, being large capitalists, can well afford to bestow handsome donations on them, and are by no means backward in doing so. Their children form a very large proportion of the scholars, in some instances not much less than eighty per cent. of the whole. What, then, is the effect of bestowing a liberal education on them? Does it pave the way for the introduction of Christianity, by causing them to doubt the truth of the religion of their parents? By no means. No doubt some religious enthusiasts at home imagine a very pretty picture of Chinese or

Indian children learning the doctrines of Christianity from the schoolmaster, and, in the innocence of their young hearts, trying to turn their fathers and mothers from the error of their ways. If such be their ideas, the sooner they undeceive themselves the better. As far as my experience goes,—and I have had good opportunities of judging,—the chief effect education has on the minds of natives of the East is to make them doubt the truth of all religions, and to regard them as so many childish superstitions that may safely be consigned to the limbo of a bygone age. Missionaries are apt to forget, or rather to lose sight of the fact, that where they go the schoolmaster generally follows them, and proves to be a very formidable opponent in their way. Ghosts were anciently believed to walk by night and vanish at daybreak. So is it now in the East. Advancing civilization kindles the light of science; the night of ignorance is departing; the morning of reason and intellect breaks; and the shadows of superstition flee away.

Thirdly, missions are a failure because Christians do not practise what they preach. It is utterly useless for them to tell Buddhists and Mohammedans that Christianity is a holier and purer religion than theirs, and then, in the face of such an assertion, show by their lives and actions that it is nothing of the kind. Natives of the East are not such fools as missionaries are inclined to believe them. They judge of a thing by its effects. Their religion does exercise some sort of spell over them so far as to make them obedient to its precepts. Christianity manifestly has no influence whatever over the majority of its professors, and until it has missionary operations are but labor in vain, and a scandalous waste of money that might be applied to more practical purposes.

In saying this, I desire in no way to depreciate or disparage the missionaries themselves. Most, if not all, of them, are thoroughly earnest and sincere in their intentions, and do not hesitate to sacrifice their very lives to the cause they have at heart. But then they are only pursuing a phantom, a will-o'-the-wisp, that sooner or later will land them into a slough of failure and disappointment.

To take the matter in a common-sense point of view, apart from the truth or falsehood of Christianity, how can we possibly expect heathen nations to adopt a religion that has not the slightest effect on our lives? Christianity lays down a certain code of morality as well as a definite system of belief. Buddhism and Mohammedanism do the same, with a great deal more success than does Christianity. Their votaries do, in a great measure, act up to what they are taught; but Christians show by their lives that they do not themselves believe the creed they are so anxious for Eastern nations to embrace. What has been the effect of the residence of Europeans among them? Civilization and the arts and sciences may have advanced, and have had a humanizing effect; but what about morality? Have Christians shown themselves to be more moral, more temperate, more honest, or more honorable in their dealings than those whom they regard as heathens? No, they have not; for where they go, there they bring the "fire-water" (brandy) with them, and teach the natives how to get drunk. Where they go, prostitution, with all its attendant evils, speedily follows, and the Colonial Government have to keep it in check by passing a Contagious Diseases' Act. Where they go, they initiate the natives into the mysteries of trade. They show them—by example, which is always better than precept—how to cheat, to lie, to make a bargain, and that honesty is not the best policy. Where they go, they do all this, and far more than this; and then, in the face of it, expect the heathen to embrace Christianity on the ground of its being a pure and holy religion! Depend upon it that secularism has no better or more eloquent missionaries in the field than these so-called Christians.

This, then, is the result of my experience in the far East. I can vouch for the truth of all that I have asserted, and venture to hope that, to some extent, I have proved to the satisfaction of the readers of the *Secular Review* that Christian missions are a ridiculous farce as well as a most ignominious failure.—*W. Vaudrey, in the London Secular Review, Dec. 6.*

FOREIGN.

A CLUB WAS OPENED last week for the promotion of the study of Rabelais and the formation of a Rabelaisian library. Among the members, we find the names of Henry Irving, Edmond About, Bret Harte, and several well-known English and American writers. It is called the Rabelais Club, and it is proposed to form affiliated clubs in France and in the United States.

MME. HOLKOWSKY, of St. Petersburg, is engaged in founding an association to build workshops for embroidery by machinery, such as exist in Switzerland. She is now travelling in foreign countries to give a close study to this industry, and to order materials and engage workmen to come and teach the art in Russia, which enterprise will be conducted on a grand scale.

NONCONFORMITY in London is increasing far more rapidly than Catholicism. Fifteen years ago in the metropolis there were sittings for but thirty-nine thousand Nonconformists, now there are one thousand and twenty-two. They are now building thirty chapels, with sittings for one thousand each, and have money in hand for twenty more, each with the same number of sittings.

THE HOSTILE FEELING which has been aroused against the Jews in Germany has even its ridiculous side. At Mannheim, a hatter has publicly announced that he will no longer serve Jewish customers. It is somewhat curious that Herr Marr, one of the principal instigators against the Jews, was twice

married to Jewesses. A German contemporary remarks thereon, *Hinc ille lacrimæ.*

LEO XIII., not content with laboring to improve the condition of the papacy in Europe, is now studying to enlarge its sphere of action in America. To this end, all the archbishops, bishops, and priests in America have been invited to gather information and transmit it to Rome. These statistics will form the basis of a formal project for extending the influence of the Papal Church there.—*Roman Letter.*

EASTERN ROUMELIA.—The *Daily News* correspondent of Philippopolis, describing a sitting of the Provincial Assembly, says: "During half an hour's recess, it was a curious sight to see the Bulgarian Archbishop, the Armenian Bishop, the Jewish Rabbi, and the Turkish Mufti all sitting at the same table, apparently on the most familiar terms. Indeed, I saw the Rabbi,—an exceedingly fine-looking man, by the way—make cigarettes, and then present them to his ecclesiastical colleagues, all of whom smilingly accepted them."

A LADY RESIDING at Hampstead has been charged by the Vicar with having unlawfully disturbed, vexed, troubled, and disquieted the clergymen celebrating Divine Service at the parish church of St. John, Hampstead, by singing too loud and out of time. One of the curates personally remonstrated with her some months ago, but she said she only wanted to "worship in spirit and in truth"; whereon, he told her she need not do it so loudly. The Bench adjourned the summons for a month, to see if the annoyance ceased.

THE *Boston Guardian* contains a report of a lecture recently delivered at Wainfleet by a Christian minister on "Christianity and Common-Sense." As examples of how much the latter is disregarded by lecturers on Christian evidences, we notice that the Rosetta and Moabite stones were referred to as proofs of the general truth of the Bible; that it was affirmed that geology and the book of Genesis are in accord; and that, in short, philology and every branch of learning go to corroborate the claims made on behalf of the Christian religion. This address was concluded with a "wonderful peroration, proving most conclusively that we show our highest common-sense when we accept the Bible as God's book and his [God's] Son as our Savior." After this revelation, we marvel that there are any unbelievers to be found in Lincolnshire.

IT IS REPORTED that crimes of violence are greatly on the increase in Italy. In the Island of Sardinia, a village near Cagliari has been completely sacked by an armed band of desperadoes; in Sicily, life is taken on the smallest provocation; and gun, pistol, and dagger appear to be in common daily use everywhere throughout the Peninsula. So many sentinels have lately been attacked that the government has been induced to institute an inquiry into the matter, and it is now stated that these murderous attempts have been instigated by an International Committee which sits in London. There is probably no foundation for this statement. Unfortunately, the present evil condition of the people of Italy is but too likely to end in disturbances and bloodshed. The new year brings with it no prospect of substantial improvement for the suffering workers of many European lands.—*Secular Review.*

THE NEW ORGAN, started at Rome under the protection and at the instigation of Pope Leo XIII., is called the *Aurora*. The leader forcibly sets forth its programme, and *raison d'être*. It proposes to defend the liberty of the Holy See, to combat error, to respect persons, and to maintain justice and right. Its second article answers a Russian gentleman's exhortation to the Pope, advising him to give up Rome to the secular power, and, accepting Sardinia in exchange, to crown King Humbert Emperor of Italy. The *Aurora* demonstrates that Providence has destined Rome, not Cagliari, as the seat of Christ's Vicar. "Italian traditions from Dante to Foscolo," it says, "uphold the principle of the Pope's residence as sovereign at Rome." The newspaper also accuses several Senators and Deputies of Freemasonry, and presents an important extract from Prince Metternich's newly published memoirs.

THE NATIVE CHRISTIANS, converts of the Church of England in Ceylon, do not take kindly to ritualism. Lately a new bishop from England has been set up over them, who has the High-Church mania; and he has begun revolutionizing the simple services heretofore characterizing the mission churches of the island. The natives, appealing to the Archbishop of Canterbury for the recall of the obnoxious bishop, say: "We beg to remind your grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshippers of idols; and that, therefore, the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be, did we not see those around us bowing down to wood and stone. We would also inform your grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct in the service of the church."

THE NORTH AMERICAN REVIEW.

In the *North American Review* for February, the first article is by Cardinal Manning, and treats of the relations of the Roman Catholic Church to modern society. He does not undertake to discuss the broad question of the relations of the Church to the State in general,—whether the one is subordinate to the other,—but simply essays to determine "what can be and what ought to be the relations between the Church in the nineteenth century and the political society of the world in the nineteenth century."

Cardinal Manning is perhaps the most uncompromising champion of Papal prerogative in the whole English-speaking world, and this able exposition of the principles actuating the politico-ecclesiastical practice of Rome will be read with profit both by her friends and by her opponents. Ex-Senator Howe contributes a pungent article, entitled "The Third Term." He turns to ridicule the fears that have been expressed by sundry organs of popular opinion, lest by electing General Grant to a third term of office our republican institutions should be overturned, and "the empire" established. The article is essentially an effort to show that in the "Springer Resolution," adopted by the House of Representatives at Washington in 1875, which denounced as dangerous to our free institutions any departure from the precedent set by Washington when he declined a third term in presidency, are comprised "a grave indictment of the Federal Constitution, a gross libel upon its framers, a base counterfeit of our political history, and a wanton insult to our common sense." Rear-Admiral Daniel Ammen makes a very effective reply to M. de Lesseppe's article on the American Inter-oceanic Canal. The advantages of a canal with locks over a canal à niveau are pointed out, and the French engineer's objections to a locked canal shown to be futile. George Augustus Sala contributes an entertaining article, entitled "Now and Then in America," "now" being this present year of grace, and "then" 1863, the third year of our Civil war. "The Emancipation Proclamation" is by James C. Welling. The book notices of this number of the *Review* are from the pen of M. W. Hazeltine. The *Review* is for sale by booksellers and newdealers generally.

Poetry.

[FOR THE INDEX.]

TRANSLATIONS FROM SOPHOCLES.

I.

ŒDIPUS AT COLONOS, 1225-1237.

Birth into mortal life is not a boon,
As sad experience with its logic shows;
Most happy he this inn who leaving soon
Back to his antenatal country goes.

Folly to thoughtless youth will ever cling;
Envy and struggle middle life await,
Peril and death, where battle-trumpets ring;
While darkest lowers on age the frown of fate,—

In loathed, unsocial impotence it dwells;
Bursts on its head calamity's wild spray,
As on a surf-smit strand the ocean swells,
While raves the north wind through the wintry day.

II.

PHILOCTETES, 445-450.

Evil survives—the gods protect it ever;
Villain and knave they respire from the tomb;
To save the gentle, just, they ne'er endeavor;
But such to death are readiest to doom.

III.

THE TRACHINIAN WOMEN, 144-147.

For youth disports in pastures of its own,
No anxious night-thought e'er its breast alarms,
Its easeful hours are fraught with joy alone,
Nor shower, nor gale, nor heat of heaven it harms.

IV.

ŒDIPUS AT COLONOS, 565-568.

Myself in land of strangers once did dwell,
Therefore the exile's heavy heart I know;
Crave what thou wilt, I shall not thee repel,
But lighten, if I may, thy load of woe.

Ill-fated once, I succor the distressed,—
I know I am a man, the thrall of sorrow:
Wretch t'rough thou art, by matchless ills oppress,
No more for me than thee will dawn the morrow.

B. W. BALL.

CASH RECEIPTS.

FOR THE WEEK ENDING JAN. 24.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Dr. C. W. Connon, \$1; J. E. Sutton, \$2; Dr. L. F. C. Garvin, \$15; W. C. Gannett, \$3; S. L. Hill, \$3; Mrs. C. A. Tucker, \$3; John Prest, \$3.20; Thos. H. Knowles, \$3.20; R. F. Briggs, \$3.20; I. Benham, \$3.20; Geo. A. Bourne, \$3.20; Emanuel Eising, \$3.20; D. B. Humphrey, \$3.20; Moore's Subscription Agency, \$2.20; George Mainar, \$6.40; Prof. W. F. Allen, \$3.20; Dr. C. H. Horsch, \$3.20; A. N. Adams, \$3.20; Mrs. J. C. Mills, \$3.20; Prof. F. E. Nipher, \$3.20; T. J. Taft, \$3.20; Judge S. M. Green, \$3.20; Jno. H. Lull, \$3.20; Robert Moore, \$3.20; M. L. Weems, \$2; Job Angell, \$1; O. L. Spaulding, \$1; Miss A. R. Brown, \$1; Geo. W. Park, \$3.20; J. S. Johnson, \$3.50; Dr. H. Nye, \$2; Hon. S. Campbell, \$6.40; Jos. S. Hill, \$10; John C. Aubach, 10 cents; Mrs. S. R. Morgan, \$6.40; B. Greene, \$5; L. P. Babb, M.D., \$3; D. B. Dunning, \$3; Jane E. Curtis, \$3.20; J. H. Clark, \$3.20; Mrs. Lucy H. Balch, \$3.20; D. G. Francis, \$3.20; Isaiah West, \$3.20; C. M. Cuyler, \$9.40; American News Co., \$8.56; E. R. Brown, \$3.20; M. M. Waterman, \$3.20; John Hill, \$3.20; J. W. Pike, \$3.20; Jos. Martin, \$3.20; Dr. G. F. Matthes, \$3.20; Mrs. B. Cummings, \$3.20; E. S. Aldrich, \$3.20; J. O. Brien, \$3.20; J. H. Elliot, \$3.20; M. A. Wilhelms, \$5.34; W. E. Eaton, \$3.20; G. W. Robinson, \$3.00; Mrs. E. F. Newhall, \$2.25; Wm. G. Snow, \$3.20; Mrs. Amos P. Tapley, \$3.20; Capt. P. S. Crowell, \$5.00; A. A. Clarke, \$1.00; Prof. P. H. Philbrick, \$3.00.

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The Index.

BOSTON, JAN. 29, 1880.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. Toledo Office, No. 35 Monroe Street: J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

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IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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Secretary F. R. A.

CARDINAL MANNING'S PLEA FOR ROME.

In the February number of the *North American Review*, Cardinal Manning publishes a very notable article on "The Catholic Church and Modern Society." His leading definitions are frank, concise, and important, as follows:—

"By society I mean the state of man, or of human life, in the natural order apart from faith. It has three degrees of formation or completeness, namely—(1) The domestic life; (2) The civil life; (3) The political life of a people or nation. Human society comprehends all these three stages or forms of life."

"The Catholic Church is the society of man in the supernatural order."

Meaning by "supernatural order" the order founded upon faith in God, as officially and authoritatively represented by the Church with the infallible Pope at its head, Cardinal Manning thus explains the relation which ought to subsist between the Church and society:—

"As natural society develops man in the natural order, so the Church perfects man both in the natural and in the supernatural order."

"But the Church not only perfects man or individuals, both in nature and grace, but it perfects the natural society of man also, in all its relations of private and public life."

"The Church elevates, preserves, and perfects the domestic and public life of natural society. In Athens and in Rome, the two culminating points of natural civilization, society had almost died out by the gangrene which had eaten away the domestic and moral life of men."

"There is therefore a divine obligation binding the Church to enter into the most intimate relations with the natural society or commonwealth of men, or, in other words, with peoples, states, and civil powers."

"And this is the cause why the Church has in every age striven to direct not the life of individual men only, but the collective life of nations in their organized forms of republics, monarchies, and empires."

Such is the ideal relation which, the Cardinal would persuade us, exists between the natural and supernatural orders—the natural coinciding with the supernatural as far as it goes, and the supernatural only perfecting, rounding out, and completing the natural. But the astute prelate is not sufficiently astute to escape glaring and destructive contradiction of the premises of his own Church, and even of his own positions in this very article. This will appear conclusively as follows:—

1. The "natural society" which was compatible and consistent with the "supernatural order" ceased to exist when Adam and Eve bade a sorrowful farewell to Paradise, and went out to live in a state of "nature" which was thenceforth cursed of God. From that hour human nature itself (by the theory of the Church) was inherently depraved and ruined; and the entire human life which subsequently grew out of it, whether individual, domestic, civil or political, was necessarily blighted at the very root by this total and irremediable depravity. There is, therefore, no "natural society" in existence, according to the Cardinal's own recognized standard of faith, which can possibly be "elevated, preserved, or perfected" by the Church. Her "supernatural order" must be wholly a new and Divine creation, not perfecting, but abolishing, a "natural order" which has become utterly self-corrupted and accursed by God.

2. This severely logical consequence of his own argument is admitted with charming naïveté and most amusing unconsciousness of self-contradiction by the Cardinal himself. He does not really tolerate any "natural order" of society at all! Having admitted above that "In Athens and Rome, the two culminating points of natural civilization, society had almost died out," he goes on immediately to add:—

"So long as the world was heathen, [the Church] could only convert individuals and sanctify households. The State was at war with the Church; there was a conflict of laws, and an irreconcilable conflict of aims and actions. No coöperation could exist between them."

Very well: the "world" has again become "heathen," in the Cardinal's own sense of the word, as he himself shows. After declaring that the Church succeeded in establishing its "supernatural order" everywhere during the Middle Ages, he maintains that "modern society" has returned to the same stubborn antagonism towards that "order" which characterized the "heathen world." We quote in full his definition of "modern society":—

"Modern society is the old society of the Christian world mutilated by the character forced upon it by the last three hundred years:

"First, by the so-called Reformation which, where-soever it prevailed, destroyed the Catholic unity, and extinguished the Catholic mind of the Christian society."

"Secondly, by the principles of 1789, which were not a mere local formula of French opinion, but a dogmatic theory of revolution, promulgated by its

pretentious authors for all nations. It has now, in fact, directly and indirectly, pervaded the whole political society of modern Europe.

"Thirdly, by the recent international settlement or law which has admitted the kingdom of Italy with Rome as capital, and therefore with the usurpation of the rights and sovereignty of the Pontiffs, into the Commonwealth of European states, and, so far as any *jus gentium* now survives, into the diplomacy of Europe.

"Modern society, therefore, is not the natural society of the world before Christianity, nor is it the society of Christendom when the two societies were in amity and coincidence of law and of intention, but it is the political society of the natural order, fallen from the unity of faith, communion and obedience to the divine voice of the Church, revolutionary in its political creed and practice, and either in open usurpation, or in culpable connivance at the usurpation, of the sacred rights and sovereignty of the Vicar of Christ."

Nothing could be clearer than that Cardinal Manning (and in this he speaks for his Church) condemns every conceivable state of society except that in which all "human life," whether individual, domestic, civil or political, is in absolute and total submission to the Church of Rome. Such a social state as this, however, would constitute that "supernatural order" which it is the aim of the Church to create. But it would be the complete annihilation of all "natural order," as a coördinate, independent fact. The State and the Church can be friends only when "the Church penetrates all the legislative and executive actions" of the State; that is, when all legislators and executive officers are obedient tools and servitors of the Pope's will. It is perfectly useless for the Cardinal to talk of "the Church being bound to conserve, to consecrate, and to coöperate with the natural society of man"; for he reckons every age whose "natural society" has not been totally extinguished in the "supernatural order" as in flagrant rebellion against the latter. It is a piece of unparalleled effrontery for him, on the one hand, to denounce human nature itself as corrupt and accursed, and yet, on the other, to pretend that this accursed root could possibly produce a "natural society" with which the Church might "coöperate." "Natural society" is nothing but that "modern society" which he impeaches and condemns; there is no other, and there can be no other. The secular principle and spirit, acting "apart from faith," have produced it, and cannot produce anything else. Only by creeping back into the broken eggshell of Mediævalism, with "Saint" Thomas Aquinas as reinstated incubator, can the world ever recur to the condition in which "natural society" submitted to the "supernatural order." That age has departed, never to return. The Cardinal cannot war against "modern society" and conserve "natural society" at the same time. The two are identical. He must and does war upon both; and it is all sophistry to pretend to distinguish between them. The Vatican Council was Rome's declaration of war against the "modern" world.

Cardinal Manning and his hierarchical friends have the power to create no small disturbance and uproar and bitter, perhaps bloody, strife. The germinative principle of "natural" or "modern" society (for, we repeat, these two are the same) is the truth that all political power derives its origin from the people, and that all political power not so derived, whether claiming to come from "God" or not, is tyranny. This fundamental principle of natural society, in the true meaning of that phrase, is thus emphatically rejected by our Cardinal, as spokesman for his Church:—

"The theory of authority, as created by a delegation from the people, is therefore false. It is a negation of the truth, and an inversion of the intellectual and moral order of mankind. The people or society of men may designate the person, or the family, or the group of persons, who shall bear authority; but they cannot create it, nor can they, when it is once impersonated, revoke it at their mere will."

Could anything be more deliciously illogical, more sweetly "childlike and bland," than this closing sentence? The people have power to appoint their rulers, but not to remove them! They have no authority to confer, but, when they have conferred it, they cannot recall it!!! Really, the Cardinal ought to be more cautious when he addresses an American audience, for there is scarcely a boy of twelve in this dreadfully "modern" republic who would not laugh at such logic. However, it serves very well to show what sort of "supernatural order" the Cardinal yearns to establish all over the earth, and to render it clear to the dullest that, whatever blessings he might bestow, he would tear up popular government by the roots. And the "supernatural order" he would restore would be identical with that of the Middle Ages, when, as he describes it (with an

evident hankering to bring back those good old times):—

"The civil and ecclesiastical discipline was so coincident and concurrent that a heretic was '*vitan-dus*'—to be avoided by all citizens as by all Christians. He not only forfeited his civil rights, but was put beyond the pale and commerce of human society. He was like the leper in Israel, whom no man could touch without becoming legally unclean. No man could give to the heretic fire or water."

"No man could give to the heretic fire or water"! Why, good Catholics of the "supernatural order" used to give to the heretic, by the express order of Popes and Cardinals and Bishops, fire enough to burn him to ashes, or water enough to drown him. The Spanish Inquisition and the Papal Inquisition are not yet forgotten; they still light up with lurid flames the page of history, and warn us all what to expect, if Cardinal Manning and his brethren ever succeed in establishing their "supernatural order" on these western shores, and begin once more to refuse "to the heretic fire or water"—as they used to refuse it!

IS LIBERALISM A FAILURE?

To all those who have taken an earnest, active interest in what they have thought to be liberalism, there come at this present crisis letters from all quarters from those in sympathy with them, breathing despondency, filled with moans of wounded pride and disenchanted love over what they fear is the failure of liberalism. Let me take a few out of many instances from my own limited correspondence as a sample of what is being thought and felt by thousands of true-hearted, pure-living freethinkers all over the country.

"I am too much disgusted with liberalism," writes one, "to talk about it temperately. I consider *organized* liberalism a miserable failure. Any liberalism worthy of the name is yet a thing of the future."

Another says: "I feel pained and disgusted week after week with reading the lies, slanders, ridicule, and narrow conceptions with which our papers are filled. I have no reference to THE INDEX and *Religio-Philosophical Journal*, both of which are doing valiant service, each in its own way, for purity in liberalism. I despair of any improvement in our time, to any great extent. By evolution, other generations will be wiser and cleaner, I know; but now the outlook is not encouraging."

Another writes: "I am disgusted all through with things liberal, and wish the lightning would strike me into whatever is beyond this vale of hypocrisy, cowardice, and lies. What can be done? To me all is dark and dreary."

One whose unblemished life has been devoted to all progressive reform, and whose opinion carries weight wherever he is known, writes in a serio-comic vein: "Yes, the line is being drawn between liberalism and licentiousness, but how many will be found on the right side of that line? Time will show; and let us take time. I think, if possible, that the best thing to do is for the 'sheep' to go into retreat, while the 'goats' are rampant; to pull down our signs, withdraw our names, and—do nothing. What if we should die, being members of the Liberal League, and go to judgment? If asked if we were members of that body, what could we say? If we owned it, we should be treated as free-lovers, communists, and no better than tramps."

Now, although I have in general a great respect for the views and opinions of these correspondents, and have myself sometimes been ready to echo their wail, yet, on thinking it over, I see no reason to believe that liberalism, *real* liberalism, is in any way a failure. That brings us to the question, What is liberalism? There is no use in consulting the dictionary for the meaning of this, as other words: it is at best a make-shift name which we have been forced to accept in lieu of a more comprehensive and definite word, and may convey different meanings to different minds; but I think it *generally* conveys the idea of freedom to accept the results of experience and scientific investigation, untrammelled by any church dogmas and unbiassed by educational prejudices. Liberalism has come to mean liberty and progress,—progress in science, progress in morality, progress in all ways and means to make the world happier and better, because wiser; and liberty in all things and for all persons in accordance with Herbert Spencer's definition,—"*Liberty of action being the first essential to exercise of faculties, and therefore the first essential to happiness, and the liberty of each limited by the like liberty in all being the form which the first essential assumes when applied to many instead of one, it follows that the liberty of*

each, *limited by the like liberty of all, is the rule in conformity with which society must be organized.*"

Although a lawless faction, composed mostly of new-comers attracted by the word "liberalism," which they have interpreted to mean license, has noisily proclaimed itself as the exponent and mouth-piece of all liberalism, and by its action brought disgrace and shame on the name, this need be no reason why those who have made real sacrifices for, and have done real work in, the cause of freethought, hoping to make it a lever by which to raise the moral world to a higher plane of thinking and doing, should hang their heads in sorrow and shame, and think that liberalism is dead and buried too deep for resurrection. Even while they cry, "They have taken away our Lord, and we know not where they have laid him!" if they would but use their eyes discerningly, they would see that liberalism still lives and labors as is its wont cheerfully and untiringly. Because a little crowd of blatant men and women declare *they* are liberalism incarnate, and hold up sham heroes and martyrs for us to fall down before and worship, has the world stopped moving to listen to their din? Does scientific investigation stop to take note of them? Does not the moral force of the world move along in its strong, sure current, in spite of them? They are *not* liberalism, nor of kin to anything so grand, so lofty, so strong. True liberalism has become a mighty force in the world; it saturates our literature, it is leavening and broadening all creeds, it finds its sturdiest defenders and propagators among the practical scientists; it is sifting and reorganizing all philosophy, and its influence is felt in a thousand ways undreamed of by that little band whose sole idea of its scope and purpose is that it is limited to the work of making libertinism free and respectable. It is a hopeless task they have undertaken in this age of the world and of true liberalism; and, if they could hush for a brief moment their own noisy clamor into the silence compatible with thought, they could not fail to perceive this themselves.

For ourselves, let us not be dismayed. Liberalism is far from being a failure, whatever libertinism may be. The latter has undone some of the hard work of true liberalism, and we need to use now all our exertions to repair the damage done. The present is no time for idling. We must remember the oft-quoted words of Bryant:—

"But thou,
Who minglest in the harder strife
For truth which men receive not now,
Thy warfare only ends with life."

S. A. U.

THE NEW ENTERPRISE OF THE FREE RELIGIOUS ASSOCIATION.

The circular recently issued by the Executive Committee of the Free Religious Association, setting forth certain proposed measures of increased activity, must be now pretty well spread before the liberal public. The responses already received show a good deal of interest in the enterprise, though it is too early to say whether or not the financial return is to be sufficient to warrant the undertaking. It is certainly thus far encouraging. But the committee have thought it best to help on the attempt by the appointment of a special agent, who shall devote himself for the present to securing new members of the Association and obtaining contributions for its objects. For this purpose they have engaged the services of Mr. David H. Clark, who, during the last summer, in Mr. Abbot's absence, was the acting editor of THE INDEX, and previously had been resident speaker for the Free Congregational Society in Florence, Mass. Mr. Clark has already entered upon his mission in New York. This was by the advice of Prof. Adler, the President of the Association, who holds the opinion that the membership of the Association especially (including patron members) may be very largely increased by a personal canvass among the liberal thinkers of that city. There are many persons, he thinks, who will not get the circular (or, getting it, will not take the time to read it), who yet will very gladly join the Association, and do their part toward sustaining it, if they were to be made clearly acquainted with its existence and objects. To seek out such persons, under the suggestions of President Adler and other friends of the Association in New York, will be Mr. Clark's office. If the result shall prove the wisdom of the agency, after his work is completed in New York and vicinity, Mr. Clark may go to Philadelphia and some other cities on like service.

Meantime, it may be well to recall attention to the chief points of the proposed plan for enlarged opera-

tions, though the circular was printed entire in THE INDEX of Dec. 4. Succinctly stated, the one point making an appeal for funds necessary is the extension of the work of the office and the appointment of a general agent to have charge of it, under the supervision, of course, of the Executive Committee. The duties of the general agent, besides doing the work now done at the office in the sale and distribution of the Association's publications, will be to "enter into correspondence with friends of the Association; gather and preserve such statistics and other information as may be of use in our work; make arrangements for lecturers, as specified in the subsequent section; and furnish, as occasion may offer, information and suggestion to persons anywhere desiring to form local societies on the general basis of this [the Free Religious] Association." And one branch of the office-work, which may in time become a very important department, is thus defined in the subsequent section above referred to: "The use of the Central Office as a Lecture Bureau agency in the interest of the free religious movement, through which local associations may secure speakers and liberal views, may be more widely spread; and to this end lecturers carefully selected by the unanimous action of the Executive Committee (the only tests being irreproachable moral reputation and intellectual fitness) will be invited to go to places where the general agent may find for them a hearing."

As regards the question of local free religious organization there need be no secret that there has been some difference of opinion among those believing in a more vigorous activity; and some persons, it may be, who were interested in the initial steps taken toward this new enterprise at the last annual meeting of the Association, will be disappointed that the measures proposed by the committee contemplate so little in this direction. But it seems to the present writer that the plan as devised leaves this matter where the principles of the Free Religious Association require that it should be left. That increase of local organization may come as one of the indirect results of the proposed plan, if it shall go into operation, is altogether probable. And wherever there is a normal, healthy demand for such organization, where the conditions are mentally and morally ripe for it, it is certainly desirable. But the local conditions, even when ready, may not always require the same kind of organization; and, by the contemplated plan of action, the responsibility for initiating and maintaining local societies is left wholly in the hands of their local friends,—the Free Religious Association only proffering its office as a central bureau of exchange, where local liberal communities may become acquainted with each other's doings, and persons desiring to organize for more active work may find that knowledge which is the fruit of other's experience in a similar path.

W. J. P.

LETTER FROM MR. WATERS.

The following very kind letter from the author of *Through Rome On* is published with pleasure:—

MY DEAR MR. ABBOT:—

I feel that I shall be expressing the sentiment of many readers, if I thank you for the publication of your address on the "Influence of Philosophy upon Christianity." Such things do more, in my opinion, at least, to speed the coming of the era when the new Orthodox shall reign in place of the mythological one from which we are emerging, than all the Liberal Leagues that ever were formed, or than any holding up of the old faith to ridicule that ever tickled the ears of a popular audience. The philosophic unsoundness of all dogmatic Protestantism is a great staring fact in the history of the human mind, and yet one which has been comparatively little recognized till very lately; while the regular development of a Catholic Orthodoxy from the worm of a captured and tortured philosophy is an equally striking and profoundly significant fact, and, as a moving power at the present day under our eyes in this country, is confirmatory of what I have said in the last text-lines on page forty-four of *Through Rome On*.

You have shown that Christianity, in its character of a system of thought, had to philosophize in the elaboration of its own ideas. As you say, "There was no help for it." Of course, philosophy had to be kept under watch and ward to serve Christianity's ends. The Church baptized it, and dictates its starting-point and limits. As a consequence of this tampering, Christian Orthodoxy grew up to be philosophical indeed, and yet philosophically unsound. To quote your words again: "Philosophy ceases to

be philosophy as such, and becomes theology, the moment it accepts the contents of revelation as a fixed point of departure in its speculations." Protestantism brought the philosophized theology with it into the outer air, and disintegration quickly began; while the fatal wooden horse remained within the Roman Troy to insure the destruction of that at last. Rationalizing is now the order of the day, and neither Catholics nor Protestants are able to escape the necessity of involving theology itself in the process. Father Scully and the prelates deserve our thanks for bringing on the issue so fast. The Neo-Christian movement is, as you have described it, "fundamentally and sweepingly anti-Christian." Light is shining through the Church of England and the Kirk of Scotland in their own despite. The "Battle of Armageddon" must be fought. The Christian army will go forth to its last crusade as bravely as it went to its first. Rome and Reason are the great protagonists. The sovereign pontiff sounds the tocsin, throws open the arsenal of the scholastic philosophy, and calls St. Thomas to the front. The Angelical Doctor will answer the appeal, will head the host, and will be mounted on the bridled and saddled Stagyrite's back. God save the right!

Will the ministers invite you to address them any more? I hope they may; but anyhow I shall always feel a special thankfulness to Providence (R.I.) for what we have had.

Wishing you and THE INDEX a happy new year, and redoubled success in your warfare for truth and cleanness, and the good name of the liberal cause,

I am, heartily yours, N. R. WATERS.

BALTIMORE, January, 1880.

"WHAT'S IN A NAME?"

SUGGESTED BY MR. ABBOT'S ESSAY ON "PHILOSOPHY AND CHRISTIANITY."

Margaret, in Mr. Judd's admirable romance, says, "I like a good name for a thing: it is like a cover to keep the potatoes hot." Mr. Abbot's prefix of "Neo" to Christianity seems to me a very good name for a very good thing, if we must retain the name Christianity for it; but the great difficulty of that name has always been that it affirmed a doctrine on which all the disciples of Jesus of Nazareth were not agreed. That it very early became the doctrine of his followers and of the organized church, I suppose is indisputable; but there is a great deal in the record as we have it, which makes it very doubtful whether Jesus considered himself to be the Messiah of Hebrew prophecy, and there is much to suggest that we have in the Gospels rather a record of his later disciples' views than his own, except in some of those inspired utterances which bear the stamp of individual character. This justifies the liberal Christians in their view that they really hold the truths of religion as Jesus of Nazareth held them; and I cannot feel that it is inconsistent with the history of religious development that, after a long period of observation from corrupt institutions and erroneous doctrines, the simple truths of universal religion should again come to the front, and find their most effective expression in the primitive words of the founder of the church. Is not this rather the general course of history? Does not a great genius in religion seize upon eternal truths, and give them an expression which is capable of evolution in many directions, but which always contains the root of the whole matter in it? Does not Keshub Chunder Sen go back to the early sacred books of India for inspiration for his new movement in the interests of Theism? And was not Theodore Parker justified in finding "love to God" and "love to man" the essence of religion as taught by Jesus (although I think he was wrong in calling that religion Christianity, because Christianity in its very name assumes the doctrine of the peculiar sanctity of a person)?

Christianity, as a well-defined system, limited and peculiar, having a sharp quarrel with all other old and new forms of faith, is something clear and easy to be understood. The Church Militant knows under what flag it fights; and, in its statement that only in the cross of Christ is there salvation, it makes a distinct proposition to be accepted or denied.

But do we not need another word for that spirit of religious faith and love and allegiance to truth which is to be found in every form of faith? The so-called liberal Christian has shown that he can fully meet in spiritual fellowship with the enlightened Hindu, the Buddhist, and the progressive Jew? Why should we not go further back than the Christian Church, and find some name for that which they all hold in common? With no intention of giving offence, the word Christian is often used as synonymous with humane,

upright, unselfish, loving; and one accustomed to its use cannot understand how harshly it grates upon the ears of those who cannot help associating the word with a church which has tyrannized over and crushed their best hopes and aspirations.

The meeting at Providence which invited Mr. Abbot and welcomed the Rabbi showed that its spirit was larger and freer than that of any distinctive and separate church: why can it not bear a name which would be as large as its heart?

This subject seems to me important, because many feel thrown out of relation to the religious world, by their impossibility of accepting the limitations of a name which does not express to them a universal truth.

E. D. C.

PERSONAL ITEMS.

SENATOR LAMAR is improving.

BERTHOLD AUERBACH is about to publish a new story in Germany.

PARNELL draws large audiences. He also draws a good deal of money, and has withal a slight drawl in his speech.

PROFESSOR R. A. PROCTOR, who is now forty-three years old, displayed a strong interest in astronomy even in his boyhood.

MR. E. C. STEDMAN, who has fame in Wall Street, as well as in the literary world, is pronounced by the *London Academy* "the most distinguished poet born in the United States since 1820."

THE CATHOLIC priest in Morris, Indiana, who severely whipped three boys of his parish for acting as pall-bearers at the funeral of a Protestant boy friend, has been fined to the amount of \$300.

COL. HOMER B. SPRAGUE, principal of the Girls' High School of Boston, has a lecture on "When I was in Jail, or the Bright Side of Life in Confederate Military Prisons," which he delivers with fine effect.

REV. JAMES FREEMAN CLARKE is delivering a popular and very interesting series of twelve lectures upon "Great Characters and Periods of Religious History," at the Lowell Institute. The lectures are illustrated by the use of the stereopticon.

BISHOP McNAMARA, of the Independent Catholic Church, baptized at Cambridge, Mass., during his recent visit to Boston and vicinity, the child whom Father Scully had refused to baptize unless he were paid five dollars for performing the rite.

THE REV. G. F. WRIGHT endeavors to point out in the *Bibliotheca sacra* arguments between Darwinism and Calvinism. The author of this article writes well, but we suspect there are many competent critics who will think he comes to wrong conclusions.

ROBERT F. WALLCUT, the venerable friend and collaborer of Mr. Garrison, is taking orders for Oliver Johnson's *Garrison and his Times*, which has just been published. Copies of the book may be ordered of Mr. Wallcut by addressing him at No. 103, West Springfield Street, Boston.

PROF. ADLER's theme last Sunday, says the *Hebrew Leader*, was "The Modern Persecution of the Jews," and the lecture was one of the most interesting and eloquent delivered this season. Prof. Adler discussed at some length, and with great ability, the revival of prejudice against our race in Germany. The discourse will shortly be published in pamphlet form.

MRS. ANN E. GARRISON, of South Bay City, Mich., it is stated by the *Woman's Journal*, has obtained a verdict of \$1,000 against a saloon-keeper of that place who sold her husband liquor. She sued for \$10,000 damages, alleging that before her husband commenced drinking he was worth \$15,000 and had an annual income of \$5,000; but drink took it all away, and made him a drunken, shiftless creature, and unable to attend to business. He is now in California.

C. D. B. MILLS is appreciatively noticed in *Unity*, as "lecturing before Unity Club, Indianapolis, and giving conversational lectures in private parlors, for both of which we hope many places in the West are making preparation. Mr. Mills is making his annual tour through the West. Where thorough independence of thought and radical inquiry join with ripe culture and tender reverence, as they do in him, a benediction always goes with them."

REV. W. J. POTTER gave a very interesting discourse before the Twenty-Eighth Congregational Society of Boston, Sunday, Jan. 18, upon "The Religion of Humanity." It was a remarkably complete, vigorous, and clear definition of the phrase in its most comprehensive and philosophic significance. We hope that he may deliver it in many places, and that it may be eventually put into a pamphlet for general circulation. Nothing could be better for missionary purpose in connection with the Free Religious movement.

REV. J. W. CHADWICK's new book, *The Faith of Reason*, receives very high commendations, from sources which should be grateful to its author. It bears evidence that his literary work keeps pace with his growing reputation. Mr. Chadwick possesses an intellectual individuality which imparts a charming interest to all he writes. Though still a young man, through his insight, freshness of view, sympathy with advanced current thought, sparkling and vivacious style and fine aesthetic sense, he already takes a leading position among the liberal preachers of the country. A more extended notice of *The Faith of Reason*, which has been unavoidably deferred, and not from the want of a due appreciation of its merits, will appear in a subsequent issue of THE INDEX.

Communications.

FROM ONE WHO SEES.

ALTON, Ill., Jan. 19, 1880.

MR. ABBOT:

Dear Sir,—I have to-day sent my name and dollar to Mr. Hyde, as an expression of my interest in the object of the Free Religious Association. I regret my inability to make it twenty-five instead of one, and allow myself the privilege of expressing to you personally my appreciation of the course you have pursued in relation to the matter which has unfortunately required so much attention in the columns of THE INDEX of late. Your generosity and magnanimity toward Joseph Cook, in publishing what you did last week, I was almost inclined to censure; but on rereading him, and then reading carefully your editorial on the subject, I am satisfied you have done the best thing. Only I would have emphasized the feeling, which I am sure you must entertain, that a minority on the side of morality is stronger than any such majority as he exposes can possibly be. I have always had fears and suspicions in regard to organization, and do not regard the organizations which have loosely sprung up under the name of "Liberal Leagues" as really having much strength or influence. I should be sad to think they fairly represent the substantial, effective liberalism of the West even. Still there is much justice in your demand for greater consistency on the part of some of the prominent actors and advocates in the liberal movement. I do earnestly hope that such men as Col. Ingersoll will be called out and moved to put themselves on the right side, the side of morality, in this matter: the people of the West think too well of him to have him stand in such a position as Mr. Cook shows him to occupy. I can't help thinking he has made a mistake which he will be willing to correct. Whether Mr. Cook cares much to correct his misrepresentations of Ingersoll (for I understand the latter has publicly denied what Cook says of him in paragraph seven of his "zigzag thunderbolt") remains to be seen. Let Ingersoll define his position clearly and unequivocally, I say: it is my impression that he will set himself right. If not, woe to the multitude of his admirers, unless they begin shortly to qualify their admiration!

I am not sure but it is best to let organization alone for the present, and discuss these great questions awhile longer, simply on their merits.

I have been a subscriber to THE INDEX from its beginning. I have the ten volumes bound, and on the shelves of my library. Saying nothing about the special "infidelity" or anti-Christianity of which it is the organ, I find much to refer to in it, which is of great and permanent value. There are scarcely any other ten books in my library, and my collection is a fair one, which are more useful to me. In its estimate of Christianity, it is too ultra for my following; for I am somewhat such a Christian as Mr. Towne approves in his last week's article. Nevertheless, I like THE INDEX, and especially just now with its practically new motto, as signified in your last editorial, "Liberty and Morality."

Yours truly, J. FISHER.

NEO-MATERIALISM:

OR, "THE FACT OF THE MATTER."

TO THE EDITOR OF THE INDEX:—

It is but a poor return for the delight and instruction you have given me in your admirable essay on Philosophy and Christianity, to trouble you now with some of my own crude notions upon the former; nevertheless, I venture to impose so far upon your kind indulgence.

You rightly say that it is "the essential object of philosophy to introduce UNITY into our thoughts of the universe, and to make an orderly intellectual system corresponding to and explaining the complex world of inner and outer reality." In my poor judgment, the system about to be referred to, and for which I beg to propose the name of NEO-MATERIALISM, may, in the present stage of knowledge and discussion, claim to have formulated the one proposition in which philosophy ought probably to be embodied. "The one proposition," I have said, and with intention; for, though in practice philosophers talk about the "unification" of knowledge, without ever even attempting actually to sum up the totality of facts in one all-comprehensive Fact, the expression of which should constitute philosophy, yet I for one cannot see how we are "to introduce unity into our thoughts of the universe," otherwise than by attaining to some one thought in which those thoughts should find their common and sufficient synthesis. I propose to deal briefly with the "one thought" of Neo-Materialism.

One or two preliminary observations may be made. In the first place, the thought in question, if it is to merge, include, or sum up—in a word, to unify—our thoughts of the universe, must itself embody or express a fact, of which fact all the facts embodied in "our thoughts of the universe" are but particular instances or aspects. Again, the thought in question must of course be a highly abstract thought: in point of fact, it must be the abstract of all Predicates joined to the abstract of all Subjects to form the abstract of all Propositions. Lastly,—and this is an obvious implication of the two facts just noticed,—the universal fact in question ought not to be a very surprising or unexpected one, but rather one which, as being constantly and everywhere instanced or exemplified in human experience, has become correspondingly well and generally known among men. In my opinion, the truth in which knowledge is unified is perfectly well known, is a truism, instead

of being the astonishing transcendentalism for which people seem to be looking: our trouble is not so much that we have not philosophy, as that we have not science, history, and—wisdom, the child of history and science. Men are philosophers without knowing it, as M. Jourdan talked "prose": they entertain the angel unawares, and peer about in eager search of him; not unfrequently, indeed, mistaking their neglected (because familiar) guest's own shadow for reality, and even for that reality which they would find: they assume, and then ignore, the very fact they seek; much as that dear old purblind grandmother whom we all know calmly looks for her spectacles through them, to the paroxysmal delight of all the youngsters. Shall we, like so many *Mantelinis*, see aught in the "demnition total," which is not in the constituent items?

In respect of the proposition claiming such high distinction, three questions naturally suggest themselves; namely, is it true? is it really all inclusive? what does it include? And it will be found that to answer these three questions fully and correctly would be to formulate the whole body of possible knowledge. This of course not even the "infallible" and amusing old gentleman at the Vatican pretends to do. But to our proposition:—

Matter Exists.

Ecce Filosofal there it is, in a nutshell. A commonplace, unquestionably, and none of the freshest at that. But what would you have? The common element of all phenomena must be a commonplace of experience. The "demnition total" cannot be different in kind from the separate items which merge in it. Verily, *THE OCEAN is water!*

"In the Name of the Prophet—figs!" cries the fruit-peddler of Constantinople. Is my anti-climax equally absurd? It may be; but suppose that this poor old "truism" were in fact to prove "true" and "all-inclusive," expressing the one fact of which all other facts are "instances." Why, then, clearly the proposition is very Truth, very Philosophy; for man's daily eye but the old, wrinkled, prosy Mentor, though when his soul awakes he knows the glorious goddess—now Themis, now Clio, now Minerva!

At another time I may again ask your indulgence, for I should like to take a bird's-eye-view of the present condition of thought upon these same three questions:—

1. Is it true that "Matter Exists"?
2. Is there any fact which is not simply an instance, or incident, of the existence of matter?
3. What are the more concrete phases of the fact here viewed in its most abstract phase?

Sincerely yours,

CHARLES FREDERIC ADAMS.

70 WILLIAM ST., NEW YORK.

THE MYSTERY OF THE UNIVERSE.

Any attempt to explain the origin of things must appear absurd when thought is once concentrated on it. The creation theory is repugnant to reason, it is true, but not more so than the Materialists' philosophy of undirected evolution. Materialism is strongest in its negative attitude. It makes the idea of creation absurd, because the human mind is incapable of conceiving any rational cause of the universe. But the moment Materialism leaves its negative position and becomes affirmative, it then loses its vantage-ground, and is no stronger than its fallen adversary. Affirmative Materialism is just as unreasonable as any other attempt to explain the mystery of the universe. Materialists can easily show the absurdity of the creation theory, but that is all they can do. As soon as they advance to any constructive theory, they are just as helpless as their opponents. Then the mind realizes the hopelessness of their attempt, and their endeavors seem futile and presumptuous.

The universe is a mystery before which the mind of man shrinks in conscious weakness, and any theory of its eternal secrets will seem childish and vain. Who has not felt the utter absurdity of the theory of creation as taught by the Orthodox system of faith? Who again has not turned from every other attempt to explain the mystery of things with unutterable dissatisfaction? The secrets of nature are beyond man's comprehension, and all theories about the unknowable are alike unreasonable. View the question as we may, no solution is possible; and the puny mind of man need not grapple with the ancient Sphinx who guards the mystery of the universe.

H. CLAY NEVILLE.

HOPEFUL.

It is indeed a good sign when Mr. Kelsey learns that "the study of Fourier's works cannot fail to be of benefit to all persons interested in sociological inquiries." Should he study them more deeply, he will discover that Fourier does not propose to leave the passions in "unrestrained freedom," but that he believes in freedom through order, to be attained by obedience to the natural law within us, and not by the restraint of outward force expressed in statutes.

Fourier fortunately was free from that perverse pessimism which prevents Mr. Kelsey from seeing all sides of the truth, and he had faith in the power of man, through the use of his reason, to reconcile and harmonize those apparently conflicting elements whose interplay constitutes life. No man believes more strongly than he in the principle of devotion to humanity, for which he provides in his analysis under the head of unitism, or the religions, reconciling passion.

He gave several important formulas, of which "Attractions are Proportional to Destinies" was only one; and, though it embodies a very valuable and universally recognized truth, he did not put it forward as the whole of truth. He thought that there is in the

human soul an attraction toward altruism as well as toward egoism.

He saw that the "demonstrated facts of history" show a steady progress toward a condition of self-government and away from artificial restraints. Seeing the immense progress the race has made, he foresaw not only that it would still further progress, but how it would do so; and he predicted the present state of affairs with almost literal accuracy. Doubtless he made some mistakes, being only a man; but he certainly was an integralist, and I believe he will, when better known, be regarded as having an intellect fully as comprehensive as that of Auguste Comte or any other sociologist. If he lacked some of the special training of Comte, he has clearly shown us the only method by which we can discover the laws of our social environment.

His idea of a society inspired by universal love, attaining through order, guided by reason, happiness, and harmony, is not narrow or absurd, though it is still in the future and difficult of attainment.

With regard to the attempts at practical realization in this country, I can speak from experience and observation, and affirm decidedly that not one of them had the conditions which Fourier considered essential to success, and that those which I know best succeeded just so far as they conformed to his ideas, and failed in so far as they did not. Godin's Familistère in France is certainly a pronounced success, and the suggestion of it came from a knowledge of Fourier.

F. S. C.

THE SUMMIT OF SUPERSTITION.

"Truth," says Emerson, "is the summit of being." He seems to think there is yet considerable ground to be traversed before we reach this summit. But the summit of superstition was reached long since, when man believed that an infinite, supreme God died, was buried, came to life again and ascended to glory on high, as though there were none anywhere else. He would better have stayed down below, for, if anybody was needed about that time in Judea, he was just the one. The bare fact of a man rising from the dead, after his death and burial had been witnessed, would carry consternation and dismay even to those who merely caught the rumor. But the risen God seems to have only appeared to the few, and those few so very ignorant as not to understand very simple truth, when taught by the same God living in the flesh.

How easy a matter it would have been to have converted all Jerusalem, all Judea, under the strength of this one fact alone! Not only all Judea, but all Rome as well, had it been a fact, would have bowed to it. Instead of this, we have, as the offered basis of belief, only a mass of fiction; and, realizing this, we cannot dishonor our own souls by giving it the slightest credence.

C. W. N.

JESTINGS.

AN OLD FARMER, whose zeal at grace was hardly sufficient to repress his appetite, used to end his prayer in the following unpunctuated manner: "And bless us all for Christ's sake Joe pass the potatoes!"

TWO HIBERNIANS were passing a stable which had a rooster on it for a weather-vane, when one addressed the other thus: "Pat, what's the reason they didn't put a hin up there, instid of a rooster?" "An' sure," replied Pat, "that's aisy enough. Don't ye see it would be inconvenient to go for eggs?"

A SCHOOL COMMITTEE in Michigan brought charges against one of the teachers, the specifications of which were as follows: "1. Immorality; 2. Parshallity; 3. Keeping disorderly school; 4. Crying unlafe weepings." The man who wrote the charge intends to keep the "school" himself, next session.

A CONTEMPORARY asks: "How shall women carry their purses to frustrate thieves?" Why, carry them empty. Nothing frustrates a thief more than to snatch a woman's purse, after following her half a mile, and then find that it contains nothing but a recipe for spiced peaches, and a faded photograph of her grandmother.

A LAD, WHO WAS at play with the son of a next-door neighbor, asked his companion: "Is not your father a fool?" "No! Who said that of my father?" was the reply. "Nobody, as I knows of," responded the knowing urchin; "but mother told me t'other day that I was next door to a fool, and I didn't know whether she meant your father or Nat Smith's."

A VENERABLE clergyman said that he once attended a meeting in which a man arose and said he intended to speak; that hitherto he had been prevented from speaking in public by his wife, but, she being dead, he should speak with freedom. "He did so," added the clergyman, "and it was not long before every one in the large audience mourned over the death of his wife."

MEETING A NEWSBOY whose face was scarred with scratches and looked like a map of some railroad centre, a *Register* reporter asked the youngster what was the matter. "Feller spoke disrespectedful of my sister; said he'd bet she was cross-eyed, and I sailed in." "Is your sister cross-eyed?" asked the reporter. "Hain't got no sister," was the reply. "It was the principle of the thing what I got licked him for."

A GENTLEMAN not extremely given to piety was dismayed by being asked to say grace at a strange table. To refuse and explain would be embarrassing; to comply would be equally so; but he chose the latter, and started off briskly enough with, "Oh, Lord, bless this table!"—just here, being unused to the business, he nearly broke down, but by a gigantic effort pulled through with, "World without end, yours, respectfully, Amen."

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of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonnenschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. Wm. R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, Wm. Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

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Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and a brief address on the same topic by F. E. Abbot, F. A. Hinkley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each.

For series of important Tracts see last page of THE INDEX.

These publications are for sale at the office of the Free Religious Association, 231 Washington Street, Boston. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders by mail may be addressed "Free Religious Association, 231 Washington Street, Boston, Mass."

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SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

JOHN LOCKE wrote: "To love truth for truth's sake is the principal part of human perfection, and the seed-plot of all other virtues."

PROFESSOR JEVONS well says (*Principles of Science*, page 513): "Vagueness and incapability of precise proof or disproof often enable a false theory to live; but, with those who love truth, vagueness should excite suspicion." This is just as true in religion as in anything else.

MR. B. F. UNDERWOOD received the well-deserved honor of a banquet at Milwaukee, January 16, from about forty leading liberals of that city. The free-love ring are trying to break him down, as they would gladly break down every one who refuses to be their slave; but in this, as in other cases, their hostility is the best certificate of character. The only thing to dread is their praise. They cannot injure, either seriously or permanently, a man like Mr. Underwood.

ALBERT A. CHENEY, of Brattleboro, wrote as follows to the Vermont *Phoenix* on January 7: "Kindly allow me to call the attention of your readers to the availability of God's promises. In the spring of 1878, a severe attack of inflammation of the bowels, preceded by gradually failing health, left me with nervous prostration and dyspepsia from which I did not recover sufficiently to engage in any occupation of mind or body. At a visit to Dr. Charles Cullis, founder of the Consumptives' Home in Boston, on Sept. 13, 1879, he offered for me the prayer of faith, claiming the promise in James v., 14, 15. The prayer was answered, and since then my health has been perfect."

THE NEW YORK *Sun* remarks: "Why should the *ex tempore* prayers of Congressional chaplains be reported in the *Congressional Record*? Theoretically, they are addressed to God, and not to the public: the publication of them is wholly outside of the legitimate uses and functions of the *Record*. As a rule, they are very far from being models of prayer, often erring as deplorably against the canons of good taste as against the accepted laws of English grammar. Moreover, they generally contain words and phrases offensive to the religious susceptibilities of many American citizens, who pay their full share of the taxes, and who are the equals in all respects, under the Constitution, of their Christian neighbors."

THE *Home Journal* has this just reference to George Jacob Holyoake: "Mr. Holyoake is a man of the people, who has spent his life in work for the people,—work of many kinds, useful, intelligent, but, for the most part, unrewarded, and to some extent unrecognized. If we care to know something about the present social and industrial condition of what are called the masses, Mr. Holyoake can tell us. On some topics he is, perhaps, better informed than any living Englishman, and whatever he tells us may be taken as the statement of a man who is as sincere and accurate as he is disinterested. He is not without a share of humor; but he is a man terribly in earnest, all the same, and given to finding out things for himself. If he writes a book on America, it will be a book of uncompromising truthfulness."

THE NEW YORK *Herald* has this encouraging paragraph: "If there is a bright side to the recent gloomy pictures of embezzlement and misappropriation of funds, it is to be found in the absence of such scandals from the administration of the federal government. The government, besides collecting and disbursing an annual revenue of between two hundred and fifty and three hundred million dollars, has made gigantic transactions in loans, and during the last three years there has not been a conspicuous case of defalcation or embezzlement by any federal officer. At a time when we have so many painful and startling disclosures of private demoralization, we should not fail to recognize the remarkable integrity which prevails in the administration of the national government. We have never had an administration which

deserved higher praise in this respect than that of President Hayes, and all honest men should feel a sincere pleasure in paying it this just tribute."

A CHICAGO despatch of January 16 said: "The directors of the Catholic Colonization Association of the United States have been in session at the Grand Pacific Hotel for the past three days, and just closed their labors. The three Western bishops who are most actively identified with the work—namely, Bishop Spalding of Peoria, Ireland of St. Paul, and O'Connor of Omaha—were in attendance. Bishop Spalding presided, and W. J. Onahan acted as Secretary. The board decided to call in the subscriptions to the capital stock, which is more than fully taken. Land for a colony in Greeley County, Nebraska, twenty-five thousand acres, has been purchased, and will be open to emigrants and colonists by the 15th of February. Contracts were made to-day for the necessary houses, which will be shipped from here. These include a church, a house for emigrants, etc. Town sites were determined on, and named respectively "O'Connor" and "Spalding" in compliment of the two bishops. The colony of the association in Nobles County, Minn., established originally under the auspices of Bishop Ireland, was reported a complete success. Nearly three-fourths of the land is already sold to parties chiefly from Boston and vicinity. The project of a paper to be published in the interests of colonization was proposed by Rev. Father Byrne, of Newark, N. J. That subject was referred to the three bishops and Father Byrne. The board adjourned, subject to call of the President."

M. RENAN, in his inaugural address before the French Academy, said of the beneficial influence of science: "Who does not see that Galileo, Descartes, Newton, Lavoisier, Laplace, have changed the foundation of human thought in modifying totally the idea of the universe and its laws; in substituting for the infantile imaginings of non-scientific ages the notion of an eternal order, in which caprice and particular will have no thought? Have they diminished the universe, as some think? For my part, I think the contrary. The skies as we see them are far superior to that solid vault spangled with shining dots and upborne some leagues above us by pillars which contented the simpler ages. I do not much regret the little spirits that were wont to guide the planets in their orbits: gravitation does the work much better; and if, at times, I have a sad remembrance of the nine angelic choirs wheeling round the orbs of the seven planets, and of the crystal sea that lies at the feet of the Eternal, I console myself with the thought that the infinite into which we look is really infinite, and a thousand times more sublime to eyes of true contemplation than all the azure circles of Angelico of Fiesole. M. Thiers rarely allowed a fine night to pass without gazing upon that boundless sea. 'It is my mass,' he said. How far do the chemist's profound views upon the atom surpass the vague notion of matter on which the scholastic philosophy was fed!... And as to nobleness of character, how can one accuse science of striking at it, when he sees the minds that science forms, the unselfishness, the absolute devotion to life work, that she inspires and sustains? With the saints, the heroes, the great men of all ages, we may fearlessly compare our men of scientific minds, given solely to the research of truth, indifferent to fortune, often proud of their poverty, smiling at the honors that are offered, as careless of flattery as of obloquy, sure of the worth of that they are doing, and happy because they possess truth. Great, I grant, are the joys which a firm belief in things divine confers, but these the inward happiness of the wise equals; for he feels that he toils at an eternal work, and belongs to the company of those of whom it is said, 'Their works do follow them.'"

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Chartered by the National Liberal League of America.

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Issued to the President and Secretary on behalf of the Florence Liberal League.
SYRACUSE, N.Y.—[Officers not reported.]
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.
ALBANY, N.Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. C. Andrews.
Issued to the President and Secretary on behalf of the Albany Liberal Association.
BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.
Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.
PASSAIC CITY, N.J.—President, J. H. Adamson; Secretary, F. W. Orvis.
Issued to the President and Secretary on behalf of the Passaic City Liberal League.
JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.
Issued to the President and Secretary on behalf of the Jacksonville Liberal League.
ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.
Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.
CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.
Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSSES HAYS, Rochester, N.Y.
FRANKLIN GOODYEAR, Cort-S. E. UEBINO, West Newton, Ind., N.Y.
Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
NETTIE C. TRUEBDELL, Syra-FRANCIS E. ABBOT, Cambridge, Mass.
GUSTAVUS E. GORDON, Mil-MOSSES W. DODGE, Albany, N.Y.
Waukegan, Ill. J. H. ADAMSON, Passaic City, N.Y.
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T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.
B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
JOHN W. TRUEBDELL, Syra-cuse, N.Y.
C. HERRICK C. HURLBUT, Albany, N.Y. H. STARK, Rochester, N.Y.
JOHN NURK, Chelsea, Mass. JOSEPH McDONOUGH, Albany, N.Y.
JOHN LILL, Watertown, N.Y. J. B. BASSETT, Boston, Mass.
E. A. SAWTELLE, Boston, Mass. W. SCHLESINGER, Albany, N.Y.
THOS. D. GAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
MRS. D. B. MORRY, Malden, Mass.

The Preacher.*

BY RALPH WALDO EMERSON.

In the history of opinion, the pinch of falsehood shows itself first, not in argument and formal protest, but in insincerity, indifference, and abandonment of the Church or the scientific or political or economic institution for other better or worse forms.

The venerable and beautiful traditions in which we were educated are losing their hold on human belief, day by day; a restlessness and dissatisfaction in the religious world marks that we are in a moment of transition; as when the Roman Church broke into Protestant and Catholic; or, earlier, when Paganism broke into Christians and Pagans. The old forms rattle, and the new delay to appear; material and industrial activity have materialized the age; and the mind, haughty with its sciences, disdains the religious forms as childish.

In consequence of this revolution in opinion, it appears, for the time, as the misfortune of this period that the cultivated mind has not the happiness and dignity of the religious sentiment.

We are born too late for the old, and too early for the new, faith. I see in those classes and those persons in whom I am accustomed to look for tendency and progress, for what is most positive and most rich in human nature, and who contain the activity of to-day and the assurance of to-morrow,—I see in them character, but scepticism; a clear enough perception of the inadequacy of the popular religious statement to the wants of their heart and intellect, and explicit declarations of this fact. They have insight and truthfulness; they will not mask their convictions; they hate cant; but more than this I do not readily find. The gracious motions of the soul—piety, adoration—I do not find. Scorn of hypocrisy, pride of personal character, elegance of taste and of manners and pursuit, a boundless ambition of the intellect, willingness to sacrifice personal interests for the integrity of the character,—all these they have; but that religious submission and abandonment which give man a new element and being, and make him sublime,—it is not in churches, it is not in houses. I see movement, I hear aspirations, but I see not how the great God prepares to satisfy the heart in the new order of things.

No Church, no State emerges; and when we have extricated ourselves from all the embarrassments of the social problem, the oracle does not yet emit any light on the mode of individual life. A thousand negatives it utters, clear and strong on all sides; but the sacred affirmative it hides in the deepest abyss.

We do not see that heroic resolutions will save men

from those tides which a most fatal moon heaps and levels in the moral, emotive, and intellectual nature. It is certain that many dark hours, many imbecilities, periods of inactivity, solstices when we make no progress, but stand still—will occur. In those hours, we can find comfort in reverence of the highest power, and only in that. We never do quite nothing, or never need. It looks as if there were much doubt, much waiting, to be endured by the best. Perhaps there must be austere elections and determinations before any clear vision.

No age and no person is destitute of the sentiment; but in actual history its illustrious exhibitions are interrupted and periodical,—the ages of belief, of heroic action, of intellectual activity, of men cast in a higher mould.

But the sentiment that pervades a nation, the nation must react upon. It is resisted and corrupted by that obstinate tendency to personify and bring under the eyesight what should be the contemplation of Reason alone. The Understanding will write out the vision in a Confession of Faith. Art will embody this vanishing Spirit in temples, pictures, sculptures and hymns. The senses instantly transfer the reverence from the vanishing Spirit to this steadfast form. Ignorance and passion alloy and degrade. In proportion to a man's want of goodness, it seems to him another and not himself; that is to say, the Deity becomes more objective, until finally flat idolatry prevails.

Of course the virtuous sentiment appears arrayed against the nominal religion, and the true men are hunted as unbelievers, and burned. Then the good sense of the people wakes up so far as to take tacit part with them, to cast off reverence for the Church; and there follows an age of unbelief.

This analysis was inevitable and useful. But the sober eye finds something ghastly in this empiricism. At first, delighted with the triumph of the intellect, the surprise of the results and the sense of power, we are like hunters on the scent and soldiers who rush to battle: but when the game is run down, when the enemy lies cold in his blood at our feet, we are alarmed at our solitude; we would gladly recall the life that so offended us; the face seems no longer that of an enemy.

I say the effect is withering; for, this examination resulting in the constant detection of errors, the flattered understanding assumes to judge all things, and to anticipate the same victories. In the activity of the understanding, the sentiments sleep. The understanding presumes in things above its sphere, and, because it has exposed errors in a church, concludes that a church is an error; because it has found absurdities to which the sentiment of veneration is attached, sneers at veneration; so that analysis has run to seed in unbelief. There is no faith left. We laugh and hiss, pleased with our power in making heaven and earth a howling wilderness.

Unlovely, nay, frightful, is the solitude of the soul which is without God in the world. To wander all day in the sunlight among the tribes of animals, unrelated to anything better; to behold the horse, cow, and bird, and to foresee an equal and speedy end to him and them; no, the bird, as it hurried by with its bold and perfect flight, would disclaim his sympathy, and declare him an outcast. To see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their promises,—what are they to this chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation? To him, it is no creation; to him, these fair creatures are hapless spectres: he knows not what to make of it. To him, heaven and earth have lost their beauty. How gloomy is the day, and upon yonder shining pond, what melancholy light! I cannot keep the sun in heaven, if you take away the purpose that animates him. The ball, indeed, is there, but his power to cheer, to illuminate the heart as well as the atmosphere, is gone forever. It is a lamp-wick for meanest uses. The words, great, venerable, have lost their meaning; every thought loses all its depth, and has become mere surface.

But religion has an object. It does not grow thin or robust with the health of the votary. The object of adoration remains forever unhurt and identical. We are in transition, from the worship of the fathers which enshrined the law in a private and personal history to a worship which recognizes the true eternity of the law, its presence to you and me, its equal energy in what is called brute nature as in what is called sacred history. The next age will behold God in the ethical laws—as mankind begins to see them in this age, self equal, self-executing, instantaneous, and self-affirmed, needing no voucher, no prophet, and no miracle besides their own irresistibility—and will regard natural history, private fortunes and politics, not for themselves as we have done, but as illustrations of those laws, of that beatitude and love. Nature is too thin a screen; the glory of the One breaks in everywhere.

Every movement of religious opinion is of profound importance to politics and social life; and this of to-day has the best omens as being of the most expansive humanity, since it seeks to find in every nation and creed the imperishable doctrines.

I find myself always struck and stimulated by a good anecdote, any trait of heroism, of faithful service. I do not find that the age or country makes the least difference; no, nor the language the actors spoke, nor the religion which they professed, whether Arab in the desert, or Frenchmen in the Academy. I see that sensible men and conscientious men all over the world were of one religion,—the religion of well-doing and daring, men of sturdy truth, men of integrity and feeling for others. My inference is, that there is a statement of religion possible which makes all scepticism absurd.

The health and welfare of man consist in ascent

*Originally written as a parlor-lecture to some Divinity students, in 1867; afterwards enlarged from earlier writings, and read in its present form at the Divinity Chapel, Cambridge, May 5, 1879.

from surfaces to solids; from occupation with details to knowledge of the design; from self-activity of talents, which lose their way by the lust of display, to the controlling and reinforcing of talents by the emanation of character.

All that we call religion, all that saints and churches and Bibles from the beginning of the world have aimed at, is to suppress this impertinent surface-action, and animate man to central and entire action. The human race are afflicted with a St. Vitus' dance; their fingers and toes, their members, their senses, their talents, are superfluously active, while the torpid heart gives no oracle. When that wakes, it will revolutionize the world. Let that speak, and all these rebels will fly to their loyalty. Now every man defeats his own action,—professes this, but practises the reverse; with one hand rows, and with the other backs water. A man acts not from one motive, but from many shifting fears and short motives; it is as if he were ten or twenty less men than himself, acting at discord with one another, so that the result of most lives is zero. But when he shall act from one motive, and all his faculties play true, it is clear mathematically, is it not, that this will tell in the result, as if twenty men had coöperated,—will give new senses, new wisdom of its own kind; that is, not more facts, nor new combinations, but divination, or direct intuition of the state of men and things?

The lessons of the moral sentiment are, once for all, an emancipation from that anxiety which takes the joy out of all life. It teaches a great peace. It comes itself from the highest place. It is that, which being in all sound natures, and strongest in the best and most gifted men, we know to be implanted by the Creator of men. It is a commandment at every moment and in every condition of life to do the duty of that moment and to abstain from doing the wrong. And it is so near and inward and constitutional to each, that no commandment can compare with it in authority. All wise men regard it as the voice of the Creator himself.

I know there are those to whom the question of what shall be believed is the more interesting because they are to proclaim and teach what they believe.

All positive rules, ceremonial, ecclesiastical, distinctions of race or of person, are perishable; only those distinctions hold which are in the nature of things not matters of positive ordinance. As the earth we stand upon is not imperishable, but is chemically resolvable into gases and nebulae, so is the universe an infinite series of planes, each of which is a false bottom; and, when we think our feet are planted now at last on adamant, the slide is drawn out from under us.

We must reconcile ourselves to the new order of things. But is it a calamity? The poet Wordsworth greeted even the steam-engine and railroads; and when they came into his poetic Westmoreland, bisecting every delightful valley, deforming every consecrated grove, yet manned himself to say:—

"In spite of all that Beauty may disown
In your harsh features, Nature doth embrace
Her lawful offspring in man's art, and Time,
Pleased with your triumphs o'er his brother Space,
Accepts from your bold hands the proffered crown
Of hope, and smiles on you with cheer sublime."

And we can keep our religion, despite of the violent railroads of generalization, whether French or German, that block and intersect our old parish highways.

In matters of religion, men eagerly fasten their eyes on the differences between their creed and yours, whilst the charm of the study is in finding the agreements and identities in all the religions of men.

What is essential to the theologian is, that whilst he is select in his opinions, severe in his search for truth, he shall be broad in his sympathies,—not to allow himself to be excluded from any church. He is to claim for his own whatever eloquence of St. Chrysostom or St. Jerome or St. Bernard, he has felt. So not less of Bishop Taylor or George Herbert or Henry Scougal. He sees that what is most effective in the writer is what is dear to his, the reader's, mind.

Be not betrayed into undervaluing the churches which annoy you by their bigoted claims. They too were real churches. They answered to their times the same need as your rejection of them does to ours. The Catholic Church has been immensely rich in men and influences. Augustine, à Kempis, Fénelon, breathe the very spirit which now fires you. So with Cudworth, More, Bunyan. I agree with them more than I disagree. I agree with their heart and motive; my discontent is with their limitations and surface and language. Their statement is grown as fabulous as Dante's Inferno. Their purpose is as real as Dante's sentiment and hatred of vice. Always put the best interpretation on a tenet. Why not on Christianity, wholesome, sweet, and poetic? It is the record of a pure and holy soul, humble, absolutely disinterested, a truth-speaker, and bent on serving, teaching, and uplifting men. Christianity taught the capacity, the element, to love the All-perfect without a stingy bargain for personal happiness. It taught that to love him was happiness,—to love him in other's virtues.

An era in human history is the life of Jesus; and the immense influence for good leaves all the perversion and superstition almost harmless. Mankind have been subdued to the acceptance of his doctrine, and cannot spare the benefit of so pure a servant of truth and love. Of course a hero so attractive to the hearts of millions drew the hypocrite and the ambitious into his train, and they used his name to falsify his history and undo his work.

I fear that what is called religion, but is perhaps pew-holding, not obeys, but conceals the moral sentiment. I put it to this simple test: Is a rich rogue made to feel his roguery among divines or literary

men? No? Then 'tis rogue again under the cassock. What sort of respect can these preachers or newspapers inspire by their weekly praises of texts and saints, when we know that they would say just the same things if Beelzebub had written the chapter, provided it stood where it does in the public opinion?

Anything but unbelief, anything but losing hold of the moral intuitions, as betrayed in the clinging to a form of devotion or a theological dogma, as if it was the liturgy, or the chapel, that was sacred, and not justice and humility, and the loving heart and serving hand.

But besides the passion and interest which pervert is the shallowness which impoverishes. The opinions of men lose all worth to him who perceives that they are accurately predictable from the ground of their sect. Nothing is more rare, in any man, than an act of his own.

The clergy are as like as peas. I cannot tell them apart. It was said: They have bronchitis because they read from their papers sermons with a near voice, and then, looking at the congregation, they try to speak with their far voice, and the shock is noxious. I think they do this, or the converse of this, with their thought. They look into Plato, or into the mind, and then try to make parish mince-meat of the amplitudes and eternities, and the shock is noxious. It is the old story again: once we had wooden chalices and golden priests, now we have golden chalices and wooden priests.

The clergy are always in danger of becoming wards and pensioners of the so-called producing classes. Their first duty is self-possession founded on knowledge.

The man of practice or worldly force requires of the preacher a talent, a force, like his own; the same as his own, but wholly applied to the priest's things. He does not forgive an application in the preacher to the merchant's things. He wishes him to be such a one as he himself should have been, had he been priest. He is sincere and ardent in his vocation, and plunged in it. Let priest or poet be as good in theirs. Nobody forgives any over-estimate in you of them,—any over-estimate of what they do or have.

The simple fact that the pulpit exists, that all over this country the people are waiting to hear a sermon on Sunday, assures that opportunity which is inestimable to young men, students of theology, for those large liberties. The existence of the Sunday, and the pulpit, waiting for a weekly sermon, give him the very conditions, the *πῶς σὺ* he wants. That must be filled, and he is armed to fill it. Let him value his talent as a door into Nature. Let him see his performances only as limitations. Then, over all, let him value the sensibility that receives, that loves, that dares, that affirms.

There are always plenty of young, ignorant people,—though some of them are seven, and some of them seventy years old,—wanting peremptorily instruction; but, in the usual averages of parishes, only one person that is qualified to give it. It is only that person who concerns me,—him only that I see. The others are very amiable and promising, but they are only neuters in the hive,—every one a possible royal bee, but not now significant. It does not signify what they say or think to-day; 'tis the cry and the babble of the nursery,—and their only virtue, docility. Buckminster, Channing, Dr. Lowell, Edward Taylor, Parker, Bushnell, Chapin,—it is they who have been necessary, and the opinions of the floating crowd of no importance whatever.

I do not love sensation-preaching,—the personalities for spite, the hurrah for our side, the review of our appearances and what others say of us! That you may read in the gazette. We come to church properly for self-examination, for approach to principles to see how it stands with us, with the deep and dear facts of right and love. At the same time, it is impossible to pay no regard to the day's events, to the public opinion of the times, to the stirring shouts of parties, to the calamities and prosperities of our town and country; to war and peace, new events, great personages, to good harvests, new resources, to bankruptcies, famines and desolations. We are not stocks or stones, we are not thinking machines, but allied to men around us, as really, though not quite so visibly, as the Siamese brothers. And it were inhuman to affect ignorance or indifference on Sundays to what makes our blood beat and our countenance dejected Saturday or Monday.

No, these are fair tests to try our doctrines by, and see if they are worth anything in life. The value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure.

Man proposes, but God disposes. We shall not very long have any part or lot in this earth in whose affairs we so hotly mix, and where we feel and speak so energetically of our country and our cause. It is a comfort to reflect that the gigantic evils which seem to us so mischievous and so incurable will at last end themselves, and rid the world of their presence, as all crime sooner or later must.

But be that event for us soon or late, we are not excused from playing our short part in the best manner we can, no matter how insignificant our aid may be. Our children will be here, if we are not; and their children's history will be colored by our action. But if we have no children, or if the events in which we have taken our part shall not see their solution until a distant future, there is yet a deeper fact; that as much justice as we can see and practise is useful to men and imperative, whether we can see it to be useful or not.

The essential ground of a new book or a new sermon is a new spirit. The author has a new thought, sees the sweep of a more comprehensive tendency than others are aware of; falters never, but takes the victorious tone. For power is not so much shown in

talent, but in tone. And if I had to counsel a young preacher, I should say: When there is any difference felt between the foot-board of the pulpit and the floor of the parlor, you have not yet said that which you should say.

Inspiration will have advance, affirmation, the forward foot, the ascending state; it will be an opener of doors: it will invent its own methods: the new wine will make the bottles new. Spirit is motive and ascending. Only let there be a deep observer, and he will make light of new shop and new circumstance that afflict you; new shop, or old cathedral, it is all one to him. He will find the circumstance not altered, as deep a cloud of mystery on the cause, as dazzling a glory on the invincible law. Given the insight, and he will find as many beauties and heroes and strokes of genius close by him as Dante or Shakspeare beheld. A vivid thought brings the power to paint it; and in proportion to the depth of its source is the force of its projection. We are happy and enriched; we go away invigorated, assisted each in our own work, however different, and shall not forget to come again for new impulses.

The supposed embarrassments to young clergymen exist only to feeble wills. They need not consider them. The differences of opinion, the strength of old sects or timorous literalists, since it is not armed with prisons or fagots, as in ruder times or countries, is not worth considering, except as furnishing a needed stimulus. That gray deacon or respectable matron with Calvinistic antecedents, you can readily see, could not have presented any obstacle to the march of St. Bernard or of George Fox, of Luther or of Theodore Parker.

And though I observe the deafness to counsel among men, yet the power of sympathy is always great; and affirmative discourse, presuming assent, will often obtain it, when argument would fail. Such, too, is the active power of good temperament. Great sweetness of temper neutralizes such vast amounts of acid! As for position, the position is always the same,—insulting the timid, and not taken by storm, but flanked, I may say, by the resolute, simply by minding their own affair. Speak the affirmative; emphasize your choice by utter ignoring of all that you reject, seeing that opinions are temporary, but convictions uniform and eternal,—seeing that a sentiment never loses its pathos or its persuasion, but is youthful after a thousand years.

The inevitable course of remark for us, when we meet each other for meditation on life and duty, is not so much the enjoining of this or that cure or burning out of our errors of practice as simply the celebration of the power and beneficence amidst which and by which we live, not critical, but affirmative.

All civil mankind have agreed in leaving one day for contemplation against six for practice. I hope that day will keep its honor and its use. A wise man advises that we should see to it that we read and speak two or three reasonable words, every day, amid the crowd of affairs and the noise of trifles. I should say boldly that we should astonish every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom of inspiration from heaven. But certainly on this seventh let us be the children of liberty, of reason, of hope; refresh the sentiments; think as spirits think, who belong to the universe, whilst our feet walk in the streets of a little town, and our hands work in a small knot of affairs. We shall find one result, I am sure,—a certain originality and a certain haughty liberty proceeding out of our retirement and self-communion, which streets can never give, infinitely removed from all vaporing and bravado, and which yet is more than a match for any physical resistance.

It is true that which they say of our New England oestrum, which will never let us stand or sit, but drives us like mad through the world. The calmest and most protected life cannot save us. We want some intercalated days, to bethink us, and to derive order to our life from the heart. That should be the use of the Sabbath,—to check this headlong racing, and put us in possession of ourselves once more, for love or for shame.

The Sabbath changes its forms from age to age, but the substantial benefit endures. We no longer recite the old creeds of Athanasius or Arius, of Calvin or Hopkins. The forms are flexible, but the uses not less real. The old heart remains as ever with its old human duties. The old intellect still lives, to pierce the shows to the core. Truth is simple, and will not be antique; is ever present, and insists on being of this age and of this moment. Here is thought, and love and truth and duty, new as on the first day of Adam and of angels.

"There are two pairs of eyes in man; and it is requisite that the pair which are beneath should be closed when the pair that are above them perceive; and that when the pair above are closed, those which are beneath are opened." The lower eyes see only surfaces and effects, the upper eyes behold causes and the connection of things. And when we go alone, or come into the house of thought and worship, we come with purpose to be disabused of appearances, to see realities, the great lines of our destiny, to see that life has no caprice or fortune, is no hopping quib, but a growth after immutable laws under beneficent influences the most immense. The Church is open to great and small in all nations; and how rare and lofty, how unattainable, are the aims it labors to set before men! We come to educate, come to isolate, to be abstractionists; in fine, to open the upper eyes to the deep mystery of cause and effect, to know that though ministers of justice and power fail, Justice and Power fail never. The open secret of the world is the art of subliming a private soul with inspirations from the great and public and divine Soul from which we live.—*Unitarian Review* for January, 1880.

[FOR THE INDEX.]

EXAMINER NOTES.

BY REV. EDWARD C. TOWNE.

UNDERBANK PARSONAGE, STANNINGTON, }
Near SHEFFIELD, Eng. }

The Messianic Idea.

The references made to this subject in current discussion of Christ and Christianity commit the natural but very great mistake of assuming, as an indisputable truth, the common Orthodox tradition as to what the Jews thought and what Christ claimed. The significant facts I believe to have been: 1. That the Jews did not to any great extent cherish the notion of a personal Messiah; 2. That by Christ no claim whatever was made beyond that of a simple Teacher; 3. That the disciples of Christ, in a spirit and sense contrary to his own, tried to make him pose as a Messiah, and to make out after his death that he had done this; and 4. That the fourfold story of our Gospels, with that of Paul, is their picture, very much of it devised and unhistorical, in which they flagrantly disobeyed their Teacher and put his simple and pure gospel of trust in God and love to man under the bushel of their own notion,—a notion which was Jewish only in the peculiar, narrow, and inferior sense of a fanaticism, or rather enthusiasm, not shared by the Jews at large.

In Prof. James Drummond's *The Jewish Messiah* is given "A Critical History of the Messianic Idea among the Jews." Prof. Drummond attempts first to notice briefly "the picture of the ideal future exhibited by the successive prophets." Joel, Amos, and Hosea "agree in the total absence of a Messiah, or personal mediator, in the inauguration of the ideal blessedness," although "the main features of the Messianic expectation, as it existed in later times, are sketched with sufficient distinctness." Prof. Drummond says: "Turning in penitence to God is the condition on which a more blessed future is promised"; and "no personal mediator is introduced." In another group of prophets, Isaiah [the chapters i.-xxxix.], the elder Zechariah [chapters ix.-xi.], and Micah, "the person of the ideal king is distinctly introduced and portrayed," says Prof. Drummond, and these prophets "extend the anticipated blessedness beyond the limits of their own people"; but, as for what this means, Prof. Drummond gives as his opinion that "a sound interpretation does not carry us higher than an ideal man, whom the spirit of God has furnished with amplest gifts for the fulfilment of his office." Coming next to the time of Josiah, we find, says Prof. Drummond, that Zephaniah "makes no mention of a Messiah, for God is 'the king of Israel,'" and that Jeremiah "evidently looks, not for a single Messianic ruler, but for a perpetual succession of kings upon the throne of David." During the captivity, Obadiah "expects for his own people a resurrection of the dead," to meet the Good Time of deliverance when "the kingdom shall be the Lord's"; but, says Prof. Drummond of Obadiah's vision, "there is throughout no trace of a Messiah." Ezekiel, within the captivity period, "closely resembles Jeremiah, but adds some features of his own." Thus "he expects his people to rise up out of their graves, and be restored to their own land," while they shall be "under one king, David," and there is "no word of hope for other nations." As to "the later Isaiah," just at the end of the captivity, Prof. Drummond says:—

"No Son of David appears as the leader of a brighter lot; and it is more than doubtful whether any Messiah is alluded to. Cyrus, indeed, is spoken of as the Lord's 'Anointed' [Messiah]. The name 'Messiah,' or Anointed, however, is nowhere else used in the Prophets to designate the ideal mediator; and it seems clear that the prophet regards him only as an unconscious instrument in the hands of God, and at best as preparing the way for the Messianic period. The 'servant of the Lord' spoken of so often is probably a collective name for those who remained faithful among the Israelites; and though these chapters contain passages of wonderful spiritual depth, and capable therefore of a very exalted application, they have no certain reference to an expected Messiah."

Finally, Haggai and Zechariah "are content to follow the lines marked out by earlier writers, simply adapting their ideals to the special circumstances of their own time." Zechariah's reference, in the manner of Jeremiah, to "a servant of the Lord-named the Branch, who shall build the Temple, and bear the glory and sit and rule upon his throne," evidently means, says Prof. Drummond, Zerubbabel; and the prophet's conception was strictly though broadly Jewish, for he said: "Many nations shall be joined to the Lord in that day, and shall be my people. . . . Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." So of Malachi's ideas Prof. Drummond says:—

"His indignation was aroused by the corruptions of the priesthood; and he accordingly announces a 'great and dreadful day of the Lord,' in which the wicked shall be burned up as stubble, but to those who fear the Lord's name 'the sun of righteousness shall arise with healing in his wings.' But, instead of the royal mediator of the older prophets, 'the messenger of the covenant' shall be sent to prepare the way before Yahoch himself, and he shall suddenly come to his temple, and purify the sons of Levi. This messenger is named after the great destroyer of idolatrous priests, Elijah the Prophet. But the Prophet's ideal extends only to the observance of the law of Moses, and the restoration of the ceremonial which prevailed 'in the days of old.'"

Prof. Drummond passes from the prophets of the earlier time to the three apocryphal works which

reach from that time forward to the time of the Maccabees, and the ideas which he finds he thus states:—

"The wisdom of the Son of Sirach," in common with the rest of the Apocrypha, makes no allusion to a personal Messiah, though hopes known as Messianic appear in different parts of the book. . . . The expression of Messianic hopes in Tobit is not quite so indefinite. . . . 'The house of God shall be built gloriously' in Jerusalem 'as the prophets spake concerning it,' and the city itself shall be built of precious stones, and 'all its streets shall cry hallelujah.' And 'many nations shall come from far to the name of the Lord God'. . . . This hope of universal blessedness changes in Baruch into longing for vengeance on the enemies of Zion. . . . An argument from silence is always more or less doubtful; but we can hardly help inferring from their total silence on the subject that the authors of these works had no belief in the coming of a Messiah. It cannot be said that their subjects did not lead them to speak of this belief. . . . It is inconceivable that they should omit the central figure, through whose agency every blessing was to come, if such a personality really entered into their belief. . . . From the little, and in part doubtful, evidence that remains to us, it would seem that in the period between the captivity and the rise of the Maccabees the Messianic hope resolved itself into vague anticipations of a glorious and happy future, in which the presence of God would be more manifest, but of which a Messiah would form no essential feature."

If now we go on with Prof. Drummond in his view of the elements of the Messianic idea during the period which begins with Antiochus Epiphanes, we find a crowd of errors of enthusiasm, and yet no certain looking for a personal Messiah except in quarters far outside the main and more sober current of faith. These twelve errors may be noted: That world history must be divided into a transitory period and an eternal period with a day of judgment between them; that the many belong to the first with its doom, and to the second with its joys belong only a few; that this eternal blessed future of the few is to be passed forever on a renovated earth; that God has himself prearranged and decreed everything; that in the earlier age penitence and good works have their place, and in the later rewards and happiness; that the time of the change may be found out by arts of interpretation of ancient Scripture; that when God appears it will be to glorify Israel and take vengeance on the Gentiles; that the age before the change will extend to six thousand years from the creation; that for their sins the nations will perish; that a king for the age of eternal redemption on earth will be sent down from above; that the course of nature will suffer great changes in the regeneration of all things; and that wickedness will have vastly accumulated on earth before the day of the Lord shall come. But into the picture of these enthusiasms comes now and then a gleam of clear truth, as when one declares that after all everything depends on penitence and good works. The real sense in fact under all this vain tattle of pseudo-prophetism is the faith that by the stress and storm of good against evil, right against wrong, and truth against falseness, there must come at last suppression of successful iniquity and established error, and victorious advance of righteousness and truth. In regard to the authorities for later Jewish opinion, from the Book of Daniel onward, Prof. Drummond says: "While our authorities concur in the recognition of a future ideal kingdom, it is, to say the least, extremely doubtful whether they all recognize a Messiah as standing at its head." The one "like a son of man"—not "the son of man," as in our incorrect version, is taken by Prof. Drummond to mean the ideal Israel. Daniel, he says, in the case of the people contrasted with the four heathen monarchies, "says not a word about a king," but plainly suggests "a pure theocracy in which the Ancient of days would himself come and dwell as sole king," as in fact "the dominion is assigned to 'the saints of the Most High,' without the faintest allusion to a Messiah," compelling us to believe "that the 'son of man' and 'the saints of the Most High' are identical." And not only is there here this "total failure to notice the Messiah throughout a long interpretation of the dream" of the prophet, but, where "we find a mediator actually named, this is not the Messiah, but the archangel Michael." Of the whole picture, Prof. Drummond says:—

"It is surely incredible that, if the writer believed in a supernatural Messiah, he could be content to accord to him only an obscure description, occupying a couple of verses, and then at the close of his book not only omit to say a word about him, but introduce Michael by name as the heavenly mediator to whom the Israelites were to look for deliverance."

Prof. Drummond further says of this picture:—"The people are Daniel's people, and Michael is their heavenly prince. How anything could be more unlike the Messiah it is difficult to conceive; and indeed the total absence of Messianic promise throughout this elaborate description of 'what shall befall thy people in the latter days' seems to me to be conclusive evidence that, if the writer believed in a Messiah at all, he regarded him as so subordinate to the general glory of Israel that it was not worth while to introduce him on the scene; and it is most probable that the Messianic idea had lost all hold on the mind of the people, and had not yet reshaped itself from the pictures in the ancient prophecies."

This conclusion is not disturbed by what the writer of Daniel says of "an anointed one," who "will be cut off." The passage affords no proof that the writer, in looking forward to an ideal kingdom, put a Messiah at the head of that kingdom. The prophecy on which he ventures has in view the time of Antiochus Epiphanes.

"There is not only no mention of the Messiah, but

the great consummation of the world's history is connected with Antiochus, and the last solemn prophecy in the whole book relates to the suspension of the daily sacrifice in his time. How could the ultimate limit of the author's view be more clearly indicated? Again, how are we to believe that the author could dwell at such great length and with such reiteration on the brief episode of Antiochus, and yet confine himself to the most meagre and obscure allusions to the Messiah? There is something utterly grotesque in the supposition that a man should be miraculously commissioned hundreds of years before to predict such ample details about an ephemeral tyrant, and to tell about the world's great Redeemer that he should come in a certain year, and that he should be cut off, that he should confirm the covenant for one week, and cause sacrifice to cease, and not another word about a life so rich in everlasting results."

That Christ himself cited Daniel is easier to say than to prove, there being every reason to doubt the report which makes him to have done so. Hence, Prof. Drummond reaches finally "the general conclusion that the Book of Daniel, though it portrays an ideal kingdom, fails to place its sovereignty in the hands of a Messiah."

Some other writings add a little more light on the subject. Prof. Drummond cites them as follows:—

"In the Book of Wisdom there is one passage to which a Messianic interpretation has been given. It is that in which the treatment of the righteous man by the wicked is described. . . . But it is quite evident that in the original connection the righteous man is simply the representative of a class, and that no particular individual is alluded to. . . . In the first Book of Maccabees, we similarly fail to discover the Messiah. . . . Equally silent about the Messiah is the second Book of Maccabees. . . . The Messianic idea was not altogether unknown to the Maccabean period; but it is certainly remarkable that it should appear only in a couple of dreamy or poetic books, the Book of Enoch and the Sibylline Oracles, while it is conspicuously absent not only from historic and didactic works; but from the great prophetic utterance of the age [Daniel]. We must conclude that it was just beginning to shape itself dimly in enthusiastic minds, and had not yet been accepted as a popular faith. The speedy triumph of the Maccabees satisfied for a time the aspirations of the people; and a longer period of suffering and disappointment was needed to develop the hope of a Messiah into a passion among the masses of the nation, and into a doctrine in the schools of the learned. . . . The 'Assumption of Moses' is another book where we look in vain for the belief in a Messiah. . . . We may with much probability conclude that the author was not one of those who accepted the Messianic belief. The 'Book of Jubilees' is equally destitute of all traces of the Messiah."

Referring to two passages in which Philo has been supposed to make a Messianic reference, Prof. Drummond says of one: "It seems to me that the true effect of this passage is to induce a doubt whether Philo believed in a Messiah at all"; and of the other: "Throughout the whole passage there is not, in Philo's own words, a single allusion to the Messiah; and I must regard it therefore as the most probable conclusion that, while Philo shared in the ideal hopes of his race, he did not expect these hopes to be concentrated and fulfilled in any supreme personality. Even among the later teachers, the belief in the Messiah encountered some opposition."

This review of the whole evidence brings Prof. Drummond to say:—

"The above evidence, when fairly construed, seems sufficient to prove that the belief in a Messiah was far from being universally entertained among the Jews, especially before the time of Christ." Nor can we say that it was rejected only by some particular party; for we have failed to discover it in apocalyptic, haggadic, didactic, historical, and philosophical works, and have found it disputed even in the schools of the Rabbis.

And when Prof. Drummond turns to "those books in which belief in a Messiah receives a more or less complete recognition," neither the books nor their ideas are of the slightest authority. The Sibylline Oracles, the Book of Enoch, the apocryphal Psalms of Solomon, the Fourth Ezra, and some Rabbinical writings, are the source of these visionary conceptions for which no sane man would have had an ear, had not ignorant enthusiasm tried to make a Messiah in a similar sense of Christ. But, even after reviewing the lowest ideas advanced on the subject, Prof. Drummond can make these declarations: "that at all events, in the purely Jewish literature, there is no satisfactory evidence that 'the kingdom of God' or 'the kingdom of heaven' was ever used by the Jews as synonymous with the kingdom of the Messiah"; that, "although the Jews were not without the general notion that the afflictions of the pious atoned for the sins of the community, they had no expectation of an atoning and suffering Messiah"; that the Messiah "is not represented as possessed of a superhuman nature, but simply as a king endowed with high spiritual gifts"; and that "the Messiah is nowhere represented as the agent through whom the judgment is to be administered; but on this awful occasion, it was conceived, God himself would sit upon the throne of judgment, and pronounce the verdict against which none might appeal."

ROWLAND HILL.—Once at Wootton, Rowland Hill was preaching in the afternoon, the only time when it seemed possible to be drowsy under him. He saw some sleeping, and paused, saying: "I have heard that the miller can sleep while the mill is going, but, if it stops, it awakens him. I'll try this method." And so he sat down, and soon all were thoroughly awake.

FOREIGN.

A LARGE NUMBER of farmers and mechanics recently left England for Texas.

THE SUM of £3,000 has been subscribed towards the endowment of a Professorship of Chinese at the Oxford University.

MORE THAN TWO HUNDRED families are deprived of the means of subsistence by the failure of the Ditta Rogerini cotton mills at Legnano.

IT IS SAID that the chiefs of the Don Cossacks have requested the Supreme Government to expel all the Jews from that country during the next two years.

SEVENTEEN PERSONS were lately tried for burning a "witch" at Nijni Novgorod. All were acquitted except three, and these were sentenced to Church penances.

THE EMPRESS OF RUSSIA and the Queen of Italy both suffer from a want of blood, the Empress from being cooped up in hot winter rooms, and the Queen from the shock which came when she saw the attempt to assassinate Humbert.

CLOSE TO ABERGELDIE, the Prince of Wales' Scotch seat, is what is known as the Cradle Bridge, over the Dee, which at that point is too rapid for ferryboats. A person is seated in a sort of a cradle attached to a pole, and swung across. The Prince of Wales and even the Princess cross in the cradle, and save many miles.

THE COUNCIL of the Incorporated Law Society have refused to accept the lady candidate for examination. Another lady who applied to be admitted to the Preliminary Examination at one of the Inns of Court has met with an emphatic refusal. How long will their fathers, brothers, and husbands refuse to women a fair and equal start in the great race of life?

MADRID IS IN a disturbed condition, the people being much excited against the Government. Some thirty persons were lately arrested for raising seditious cries. At a subsequent outbreak, some shots were fired on account of the refusal of the Government to permit the funeral procession of the Republican General Laguneros to pass through the city. It is said that several well-known Republicans have been arrested in their houses.

A CURIOUS CASE came on Saturday before the Woolwich police-court. A young man of nineteen had taken his infant of seven months old to the workhouse and asked to have it admitted. His wife had died in her confinement, and since then he had paid a woman 6s. a week for taking care of the child. He was thrown out of work by the frost, and could no longer pay the nurse, so he took the little one to the workhouse. He was there told that he must himself remain in the workhouse, if the child were admitted; but he sensibly urged that that would not improve matters, as he then could not look for work. His brother offered to pay the child's expenses, but the guardians declined, unless the father would constitute himself a pauper. Sapient Bumbledom!

WE SHOULD ADVISE all who feel inclined to ill-use their wives to emigrate in a body to Russia. A wife of a well-to-do peasant brought a complaint against her husband before one of the District Courts of the Government of Volhynia, Russia. She charged him with beating and torturing her, and with keeping her in the cold without food until she nearly died of starvation. He bound her naked to a post in the street, and requested the passers-by to strike her, and did it himself each time they refused to do so. He fastened her down to the ground, and in such a position heaped stones and heavy weights upon her body until one of her arms was broken. The man was declared "Not guilty," for the Court said: "It cannot be permitted to a wife to ignore the authority of her husband." And on this ground it was urged that a husband had a perfect right to beat his wife, if he so chose.

THE RUSSIAN CHURCH is, it appears, making many converts in Japan. According to the Moscow correspondent of the *Cologne Gazette*, the great influence which is now exercised in that country by the Russian mission is chiefly attributable to the universal respect with which its chief, Father Nicholas, is regarded in all parts of the country, even in distant regions where no European has hitherto set foot. Father Nicholas is thoroughly conversant with both the Japanese and Chinese languages, and he is supplied with ample funds by the Russian Government. The American bishops meet with much sympathy among the higher classes, but their influence is far inferior to that of the Russian missionaries in the country generally. As for the Roman Catholics, they are decidedly unpopular. The other day the people broke the windows in the house of one of their missionaries, who had interfered with too much zeal in the family affairs of a Japanese.—*Pall Mall Gazette*.

SAID REV. CANON FARRAR, at the annual meeting of the Froebel Society, with reference to the Jews: "Neither the Greeks nor Romans made the first step toward educating little children,—very often a Roman father not even seeing his child until its sixth or seventh year: there was only one race which thoroughly appreciated the immense value of education to little ones, and this was the Jewish." To illustrate this, he quoted, from the Talmud, the narrative of the Drought, when the most pious prayed for rain, while on the prayer of an humble individual rain immediately fell from heaven. Upon being questioned as to "who he was," that his supplication was answered, he replied, "I am a teacher of little children." Canon Farrar closed his remarks by adding the Hebrew proverb: "That a town without a school is doomed to perish," and the memorable words of Archer: "That lessons to little children are

like ink upon fair paper, whereas lessons to grown-up children are like ink upon blotted paper."

IT IS NOT EVERY man who can boast of having been gold-medallist of his year at Charterhouse; of obtaining a scholarship at Trinity College, Oxford; of graduating with honors at that University; of being three years an officer in the Indian Army; of becoming a Roman Catholic, and being for upwards of ten years a Jesuit priest and missionary; of afterwards renouncing the faith to which he had 'verted, as well as the order and the priesthood which he had joined, becoming a follower of John Stuart Mill, taking unto himself a wife, being nominated to the consular service, and rising in the same to the very highest posts. Such, however, has been the career of Mr. William Gifford Palgrave, who was named in the *Gazette* of Friday last as being promoted from the consular generalship in Bulgaria to that of Siam. Mr. Palgrave was forty years of age before he joined the consular service, but he has shown himself to be one of the most able public servants ever employed, as he is, perhaps, the best Arabic scholar in Europe.—*London Truth*.

A CORRESPONDENT of the *Carlisle Patriot* gives this doleful account of religious affairs in that distant region: "The general spread of infidelity among us is really alarming. There is a society in Dunedin called the Freethought Association, the chief promoters of which are some half-dozen of the wealthiest of our citizens. Its object (judging from the printed reports of its paid lecturers, both male and female) is to uproot our common Christianity, denying the divinity of our Savior, and rejecting the Bible as a myth, and a book full of contradictions. That these men are wise in their generation is evident from the fact that they have persuaded the Government to prohibit the Bible or any Catechism to be read or taught in our schools, so that the majority of the rising generation will grow up in ignorance of the great work achieved for them by Christ, as well as having no moral guide through life, and no hope hereafter,—in fact, perfect heathens. I am sorry to add that these principles are gradually insinuating themselves into our own Church."

THE GOVERNMENT of England has just made an important change in its policy in respect to the condition of Ireland. They have resolved to grant loans for the construction of drainage works in the distressed districts, which are now on the schedule annexed to the circular of the board of works or which may be scheduled from time to time. These loans are to be made upon more liberal terms than heretofore proposed; namely, to be repayable in thirty-five years, or perhaps a longer time. The number of years before repayment shall begin is to be extended, and the Government is to bear the preliminary expenses of such works themselves. They will also offer increased inducements to boards of guardians for the execution of sanitary works. If these measures be found inadequate to meet the exigency, the Government will apply to Parliament to sanction the appropriation of £2,500,000 out of the church surplus for the prosecution of relief works, to be carried on by the board of works, and to authorize the formation of baronial sessions to determine the nature of such works.

Le Voltaire HAS AN article in reference to the proposed International Freethought Conference, in which, after quoting the article which we inserted on this subject a fortnight since, the editor of *Le Voltaire* continues: "We believe that in no country of the world are Freethinkers so numerous as in France, but, in consequence of our oppressive laws against the right of meeting and association, in no country are they less united. Nevertheless there is, we may say, scarcely a commune in France in which there are not several Freethinkers on the list of its municipal council. Why should not these Freethinkers group themselves together by canton or arrondissement and department to bear the travelling expenses of a delegate charged to represent them at the approaching congress? It must not be said that, because up to now the right of meeting and association has been refused to us, France, which *par excellence* is the country of Freethought, should go unrepresented at this important congress." We thank the conductors of *Le Voltaire* for their support to our proposed conference, and we agree with them that it would be a matter for deep regret if the land of Voltaire, Condorcet, and Volney remained unrepresented in a gathering of European Freethinkers.—*National Reformer*.

THE FOLLOWING suggestion is made in the *Secular Review* in regard to a "Central Freethought Library for London": "Sir,—Seeing the daily increasing number of adherents to freethought principles, it has occurred to me that a freethought library in the city of London would not only be a great boon to those who have not the means of purchasing the many costly and valuable works relating to freethought in all its aspects, but would do much to help forward the objects we have in view, and promote friendly feeling and intercourse among us; this latter being wanting somewhat. Of course, I am well aware that, in the first place, a rather large outlay would be required; but this could be easily met by voluntary contributions, and I fully believe that more than enough would be found forthcoming if freethinkers were appealed to through your valuable paper. Besides a reading-room, there should be a 'social' room, where members could chat freely on anything they might think fit, and thereby generally promote good fellowship among each other. If you approve of the idea, and will undertake to receive subscriptions, I shall have great pleasure in at once forwarding you a post-office order for 10s. as a first subscription, and should the thing be taken up in earnest by your readers and others, I shall be pleased to hand you a further sum, as my means will allow. Yours truly

"PROGRESS."

Poetry.

THE SORROW OF BUDDHA.

The King said, "Come,
Sweet son! and I see the pleasure of the spring,
And how the fruitful earth is wooed to yield
Its riches to the reaper; how my realm—
Which shall be thine when the pile flames for me—
Feeds all its mouths and keeps the King's chest filled.
Fair is the season with new leaves, bright blooms,
Green grass, and cries of plough-time." So they rode
Into a land of wells and gardens, where,
All up and down the rich red loam, the steers
Strained their strong shoulders in the creaking yoke
Dragging the ploughs; the fat soil rose and rolled
In smooth, dark waves back from the plough; who drove
Planted both feet upon the leaping share
To make the furrow deep; among the palms
The tinkle of the rippling water rang,
And where it ran the glad earth 'broidered it
With balsams and the spears of lemon-grass.
Elsewhere were sowers who went forth to sow;
And all the jungle laughed with nesting songs,
And all the thickets rustled with small life
Of lizard, bee, beetle, and creeping things
Pleased at the spring-time. In the mango-sprays
The sun birds flashed; alone at his green forge
Toiled the loud coppersmith; bee-eaters hawked
Chasing the purple butterflies; beneath,
Striped squirrels raced, the mynas perked and picked,
The nine brown sisters chattered in the thorn,
The pied fish-tiger hung above the pool,
The egrets stalked among the buffaloes,
The kites sailed circles in the golden air;
About the painted temple peacocks flew,
The blue doves cooed from every wall, far off
The village drums beat for some marriage feast;
All things spoke peace and plenty, and the Prince
Saw and rejoiced. But, looking deep, he saw
The thorns which grew upon this rose of life;
How the swart peasant sweated for his wage,
Toiling for leave to live; and how he urged
The great-eyed oxen through the flaming hours,
Goaded their velvet flanks: then marked he, too,
How lizard fed on ant, and snake on him,
And kite on both; and how the fish-hawk robbed
The fish-tiger of that which it had seized;
The shrike chasing the bulbul, which did chase
The jewelled butterflies; till everywhere
Each slew a slayer and in turn was slain,
Life living upon death. So the fair show
Veiled one vast, savage, grim conspiracy
Of mutual murder, from the worm to man,
Who himself kills his fellow; seeing which
The hungry ploughman and his laboring kine,
Their dewlaps blistered with the bitter yoke,
The rage to live which makes all living strife—
The Prince Siddhartha sighed, "Is this," he said,
"That happy earth they brought me forth to see?
How salt with sweat the peasant's bread! how hard
The oxen's service! in the brake how fierce
The war of weak and strong! I th' air what plots!
No refuge e'en in water. Go aside
A space, and let me muse on what ye show."
So saying, the good Lord Buddha seated him
Under a jamba-tree, with ankles crossed—
As holy statues sit—and first began
To meditate this deep disease of life,
What its far source and whence its remedy.
So vast a pity filled him, such wide love
For living things, such passion to heal pain,
That by their stress his princely spirit passed
To ecstasy, and, purged from mortal taint
Of sense and self, the boy attained thereat
Dhyana, first step of "the path."

—From Arnold's "Light of Asia."

CASH RECEIPTS.

FOR THE WEEK ENDING JAN. 30.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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The Index.

BOSTON, FEB. 5, 1880.

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SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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HOW SHALL THE HEART BE SATISFIED?

No reader of THE INDEX will fail to peruse Mr. Emerson's latest essay, "The Preacher," which we borrow this week from the *Unitarian Review*. It was our rare good fortune to hear him read it last May at the little Divinity Chapel, crowded to its utmost capacity. Behind the spoken word stood the MAN—the majesty of a character which lent a golden weight and lustre to every sentence—the purity and beauty of a spirit which made Charles Sumner, on his death-bed, call Emerson "the whitest soul of all," while the listening world said *amen*. It is only such a soul as this that can speak with power. Fortunate is the century which has such spokesmen—doubly fortunate if it be not unconscious of their priceless.

We purpose no discussion of Emerson's theme.

But we quote here these significant words:—

"In consequence of this revolution in opinion, it appears, for the time, as the misfortune of the period that the cultivated mind has not the happiness and dignity of the religious sentiment. We are born too late for the old, and too early for the new, faith. I see in those classes and those persons in whom I am accustomed to look for tendency and progress, for what is most positive and most rich in human nature, and who contain the activity of to-day and the assurance of to-morrow,—I see in them character, but scepticism; a clear enough perception of the inadequacy of the popular religious statement to the wants of their heart and intellect, and explicit declarations of this fact. They have insight and truthfulness; they will not mask their convictions; they hate cant; but more than this I do not readily find. The gracious motions of the soul—piety, adoration,—I do not find. Scorn of hypocrisy, pride of personal character, elegance of taste and of manners and pursuit, a boundless ambition of the intellect, willingness to sacrifice personal interests for the integrity of the character,—all these they have; but that religious submission and abandonment which give man a new element and being, and make him sublime,—it is not in churches, it is not in houses. I see movement, I hear aspirations, but I see not how the great God prepares to satisfy the heart in the new order of things."

That is the dignified, yet wailing cry of Transcendentalism, appalled at the self-assertion of the scientific intellect (or "understanding," as Emerson calls it), and at its inflexible rejection of "intuition" or "reason." "I see not," he says, "how the great God prepares to satisfy the heart in the new order of things."

Not flippantly, but with deepest reverence, be it said: "I do see how the great God prepares to satisfy the heart in the new order of things."

First of all, the crushing burden of contempt which Christianity and Christian Transcendentalism have for weary centuries laid upon the "understanding," in order to make room for "faith" and the intuitive "reason," will be lifted off forever; and the scientific intellect, with its "boundless ambition" to discover the truth of Nature, will receive the homage of all mankind as the only possible discoverer of that truth—a homage not unmingled with penitent tears that they have so long crucified their unrecognized Savior.

Next, the scientific intellect will pursue its restless way, climbing slowly but surely up from the elemental atoms and forces of the physical universe to the elemental atoms and forces of the spiritual universe, disregarding equally the haughty dogmatism of the Church and the cowardly agnosticism of the unchurched, and establishing at last beyond dispute the SPIRITUAL UNITY OF THE UNIVERSE, not on the treacherous quicksand of revelation, but on the solid rock of reality.

Lastly, the "heart" will twine its delicate and lovely tendrils once more, as it has always done, about the truth made plain; and future generations will smile with pity at the idle fears of our own.

That is the way (hidden from all but those who have boundless faith in the power of thought to answer all questions that thought can put) in which "the great God prepares to satisfy the heart in the new order of things."

AMERICAN HEROES ABROAD.

The following intensely interesting narrative from the Portuguese journal *O Fayaleure*, published at Horta, Fayal, December 7, 1879, and translated in the *Boston Daily Advertiser* of January 13, 1880, we are irresistibly impelled to share with our readers:—

The Storm at Fayal—Gallant and Heroic Conduct.

The night of the 30th November, 1879, will remain forever impressed on the memory of the inhabitants of this city. The wind, from S.S.E., unchained its fury and hurled the waves of the sea with violence against the walls. Thus the night entered. In the port were anchored two Italian barques, one Norwegian, the French barque "Jaques Cœur" and the English barque "Northern Queen." The little steamer "Fayal" plunged extraordinarily at her moorings. That morning the "Northern Queen" had anchored to obtain provisions, and also the "Jaques Cœur," which had arrived from Havre after eleven days' passage, to get the cargo of the condemned French barque "Mansait."

With nightfall, the tempest redoubled its fury. The roar of the sea and the howling of the wind were terrible. Naturally, fears for the fate of the vessels at anchor began to be entertained, and these fears proved to be sadly well-founded. The steamer "Fayal" was the first that the wind and sea dashed against the coast. She went to pieces in front of the Monturo, and her fragments were spread upon the waves. At 1 A.M., the barque "Jaques Cœur" dragged her anchors, struck bottom, and began to break up. Unhappily, held by her chains, she remained at a long distance from the beach. Here began the great scene of horror which that night witnessed. The ship's company, which were on board and without hope of being saved, numbered thirteen. The sea would have devoured all, had it not been for the efforts which were made on shore to rescue them.

The whole city resounds with the names of Messrs. Samuel Dabney and his son, Herbert Dabney. It was they, above all, who, at the risk of their own lives, plunged into the sea with ropes attached to them, and saved five persons, among them the captain, Mr. Fournier. It was not only the savage force of the surf and the distance of the wreck from the shore that rendered the work of rescue difficult, but also the great quantity of wreckage with which the water was filled. The peril was so great that at one time grave fear was entertained for Mr. Samuel Dabney, who, together with a shipwrecked sailor whom he had seized, was completely hemmed in by fragments of wreck. Other individuals are spoken of, who likewise lent important aid. We hear the names of Messrs. Domingos de Silos, Mausel Marianno, Cardoso, Fernando Oliveira, João Morison, and Campos.

Without offering the least disparagement of these, however,—for they did all they were able to do, and honor be to them,—truth demands that the self-forgetfulness and heroism of those two generous men, Samuel and Herbert Dabney, who did not hesitate an instant to risk their lives to save those of their fellow-beings, should be proclaimed in the loudest manner.

Mr. Samuel Wyllys Dabney is the American consul at Fayal, as before him was his father also, whose name is still beloved and revered in the island as that of its greatest benefactor; and Mr. Herbert Dabney is the present consul's son. We are proud to state these facts—proud to claim for our native land the generosity, self-sacrifice, and splendid heroism which have called forth such admiration and applause from the grateful Azores. The glory of their action in rescuing from death five of their fellow-beings, at the imminent risk of their own lives, redounds, it is true, to our common humanity, and adds largely to that general wealth of great moral examples which is the most precious inheritance of succeeding generations; but it is only just that special acknowledgment of it should come from those whom the Dabneys all love to consider still their "countrymen." Yes; their exulting country honors herself by claiming them in return as her own children. Heartfelt admiration of their generous gallantry, not unmingled with a still warmer feeling, constrains us to add one little laurel-leaf to the wreath they have so splendidly won.

In publishing in these columns, on our return from Fayal last September, an account of that charming island, we refrained, not without great difficulty, from all mention of the kindness and hospitality we had privately received from this whole-souled family and its relatives. It is a violation of the sanctities of domestic life, when travellers make no scruple of dragging the names of private individuals unnecessarily before the public; and we shrank from the intrusiveness and even impertinence of a public acknowledgment of private obligations. But now that the seal of privacy has been broken by a heroism so conspicuous that it becomes the public property of a whole community, and indeed of all mankind, we venture to seize this opportunity of relieving our own sense of gratitude for numerous acts of kind and thoughtful attention received last summer. They will never be forgotten. While men are loud in

praise of the dazzling self-sacrifice which made father and son risk not only themselves, but also (what in this case was more) each other, in a daring and successful attempt to save the lives of foreigners and utter strangers simply because they were men, let it be understood that the public heroism grew out of private unselfishness, and failed not in the great emergency because its cause was rooted deep in the unobscured virtues of common life. Character is one, after all. The truest gentleman is ever the truest hero in the stress of sudden peril; and this law was never more nobly exemplified than in this instance. More than the general public can we admire this splendid action, because we know of what delicate consideration for the happiness of others, of what refined and beautiful and habitual self-sacrifice in private life, it is the natural product and fruit. And we are more than ever filled with veneration for the moral possibilities of human nature, when we perceive how its loveliest and its sublimest traits are thus indissolubly linked together.

LETTER FROM MR. HOLYOAKE.

[The following letter was addressed to Mr. Horace Seaver, but sent to us also, in the writer's words, "for insertion at your [our] pleasure."—ED.]

It is first in my mind to say with what curious interest I look back upon the nights when I spoke in Paine Hall, and with what pleasure I recall the eloquent speeches you made and the hours spent in your editorial room. Also express to Mr. Mendum that I remember all his speech at Chataqua Lake, and regret that I was never able to accept his invitation to visit him at his home. Of the letter you publish from Mr. Bradlaugh on Nov. 12, addressed to Mr. Abbot, and referring to me, it only concerns me to say respecting Mr. Abbot that I hope that gentleman will not suppose that every Englishman whom he has treated with friendship will write to him in the terms there used, because he has exercised his right of independent judgment upon a question of public policy different from that adopted by Mr. Bradlaugh. Mr. Abbot has extended to me many acts of generous friendship. On some questions he differs from me. I honor him the more for his independence of opinion. If servile coincidence or servile silence is to be the penalty of the offer of friendship, a man had better beware of friendship.

As respects Mr. Bradlaugh's attempt to pin Knowlton on the backs of the Secularists of England, I always answered that he had as much right to his opinion as I had to mine, and that he might hang a string of Knowltons round his neck, if such was his taste. All I asked was that I and other members of the Secular party should be left free to follow their taste in declining that decoration.

Mr. Bradlaugh sends to your readers a wall across the Atlantic, because I wrote a letter to the *Times* during his trial. I had told him that, if he represented me to the jury as a partisan of the book he espoused, I would set myself right with the public. He did so, and I kept my word. Your readers will like to see this letter to the *London Times* and *Daily News*. This was it:—

My name having been mentioned on Monday last, at the trial at the Queen's Bench, as having formerly published the book now indicted, permit me to say I was never the publisher in the sense of issuing the book by my own selection and choice. It was sold at my house in Fleet Street only as "agents" for my old friend James Watson, who bought it with thirty or forty other pamphlets which he printed, not I. This particular work was an old war book imported by him from America. As my friend Mr. Watson had suffered imprisonment for the liberty of the press in the "evil days" now gone, I thought it a point of honor not to refuse to keep on sale his works while he lived. The pamphlet now in question was a great improvement in taste upon many which the controversies of his time produced, but he always knew that I disliked it among freethought works; and very few were asked for at my house. When the late Bristol trial showed it was being put to base uses, I advised the last publisher, Mr. Watts, to withdraw it from sale, since what any one might find good in it can be, and ought to be, better written, and its advice should bear a responsible English medical name, and the book be issued by a medical publisher. There is no danger now to the liberty of the press in England: the only question is its use, and therefore we are all the more bound to show honor and wisdom in its employment. But I desire to say this without any reflection upon others, who are as much entitled to their opinion as I to mine, and, differing from me, have a right to challenge a verdict upon their contention.

G. J. HOLYOAKE.

However, it is not for me to complain that Mr. Bradlaugh tells you that my letter in defence of myself "secured his conviction." The assertion must be untrue; but it amounts to this,—that neither public opinion, nor the evidence of the book, nor the

speech on the part of the Crown by the Attorney-General, nor the charge of the judge, nor the common sense of the jury, had any adverse weight: it was my letter alone that "secured" his conviction. He is not often so complimentary. The readiest answer I can give to the letter you have published is to ask you to insert the answer I have given in England in a letter to Mr. Bradlaugh, which has appeared in his own paper in June, 1877: the facts therefore are known to him.

G. J. HOLYOAKE.

The letter enclosed by Mr. Holyoake is as follows:—

Dear Sir,—In the remarks which you and Mrs. Besant make upon mein the *Reformer* of June 23, you must certainly speak in forgetfulness and misinformation. In various ways, I had given you to understand that my name should not be introduced, without explanation, as a publisher of the pamphlet you have taken up, as I had always thought it an undesirable book to have among freethought publications. After this, Mrs. Besant published that "I had printed it." I explained to her this was not the case. She never made the correction. The book was never my property. Mr. Watson printed on every copy that it was not published by me, but "for James Watson"; and he paid for all advertisements. On May 20, you say, "A correspondent draws attention to the favorable description then given of this book in the Publisher's Preface in 1854"; and my name is given as the publisher. Yet you must be well aware no line of mine ever appeared in the book. The Solicitor-General, you now state, mentioned the *Reasoner* at the hearing before the magistrate. I was not aware from the newspapers that he had mentioned my name. Had I seen it, I should not have thought it necessary to write to him, believing I might trust to your courtesy to prevent, at the proper time, any erroneous reference to me.

You have several times published that I was content to make profit by selling this book, and did not dissent from it then. Both statements are untrue. The sale of this book at Fleet Street, from 1854 to 1860, together with the more careful book of R. D. Owen, did not produce £6 of profit each. As I paid Mr. Watson £350, and as the sale of the small series of his books was all the advantage that accrued to me, the "profit" I made does not deserve the conspicuousness you give it. This accusation of profit is as groundless as it is unhandsome. Money might have been made by the sale of books such as you have taken in hand. Many were offered me when I was a publisher, but I refused alike to publish or sell them, or call attention to them; as is not known now for the first time. You sent me a shilling subpoena (giving the idea of a very cheap trial), to ask me, you say, whether the printing was not done in my house from Mr. Watson's plates. I should at once have answered that a question more devoid of truth was never invented. No person, unless utterly ignorant of Mr. Watson's way of doing business, could imagine it. You state last week that the book indicted "passed from Mr. Holyoake's hands to Mr. Watts"; whereas sixteen years elapsed between its being at my house and its passing to Mr. Watts, during which time I never saw the book.

You say I "sold the book when there was no danger," meaning that my objection to this book is not honest: the fear of danger explains it. Is this so? The danger I have been accustomed to encounter has been real. These are dainty days of martyrdom compared with those I have lived in. Scarcely a hundred shillings could be collected after sentence: now £2,000 of gifts and gain strew the path to court. There was privation, which brought death into my household, during my imprisonment. Nor have I ever since declined similar risks when useful. We had no tender jailers, or courteous judges, or complimentary juries. While, if you and your co-defendant are locked two hours in daytime in a magistrates' court, amid a shower of official civilities, we are all invited to weep in the *National Reformer*, and readers exhaust their pocket-handkerchiefs in wiping their eyes. We did not print apologetic prefaces with what we defended; we did not omit damaging particulars; we employed no one to put buffers or bolsters about indictable matter, enabling it to fall gently on the jury; we did not move to quash the trial or get up appeals to Courts of Error. We made a clean fight. Watson or Hetherington did not make pathetic declarations that some one had done them "grievous and irrepressible wrong" by simply writing in mere self-defence to the *Times*, and saying they had "never published the book by their own choice and selection." They did not squeal in this ignominious way. Nor did they insult those who were considerate to them, and, making friendliness impossible, complain that they do not help them. You should not compel these comparisons, by charging me with the baseness of acting from motives of fear and profit.

Do you not know that the reason why the Knowlton book was tolerated in its earlier years was because it superseded a coarser production,—Carile's *Every Woman's Book*, which brought so much mischief to the freethought party in his day? You cannot make it an offence that I repudiated a similar implication. Is it competent for you to approve the book, and not competent for me to disapprove it? Numerous persons who made sacrifices for the honor and repute of freethought before you knew it are opposed to this book. Am I, who counselled the party before you were known, to keep secular thought above suspicion, to stand silent when you—from what motive I know not—sought to pledge my concurrence with the book? I suppose I misunderstand you; for, if you really mean this by your complaint that I defended myself, I should say, to use an expression of Guizot,

this would be conduct to be despised only that "it cannot rise to the level of my contempt."

I suppose the Lord Chief-Justice must have thought my letter to the *Times* and *Daily News* fair and necessary to my own vindication, since he refused to allow you to resent it. In it, as all along, while this indictment has been on hand, I have treated you with scrupulous forbearance and consideration. I permitted much misrepresentation rather than seem to prejudice your case. What independent support which did not confound Secularism with this Knowlton book, I encouraged. Discriminating support is all that can be given where freethought exists. To ask absolute coincidence is to appeal to the ignorant, the servile, or the timid, and it is more honorable to have abuse for refusing this assent, than receive credit for according a weak and degrading acquiescence.

Yours faithfully,

G. J. HOLYOAKE.

July 4, 1877.

PERSONAL ITEMS.

MR. B. F. UNDERWOOD is lecturing in Missouri with his usual success. He will be in Boston for a few days about the middle of February.

REV. LEONARD BACON has shown considerable wrath toward a Connecticut newspaper, because it lately printed a very intemperate speech of his on temperance.

MR. HENRY W. ROBINSON, a member of the last graduating class of the Cambridge Divinity School, who has been in close fellowship with Prof. Adler for some months, as an assistant and a student of his work in New York, sailed last Saturday from that city for Germany, where he will spend two years in preparation for future labor in the interest of Free Religion in this country.

IT IS ONE OF THE STRANGE peculiarities of our American life that disreputable disclosures of conduct are often quite as likely to advance a person to wealth and worship as the opposite. As an illustration in point, it is announced that the society of Dr. Lorimer of Chicago, who was recently convicted of manifest plagiarism, offers to raise his salary from five to six thousand dollars.

REV. MR. COWLEY and his devoted wife are a couple of rare specimens of mock philanthropists. They were at the head of a professed charitable institution in New York, which bore the assuring and benignant name of "The Shepherd's Fold," with the pretence of caring for and educating little children. Recent disclosures in regard to its interior arrangements show a state of things of the worst description.

A FEW DAYS AGO Mr. Frederick Douglass, although opposed to the negro exodus from North Carolina, wrote for aid for the starving refugees to Mrs. Elizabeth Thompson, who, it will be remembered, presented the painting of the "Signing of the Emancipation Proclamation" to the nation. A day or two later Mr. Douglass received a letter enclosing a check for \$250. Mrs. Thompson asks Mr. Douglass to use this money at his own discretion, and adds that "a little forethought and foresight and a little judicious management will often do more than money."

REV. J. G. ROGERS, one of the leading English Congregationalists of England, recently delivered a grand address in Memorial Hall, London, on "Some Perils of the Age." One of the facts on which he dwelt was the modern "worship of intellect" and the false liberalism which has sprung out of it. On its best side, he said, this was a reaction from the bigotry, exclusiveness, and narrowness, which in a former day induced a bigoted Dissenter, pointing to an Episcopal Church, to tell his son, "There, my boy, is where the bad people go to," and which induced a bigoted Episcopalian to declare, "I never pass a Dissenting chapel, but I turn my head and spit at it, and say, 'Get thee behind me, Satan.'" But it was a sham liberalism, which, because of another's bigotry, allowed one to become the victim of another offsetting antipathy, as obtuse and obstinate as the first.

ANTHONY COMSTOCK, notwithstanding the worst that is said of him by his enemies, appears to render some very useful service. According to a New York paper, a few days ago he succeeded in forcing the recently extinguished swindling "put and call" firm of Lawrence & Co. to make restitution in seven cases, the aggregate sum recovered being \$845. One case was that of the widow of a soldier killed during the war, who, having been confined to her bed for a long time by illness, sent on \$200—all she possessed in the world—in the hope of increasing it sufficiently to enable her to pay her doctor's bills. She gets it all back. Another man who had by the accumulation of years saved \$1,000, with which he intended to start in business, was swindled out of the entire amount. Mr. Comstock recovered \$500 for him. Two others received back \$50 each, one \$20, one \$15, and one \$10,—all poor people who could not afford the loss.

PROF. MARIA MITCHELL, of Vassar College, recently read a paper before the Cambridge Woman's Union on "The Collegiate Education of Girls." She says the girl who goes to college is self-reliant, loves study, has discipline, is of the best material, but is often not well fitted. She bewails the fact that so much time must be given to the languages in the preparation for college. It crowds all other studies into so short a space. To be liberally educated now, one must know the sciences as well. She thinks much pecuniary aid given to the student is unwise; poverty is sometimes salvation. Our colleges will be better when we have for professors the best men,—those who are fitted by long years of study in spe-

cialties. They will also be better when the trustees of colleges are sufficiently interested to know that they are trustees. It is a singular fact that the girls' colleges are mainly filled by girls from the country towns,—scarcely any from the large cities. The Harvard annex is a great movement, but there is not one girl from Boston or New York who avails herself of the privilege.

MR. FREDERICK B. PERKINS, an occasional contributor to THE INDEX, and a gentleman of genial character and varied and extensive literary acquirements, gave a recent talk to the members of the Mercantile Library Association upon "Wit and Humor." Wit was defined to be a something that deals with ideas, and there may be humor in it, but humor is something that may be painted in a picture or played in the theatre. Wit is bright thoughts tersely expressed, and sharp answers are sometimes witty; but wit is not always laughable, and certainly not where it is sarcastic. Epigrams are sometimes witty, and often satirical. The speaker illustrated his definitions with pertinent anecdotes that compelled laughter. Satire, he continued, is a kind of wit that makes fun of a person so as not to hurt him. Funny men would never succeed in politics, said Mr. Perkins; and the lives of several men who had failed in that branch of public life, because of being endowed with considerable mirthfulness, were briefly touched on. The speaker told of ancient wit, and gave several specimens of it, and said among barbarians wit has always been rough and vulgar, but as civilization advances it becomes more pure and refined. The speaker drew the line between true wit and absurdity, and ended his interesting talk by reciting a very amusing story.

REFORMATORY.

THE AMERICAN SOCIAL SCIENCE ASSOCIATION, which recently held its annual meeting in Boston, although not more than a dozen years in existence, has already acquired a distinguished reputation. It is devoted to the consideration and discussion, by persons of competent and trained intelligence, of all subjects within the broad range of social improvement and general reform in this country. The addresses and papers at its sessions, as a general rule, are by those who have given much research or attention to the special lines of thought presented. The meeting above referred to does not appear to have fallen behind the usual character of preceding meetings in these respects.

In the absence of the president, Dr. D. C. Gilman, of Baltimore, Professor Francis Wayland, of Yale College, occupied the chair. The secretary, Mr. F. B. Sanborn, in his report paid a fitting tribute to Mrs. Mary Elliot Parkman and E. C. Wines, D.D., LL.D., two prominent members of the Association who had died during the year. To Mrs. Parkman was attributed the establishment of the school for nurses, now in successful operation at the old Massachusetts Hospital, from which a similar school at the City Hospital has sprung. The appointment of women on boards of public institutions also met with a warm advocate in Mrs. Parkman. Dr. Wines was eulogized for having effected a great work in respect to prison reform, and in securing the holding of conventions in its behalf in the principal cities of this country and Europe. A posthumous work of great value and laborious research, by Dr. Wines, entitled *The State of Prisons and Child-saving Institutions of the Civilized World*, is about to be published.

The report of Mr. T. C. Amory on "Industrial Education" maintained the importance of this kind of training, as shown in the fact that so large a proportion of the artisans of this section of the country are not natives of the country, but of foreign birth. The indisposition of those engaged in mechanical business to take apprentices was noted. The position of the city authorities of Boston as to industrial education was regarded as encouraging. It was stated that two funds, amounting to \$500,000, would probably be available in connection with the project of the city, which contemplates an appropriation of \$15,000 for a beginning. Professor Whitaker, of the Institute of Technology, made an interesting statement of what had already been done in this country relative to such schools, from which it appeared that the movement for such schools is very general.

The report on education, by Mrs. Emily Talbot, showed that new and improved methods of public instruction had been adopted in all the Middle States but Delaware, and all the Western States except Ohio and Missouri; while New England still follows, in many respects, the primitive customs of two hundred years ago.

In the department of health, a report was made by Dr. D. F. Lincoln, which recommended that all candidates for the practice of medicine within the State shall be compelled to be examined by a board appointed for the purpose, before being admitted to practice.

Mr. D. B. Hagar read a paper written by the Hon. J. W. Dickinson on county superintendence of the public schools. The paper advocated such superintendence. Among the reasons given was the desirability of having the public schools of country towns under such direction that they shall be more nearly equal to the city schools. The country schools are in many cases very deficient, and this fact has been an inducement in some cases for people to leave such towns, in order that their children may have better opportunities for learning.

Mr. James M. Bugbee, of Boston, read an elaborate paper on the origin and development of local self-government, with particular reference to that of cities. These papers were accompanied in each instance by able and suggestive discussions, calculated to quicken interest and lead to clear views and sound conclusions upon their respective themes.

Communications.

"DARWINISM."

IN THE INDEX for Jan. 8, Mr. H. C. Neville has some strictures on what he terms "Darwinism." Judging from Mr. Neville's articles, he seems to be in rather an uncomfortable state of mind. While dissatisfied with the old forms of philosophy and theology, he seems unable to comprehend the enormous scope of modern science, and always seems on the point of turning back to the old ideas and superstitions. His present complaint is Darwinism, but he begins at the wrong end of his article. He first vents his disgust at Darwinism, and then winds up by saying that its truth is not proved. The correct method is to find out first if a thing be true, in utter disregard of how it may affect our feelings.

I merely wish to suggest how Mr. Neville can prepare himself to write on Darwinism with candor, so that the disgust and partisan prejudice may be left out. For, by his allusion to the descent of man from monkeys, I am reminded of Prof. Huxley's saying that, whenever you hear a person say that Darwin asserts the descent of man from monkeys, it is a sure sign that person knows nothing of Darwin's theory. Let Mr. Neville begin with Lamarck and the author of *Vestiges of Creation*. Let him read all the books of Darwin, A. B. Wallace, Huxley, Spencer, Tyndall, Prof. Haeckel, with a number of such works as Prof. Gray's *Darwiniana*, and Prof. LeConte's on the relation of evolution to religion thrown in, and he will possibly have a wider outlook, and be better able to judge of the development theory.

It is true that evolution is not proved in the same sense that a theorem in geometry is demonstrated, but the evidence in its favor is so great as to make it practically accepted by the most scientific men and even by the most advanced among the clergy. Darwinism is only one branch of evolution, that relating to the development of lower or simpler forms of life into those organizations which are higher or more complicated. It is, in short, the differentiation of organs into corresponding functions. In the lowest forms of life, the whole body is one organ for the combined function of assimilation and digestion. Mr. Darwin is the main exponent of the biological branch of evolution, so that Mr. Neville has attacked the special instead of the universal.

So much for the truth. Now for the feelings. Mr. Neville refers to "the literal beastliness with which Darwinism invests human nature"—"it would degrade every conception of human nature"—"descent of man from monkeys," etc. But what are the facts in the case? In the first place, we are not descended from "loathsome reptiles." If Mr. Neville's grandfather was a monkey, besides being rather remarkable in itself, it would be a case of unusually rapid development; for even the ability to write against the grandest system of philosophy ever entertained by man would be more than even Darwin himself could expect in so short a time. The probable fact that it took millions of years for the homogeneous matter to become differentiated into solar systems; and the probable fact that life began in invisible specks of protoplasm, then from a single organ on through millions of years until the complex organism of the vertebrates was reached, and the delicate brain of man can speculate on his own origin,—all these facts do not militate against the grandeur of man's present position and capabilities, nor are they in the least a matter of disgrace. It is a fact that our bodies are composed of matter, of the same kind of chemical elements as those of lower animals and of the inorganic world. If that is degradation, we cannot help it.

Again, although the laws of heredity are strong, we know how very small a part of the parents physical person goes to the child, so that the body of man is really made up from the external world. If there chance now to be in my body an atom which untold ages ago was in the body of a "loathsome reptile," which atom before that was perhaps only an innocent atom of carbon in the leaf of a tree, where is the degradation? The line of life, or the power of assimilating external materials into a series of personal bodies, is certainly no disparagement to our present powers. Rather the reverse. For, if our ancestors were almost divine, the less merit to us for being inferior to them; but, if they were animals and savages, the more merit to the law of evolution for our being superior to them.

Does Mr. Neville go to Genesis for the origin of man? Assuming the theistic principle, what is the difference? In the one case, Deity made man out of matter, only a few years ago. In the other, He made man out of similar matter, but by a process of gradual development in immense periods of time. On the theistic principle, did not God create everything? Where, then, is the disgrace? I might even allude to the Scripture text about the clay in the hands of the potter.

Not even the possibility that millions of years ago our ancestors (in the Darwinian sense) may have had tails affects our moral consciousness here and now. Conscience, or knowing with ourselves right and wrong, is fully recognized, and its origin explained by the evolution theory. It is developed by experience, the only source of ideas, the result of the interaction between the organism and the external world. But the above "possibility" is only such. I must here refer to the error before alluded to. But the theory only claims that men are descended from a superior branch of an ancestral tree, of which gorillas and monkeys are descendants of similar though inferior branches. So that in that branch

the tail may have been wanting, or, at the worst, rudimentary.

Perhaps even the catastrophe of superseding Jack the Giant Killer by "monkeys, hyenas, and snakes," would not be so terrible, if "the scientific expounder of man's origin" would defer his stories until children can understand their present surroundings, and the proper sense of that origin. If Mr. Neville would read carefully Mr. Spencer's works on sociology and ethics, he would see that the human race is only now reaching its full nobility through the altruistic principles of beneficence, justice, liberty, which tend to remove the brute-force principle of selfishness and tyranny. No, Mr. Neville should not feel degraded because millions of years ago his ancestors may have had permanent tails instead of wearing them on their coats. Go through all the noblest faculties of the mind, as love, patriotism, intellectual power: if we have them, they are, and we are not degraded, by the fact that they are the accumulated results of ages of experience. But it is also a sad fact that the physical tail of antiquity still crops out in the mental traits of humanity. In the same number of THE INDEX, Mr. Abbot says that "the human soul is still here in all its beauty and its tenderness." I hope that most human souls have some beauty and tenderness. But crime, meanness, ignorance, bigotry, and especially the tyrannical principle, recede slowly before the march of the human mind. Yet we expect, according to the great laws of evolution, that these mental appendages will become at least rudimentary.

Mr. Neville's two positions are, first, that Darwinism is a vague, unproved theory; and, secondly, that it is degrading. Suppose we admit his first position: I think he omits to state how, why, or in what manner the theory is degrading. He evidently makes the mistake that, because Darwinism, when improperly understood, may in certain persons produce a subjective feeling of degradation, therefore the theory is degrading *per se*, or in itself.

Perhaps one who is "descended from the brutes" owes an apology for criticising one descended from the gods. And I make it by saying that I mean no disrespect to Mr. Neville, and think that, if we should meet, we should be very good friends.

J. E. PECK.

Du QUOIN, III.

ROMANISM.

Wordsworth speaks somewhere of Nature leaving certain objects to a slow decay, that what we are and have been may be known. Romanism is a case of survival of this sort. It enables us here and now to understand the curious moral and mental condition of the mass of mankind, one, two, and three thousand years ago. It apparently survives to make us aware of the immense advance that truly modern communities have made socially, politically, and morally. In Romanism we have the past embodied, as it were, as a warning into what a low condition civilized society might relapse if the reactionary spirit were allowed to get the upper hands. In this country, Romanism is as much an exotic as it is in China; it is the religion of ignorance, poverty, shiftlessness, brutality, insubordination, and crime. One of the most singular historic facts of the nineteenth century is the revival of Romanism and ecclesiasticism which began after the fall of Napoleon I. It was, of course, caused in part by the Holy Alliance of kings and emperors, which had for its object the suppression of popular government and liberal principles in both hemispheres. The excuse for this Alliance was the excesses of the revolutionary spirit in France. Liberty was stigmatized as infamous. England, Prussia, and Russia, all three powers outside of the pale of Romanism, under the influence of an intensely reactionary spirit, actually restored old Pius VII. to the Vatican, after his long imprisonment by Bonaparte; who, if he had succeeded in his Russian expedition, intended to have suppressed the Papacy, and declared himself Pope-Emperor, uniting in his own person a civil and ecclesiastical supremacy over all Europe in fact,—for, if Russia had been conquered, all Europe would have been at the feet of the Corsican adventurer. But man proposes, and the course of things disposes.

A reactionary literature also came to the assistance of the Holy Alliance of kings and emperors who were bent on towing the modern world back to the status of the Dark Ages. Walter Scott, who was really, despite his Toryism, on the side of his reason and common-sense a thorough Scotchman, was on the side of his imagination and emotional nature a reactionist of the most potent description. Interiorly, he respired the very air of the Middle Ages. His *Lady of the Lake*, *Ivanhoe*, and Jacobite poetry and romances were mightier agencies of reaction than the Holy Alliance itself. They cast a spell over all Europe. At one period, everybody in Europe was reading the *Waverley Novels*. Even Dickens never had a moiety of Scott's world-wide influence. The lost cause of Stuartism was almost revived. The spirit of the ages of faith was rekindled in the breasts of the aristocracy of Great Britain. Then followed Puseyism and ritualism in the English Church. Wordsworth played into the hands of Romanism with his ecclesiastical sonnets. The two most popular poets in the English speaking-world, to-day, are sentimental Romanists. We mean Tennyson and Longfellow.

We have omitted mention of the reactionary movement in the world of literature and art in France and Germany called Romanticism. This was part and parcel of the Romanist reaction. Over in this country, the stalwart Vermonter, Brownson, became a disciple of the French reactionist Lacordaire, and reasserted in American speech the exploded dogmas of the spiritual despotism of the Middle Ages.

Other eccentric Americans have also followed the example of Brownson. Meantime, the immense emigration from the south of Ireland to this country, during the last forty years, has made all our large towns and cities only too familiar with Romanism.

Meantime, notwithstanding this cataclysm of mediæval bigotry and superstition, the cause of liberty in both hemispheres has prospered; and science and rational knowledge are becoming the watchwords of ever-increasing hosts in all civilized communities. Light and liberty are winning new trophies in every collision with the dark spirit of mediæval despotism. The Pope has been reduced to a mere priest and ecclesiastical authority. The Jesuits, those ecclesiastical tramps and Janissaries of the Papacy, have been banished from Germany, and are interdicted from teaching in France. Even in Catholic Belgium, popular education under the control of the State has become a fixed fact in the teeth of Roman ecclesiastics and their fulminations. Italy is united and independent; France is a republic; Germany also is consolidated. American slavery has been abolished; Napoleon III. is dust; and his empress, at whose instance the attempt was made to introduce Roman Catholic Imperialism into Mexico, is childless, crownless, and powerless. Her Mariolatry did her no good.

Thus have Romanism and Jesuitism lost in every instance, of late years, in both hemispheres. The latest Jesuitical enterprise of fighting popular education in the United States will in the long run bring those engaged in it to signal grief. In fact, there is no chance of the Bastille being rebuilt in France, or the fires of the Inquisition being rekindled even in Spain, or the instruments of ecclesiastical torture being brought forth from their dusty repositories for the suppression of heresy. Reactionary bigotry shows in such queer publications as the *Catholic World* that it has forgotten none of the nonsense of the Dark Ages, or of the pagan period which preceded the Dark Ages. But it stops short with an oral or printed reiteration of the nonsense aforesaid. It dare not proceed to put its detestable principles in force. It dare not bring out its faggots. Meantime, Bourbonism, Ritualism, and Romanism seem to survive to keep intelligent, modern, progressive communities in a constant state of vigilant activity, so that political and mental freedom may nowhere suffer detriment, but be continually promoted and strengthened over the whole area of civilization.

B. W. BALL.

THE ALLEGED PERIL OF MORALITY.

The increase of Liberalism, the decline of Orthodoxy, and the cultivated scepticism inculcated by science, have given rise to the prediction by "the faithful" of a "moral interregnum,"—a season during which immorality will run riot throughout the world. Goldwin Smith draws this conclusion from the present tenor of English literature, society, and politics.

This certainly is an interesting and important topic for all humanitarians, and we submit the following thoughts with regard to the cause and remedy for this threatened disaster to society.

The pertinent inquiry, in this connection, is, What is the true, the real basis of morality, in distinction from an illusory or fanciful basis?

If, with the ecclesiastic, we assume ecclesiasticism and its dogmas to be the true basis, then must morality stand or fall with the fate of those institutions. The assiduity with which this notion has been inculcated by ecclesiastics has created a large class who, having become sceptical of ecclesiastical authority or infallibility, have at the same time broken loose from their moral moorings, because they do not know of any better, more logical or necessary basis for ethics.

If, contrariwise, a more substantial basis for morality can be shown than the other, then must it follow that the inculcation of that system would prevent the predicted moral interregnum.

Speaking for ourselves and following a line of thought, which, like an Ariadne thread, has run through the systems of Socrates, Plato, Swedenborg, Comte, and Spencer, the most solid basis upon which to construct the edifice of popular morality is Science. Let any one examine the accessible data, historical and scientific, bearing upon this question, and then ask himself honestly whether a distinct system of ethics, antedating Christianity (probably contributing to it), and later evolving itself independently of it, has not been developed?

Are not the facts of nature and mind such that, following the scientific method, ethics are inevitably derivable from them?

May not popular morality be more substantially established upon the self-evident facts of nature and mind than upon the obscure traditions or attenuated arguments or abstractions upon which alone rests the authority of ecclesiasticism, and upon which they are contented to rest the fate of morality?

It is sometimes the fortune of Joseph Cook to prove too much for his own system, and to demonstrate the sufficiency of science where he apparently had no such intention; for instance, in his illustration of the conditions of spiritual peace by taking typical forms of man at his highest, the harmonization with conscience at its highest.

He represents himself as standing in the Louvre at Paris, before those masterpieces of artistic representation of human physique,—the Venus de Milo or the Slave sleeping in the Market Place. He asks a *roué* what would be the effect upon these of subjection to the temptations of European capitals. The *roué* replies that they would return unsullied, because they are too large to crawl upon all fours.

The proper inference from this appears to us to be that the immediate source of ethics is in the facts of

nature and mind, and that science is sufficient for morality.

In the case of the types alluded to, their virtue did not depend upon obscure traditions or attenuated abstractions, but upon the conscious facts of their own organization. QUILIBET.

THE CONSENSUS OF THE COMPETENT.

TO THE EDITOR OF THE INDEX:—

Here is a good example of the employment of the idea—and in fact almost the very words—expressed by your happy term, "The Consensus of the Competent":—

"New York has all the appearance of being one of the most luxurious cities in the world, whilst the discontent of the working classes is often propitiated, if I may believe the general consensus of my American friends, by tolerating heavy taxation."... "First Impressions of the New World," by the Duke of Argyll, in *Fraser's Magazine*, January, 1880.

Very truly yours,

THEODORE STANTON.

TENAFLY, N.J., Jan. 23, 1880.

JESTINGS.

CAN RIVALRY between churches be called a steeple-chase?—*New York Telegram*.

"DON'T CRY, LITTLE BOY. Did he hit you on purpose?" "No, sir: he hit me on the head."

GIN SLING is the name of a Chinese student at Harvard, who is preparing himself for the bar.

A PIOUS MAN who can drive a balky horse ten miles without being set back ten years in his religion is ripe enough for a better world.

A NEGRESS, speaking of one of her children who was lighter-colored than the rest, said: "I nebber could bear dat brat, 'cause he show the dirt so easy."

"DIGBY, will you take some of this butter?" "Thank you, ma'am, I belong to the temperance society,—can't take anything strong," replied Digby.

WAKING UP.—*Parson*: "Rather drowsy weather this, Farmer Jones." *Farmer Jones*: "Aye, parson, so it be; 'minds one o' sermon time, don't it?"—*Fun*.

AN IRISH CRIER at Ballinasloe, being ordered to clear the court, did so by the announcement: "Now, then, all ye blackguards that isn't lawyers must leave the court."

"WHEN I PUT MY FOOT DOWN, I'll have you to understand," said Mrs. Nojoker, "that there is something there." On investigation it was found to be a No. 11 shoe.

A PRIEST ASKED of a condemned criminal in a Paris jail: "What kind of a conscience have you?" "It is as good as new," replied the prisoner; "for I have never used it."

"I SUPPOSE," SAID A QUACK, while feeling the pulse of a patient who had reluctantly submitted to solicit advice, "I suppose you think me a bit of a humbug?" "Sir," gravely replied the sick man, "I was not aware until now that you could so readily discover a man's thoughts by feeling his pulse."

ALARM HIS REVERENCE.—"I was sorry not to see you at church this evening, John." *John*: "Lor, you fritens a body zo, sir!" *His reverence*: "My mission is to alarm the unconverted, John." *John*: "'Tisn't that, sir; you sed in your sarment, this mornin', that 'twas no use trustin' to the common taters, and I never plants no other sort; so I've a bin down to the tater field to zee 'ow they be lookin'. Mine be all right zo vur. You shouldn't friten a body zo, sir."—*Fun*.

ONE OF THE secretaries of a Church Missionary Society, a distinguished man, was about to preach to a colored congregation, when he was introduced by the regular minister of the church, a black man, in these words: "Now, den, brudren, I'se heah to info'm you dat Brudah Blank is gwine to preach to you to-day. He is de Secretary of de Missionary Society, a distinguished an' a eloquent man,—in fac', my bruddun, he is a sounding brass an' a tinklin' cymbal."—*Irish World*.

A BOY'S VACATION LETTER.—A small boy was sent to the country to board a short time ago. He promised his mother that he would write a good long letter, describing his trip and boarding place, etc. A week went by, and his poor mother was nearly distracted, when she got the following interesting letter from him: "I am here, and I swapped my watch for a pup, and he is the boss pup; and I went in swimmin' fourteen times yesterday, and a feller stole my pocketbook, and I want some money; and I shall bring the pup home."—*Boston Globe*.

AN AMUSING ANECDOTE, of which Prince de Bismarck and Lord Odo Russell are the heroes, is published in the *Vienna Neue Freie Presse*. One day, when the English Ambassador was calling on the Chancellor, the conversation happened to turn on the numerous and annoying visits the latter had to undergo, owing to his high position. "How do you manage to get out of them?" asked Lord Odo. "Oh, I have several little dodges!" replied the Chancellor, with a smile. "For instance, I have arranged with my wife to enter the room and request my presence elsewhere, on some pretext or another; whereupon, of course, my visitor has to leave." Hardly were the words out of his mouth, when Princess de Bismarck opened the door, and told her husband not to forget that the hour for taking his medicine had arrived. The effect of the announcement on the Prince and his visitor must be imagined; but Lord Odo took the incident in good part, and, after exchanging a laugh and a cordial shake of the hand with the Chancellor, took the hint and his departure.

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BOSTON, MASS., THURSDAY, FEB. 12, 1880.

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LIBERAL LEAGUE PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

SENECA, the preceptor of Nero, understood the difficulty of teaching the indifferent. He observed: "That can never be said too much which is never learned enough."

CONFUCIUS anticipated the spirit of modern science, when he said: "When you know a thing, maintain that you know it; when you do not know it, admit the fact: this is wisdom."

IT IS a matter of course that the repealers will not relish this issue of THE INDEX. But in the apt words of another: "When we want to drain a marsh, we do not take the votes of the frogs."

SUPPOSE that a "Christian" had murdered John Smith, but was convicted for the murder of John Brown, whom he had attacked but not killed. Suppose that thereupon other "Christians" immediately met in convention all over the country, passed resolutions of sympathy and admiration for the prisoner, and held him up as a signal instance of persecution for opinion's sake and a "martyr to religious bigotry." What would "liberals" have to say of such proceedings?

LAST SPRING a respectable New York journal, not intending to be unjust, referred to the repealers as the "free-lust wing of the Free Religionists." Since then the repealers have been making themselves still more disgusting to the public by their vociferous and fulsome eulogies of notorious public offenders. There is not a liberal or a liberal organization in the country that can afford to be indifferent to the practical disasters which frenzied libertinism is entailing on the whole liberal movement.

JAMES PARTON wrote to the *Truth Seeker* of February 7: "Here I am again with my monthly pittance, which I trust will find you in good courage. Every week brings new proof of the necessity of standing by Mr. Bennett to the uttermost and to the end. It has become the first duty of an American citizen." Notwithstanding his known character,—in fact, because of it,—Bennett is upheld more desperately and more clamorously than ever by the free-love horde, as their hero, martyr, and saint; and Parton heads the army of *claqueurs*. It is perfectly true, though Joseph Cook did say it, that "men are measured by their heroes."

REV. ALEXANDER B. JACK, D.D., of Hazelton, Pa., gave an address last May before the Massachusetts Bible Society, in which he made a notable assertion of the infallible verbal inspiration of the Bible, as follows: "The Bible is God manifest in language. The syllabic presence of the Eternal is in the Bible. The vocal abiding of the Almighty is in the Bible. Language breathed from everlasting lips makes up the Bible. If it is the Word, it is of course all the Word. All scripture—every sentence, every syllable, every utterance—is given by inspiration of God. What a sublime conception... to think that what is now enshrined in syllables was once enshrined in God! If it is the Word, if it is all the Word, then it is an unimprovable Word. To alter the Scripture is to alter God!"

THE *Religio-Philosophical Journal* of January 24 very forcibly says: "D. M. Bennett's admirers are loud in praise of what they call his 'noble and manly confession': to the observer whose mind is clear it would appear that, instead of confessing, he has, like the shrewd fellow he is, simply pleaded guilty, and urged extenuating circumstances. He is not the first offender who has played the same dodge when confronted with the proofs of his guilt. Only the week before his love letters were published, his *Truth Seeker*, in referring to a paragraph in THE INDEX republished from the Boston *Herald*, by the strongest implication asserted that the letters were forgeries: this shows how necessary was the publication of the evidence of his guilt. When he and his paper shall exhibit fruits meet for repentance,

the *Journal* will gladly note the fact, and the decent portion of society will receive him on probation."

PROFESSOR TYNDALL, in his book on *Sound*, points out that modern science owes all its triumphs to the conscientious use of the intellect—an application of the moral idea of which the world at large has very little conception, yet which marks the distinction between the real and imaginary "truth-seeker." He says: "Those who are unacquainted with the details of scientific investigation have no idea of the amount of labor expended on the determination of those numbers on which important calculations or inferences depend. They have no idea of the patience shown by a Berzelius in determining atomic weights; by a Regnault in determining coefficients of expansion; or by a Joule in determining the mechanical equivalent of heat. There is a morality brought to bear upon such matters which, in point of severity, is probably without a parallel in any other domain of intellectual action." Yet questions of an ethical nature demand the same rigorous fidelity to the facts of the case, and the same "severe morality" in deducing practical duty from them.

THE MOST EFFICIENT auxiliary to the "God in the Constitution" movement, now to be anywhere found in this country, is the National Liberal League. How this demoralized organization is playing directly into the hands of those who desire to engraft Christianity into the United States Constitution is made very evident by the *Philadelphia Christian Statesman* of January 1, as follows: "The Liberal League of Ithaca, New York, which declined to secede with Mr. Abbot when the National Liberal League virtually put itself on the side of unrestrained circulation of obscene literature through the mails, has now determined to withdraw because the President, Elizzur Wright, of Boston, refuses to accept the resignation of the Secretary, A. L. Rawson, whose grossly immoral character Mr. Abbot has exposed. The history of this whole movement is most instructive. After years of patient, strenuous, and self-sacrificing labor, Mr. Abbot succeeded in effecting a national organization for the secularization of the government, and almost immediately was forced to abandon it, because of the profligate principles and conduct of the men who rallied to his standard, while only eight or ten out of nearly one hundred auxiliary leagues adhered to him. If this does not prove that secularism cannot organize its followers without imperiling society, we are at a loss to see what evidence could establish the fact. The conditions of success in the Liberal League movement were fairly fulfilled. It had for its leader and master spirit, editor of its publications and framer of its organizations, a man of culture and scholarship, of intense convictions, severely logical, of irreproachable private life, and well fitted in every way to command the respect of the public. Yet it has sunk in three short years into unutterable contempt and abhorrence because of the character of the men whom its principles attracted around it. Severer condemnation could hardly be passed upon any movement. Compare such a record with the history of Christianity. Even its enemies have been driven, in order to account for its success, to point out that its morality and its doctrines have in all ages, especially in its years of early weakness and poverty, attracted to its support the purest and best men of the races among whom it was proclaimed, and that it exerted a wonderful transforming power upon those who embraced it. After the French Revolution, a French politician declared, 'If there were no God, it would be necessary to decree one. It is impossible to govern the world without the idea.' The attempt of Mr. Abbot goes to show that even an attempt cannot be made to sever American institutions from the Christian religion, without endangering public morals."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
 FRANKLIN GOODYEAR, Cort-S. R. UEBING, West Newton, land, N.Y.
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
 NETTIE C. TRUEDELL, Syra-FRANCIS E. ABBOT, Cambridge, case, N.Y.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N.Y. waukee, Ill.
 J. H. ADAMSON, Passaic City, N.Y.
 HARRIET A. MILLS, Syracuse, N.Y.
 SARAH B. OTIS, Boston, Mass.
 W. H. HAMLEN, Boston, Mass. HOPE WHITFIELD, Boston, Mass.
 T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thordake, CHARLES ELLIS, Boston, Mass.
 JOHN W. TRUEDELL, Syra-cuse, N.Y.
 CATHERINE C. HURLBUT, Albany, N.Y.
 ERNE TURK, Chelsea, Mass.
 JOHN NILL, Watertown, N.Y.
 E. A. SAWTLE, Boston, Mass. M. SCHLESINGER, Albany, N.Y.
 THOS. D. GAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
 JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
 DAVID H. CLARK, Florence, K. F. HOLLOWELL, Boston, Mass.
 D. E. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[FOR THE INDEX.]

The Prospect of an Apotheosis of Morals.

A CRITICISM OF GOLDWIN SMITH'S "MORAL INTER-REGNUM."

BY ROWLAND CONNOR.

When those who are not very young, nor yet very old, first began the study of geology, imaginations were very much stirred by pictures of the gigantic convulsions which once disturbed the earth's crust. We repeated the words, "the time of the upheaval of the Andes chain of mountains," or "when the Himalayas were first thrown up," and we learned to talk of the period of the sandstone formations of the carboniferous era, of the changes produced by the glacial epoch or the ice age, and endeavored to conjure up some sort of conception of the tremendous catastrophes and cataclysms of the past. It was by very slow degrees that any scepticism with regard to the reality of these gigantic convulsions crept into the geologist's mind, and only very recently has the truth been established that earth's crust in the past was subjected to the same forces, and only the same forces, which are in operation all about us. We have learned at last that present forces, given only time enough, will eventually produce phenomena as gigantic as any remaining from the unhistoric past; that to-day mountains are lifted up, strata deposited, and climatic changes are in progress. Whenever we look back upon the products of former geologic ages, we gaze upon accumulated results. The grand effects visible were millions of years in the making; and, while we look upon them, we practise unconsciously and of necessity the artist's trick of foreshortening. Cosmic convulsions were natural, if superficial, hypotheses of an early stage of study.

Now of course it goes without saying that no analogy between the history of the development of a material science and the history of the development of the civilization of human beings can be pushed into exactness. But, if not an adequate basis for a valid argument, it may serve nevertheless the purpose of a useful illustration; and we think we may assume general approval of the assertion that not only in geology, but in many other pursuits, we have learned to be sceptical regarding the reality of any discovery which requires extraordinary convulsions for an interpretation. We have good reasons for believing that a careful scrutiny of the present will furnish definite indications of the ways of the past and future; and when we read, as we do in Professor Goldwin Smith's article on "The Prospect of a Moral Interregnum," in the November *Atlantic*, that "a collapse of religious belief of the most complete and tremendous kind is apparently now at hand," we are reminded of the now obsolete catastrophes of geology, and instinctively question the reality of the occurrence of complete and tremendous collapses of any kind in the past or future, knowing full well that they are not taking place in the present.

"Moral interregnum" is the phrase which, in the article under review, does duty as an analogue of the old geological catastrophe. There have been three great moral interregnums in past history, and a fourth is impending. The civilization of Hellas was sustained by the religion of Hellas, and the overthrow of the religion was followed by a moral interregnum. The civilization of Rome was sustained by the religion of Rome, and its overthrow was followed by a moral interregnum. The civilization of the Middle Ages was sustained by Catholicism, and the downfall of Catholicism entailed a moral interregnum. Our present civilization is sustained by a reformed Christianity; but the apprehended collapse of religious belief will bring with it "a crisis in the moral sphere,"—in other words, we have before us the prospect of another moral interregnum.

It is apparent at a glance that Professor Smith can appeal to the sympathies of only a small audience, although he may excite the fears of a much larger one. All sincere believers in Christianity as a supernatural religion, that is, in spite of modern scepticism, nearly all inhabitants of the most civilized portions of the earth, will give but little heed to fears confessedly inspired by occurrences following the overthrow of the pagan religions of Greece and Rome; and no ardent Protestant will take to heart evil tidings predicated upon the immoralities supposed to have followed the downfall of Catholicism; and all Catholics will deny, of course, the reality of this supposed downfall. Many, moreover, who are sceptically inclined with regard to Christianity will recur to the hypothesis that the overthrow of the religions of Greece and Rome was an overthrow in appearance only. The argument is not yet given up, and is likely to acquire new strength by reason of some statements in Professor Smith's article, that Christianity itself succeeded only by adapting itself to, or incorporating with itself, numerous pagan superstitions; that the apparent displacement of one religion by another, therefore, was merely an improvement, accompanied with change of name, of that already existing; and that, inasmuch as religious downfalls did not really occur, the probability is that neither did moral interregnums occur, or, if they did, that they were referable to other causes than a decline in religious faiths.

It is by no means necessary, therefore, to accept our author's conclusions with regard to the present "prospect," even if we accept his theory that religious systems have been in the past and are to day the only vitally important bases of morality. Scarcely one of the facts brought forward to sustain his conception of the "prospect" but might be differently

interpreted by careful examination; and his facts certainly are not numerous enough, nor is any one of them strong enough, to uphold the argument, if a few attempts of this kind should succeed. But it is because we believe that his theory of moral sanctions is fundamentally erroneous, and that it needlessly complicates many theological and social questions, and involves a mischievous muddling together of problems which should be carefully separated, that we are unable to accept the conclusions supposed to be derived from it. We believe that he has been deceived with regard to collapses and interregnums, even as the old geologists were deceived with regard to vast physical convulsions; and that the application of his theory has produced a number of powerful but distorted and unreal pictures. We believe that a better view of morals will show that we are really advancing toward an apotheosis of morals, —a grand and sublime conception; and that the prospect of a moral interregnum is but the ghostly fabrication of an unduly foreshortened and imperfect vision.

It becomes necessary, therefore, to consider the subject from a different point of view, and, that this may be done with any degree of satisfaction, to give a brief statement of a different theory of morals.

Every reflecting reader of travellers' accounts of savage life has been struck with the immediate break-down of all attempts to practise among savages the moral principles universally observed in civilized intercourse. The numerous and interesting volumes of recent African explorations contain abundant illustrations of this fact; and the explanation is always to be found on the same page with the fact. Savages, from the nature of their lives, from the primitive condition of their intellectual development, can have no understanding of our morality. This is evident from a description of any one of their characteristic customs. Consider, among thousands of parallel illustrations, the burial custom of a Central Africa tribe, as described, we believe, by Cameron. Upon the death of a chief, a stream is turned from its course. In the bed of the stream a trench is dug. The floor of the trench is paved with living bodies. Upon this foundation a platform is erected by placing men and women upon hands and knees. Upon this living platform is laid the dead body of the chief. The earth is then thrown back into the trench, burying living and dead together, and the stream is turned again into its original course.

Place alongside of this a relation of Stanley's. During his descent of the Congo or Livingstone River, he and his followers were attacked again and again by canoe-loads of savages, whose war-cry was "Meat! meat!" They saw in the explorer and his party only a new opportunity for obtaining a fresh supply of food; and we cannot wonder that Stanley speaks of the depressing effect upon his temper of thus being hunted day after day like a wild beast. But we must remember that all men out of his own tribe were to each savage so many wild beasts to be hunted and killed for food, if possible, and that he in turn was a wild beast to all of his equally savage neighbors.

A little reflection upon incidents like the above, taken almost at random from any truthful account of exploration among savages, will suffice to convince any candid person that a savage who is capable of indulging in these and kindred practices can have no conception of morality. Even if the recorded facts fail to be utterly incongruous with our ideas of the most primitive morality, we should remember that all travellers of repute tell us plainly that they omit from their books all accounts of the most revolting practices and customs. There is a lower abyss than any described in print, within the horrible depths of which the faintest moral spark cannot be kindled. All savages practise infanticide and the killing of the aged. They are inconceivably nasty and cruel. Nudity and cannibalism are two facts of savage life, the inevitable effects of which require a strong imagination or actual observation to grasp. But we need not pursue the subject. It is evident that savages possess nothing whatever corresponding to our ideas of morality.

There is a very important addition, however, in the nature of a modification, to be made to this last statement. Although the savage will remorselessly slay his own child in a fit of temporary anger, produced by some trivial or unavoidable accident (as in the case of the Patagonian observed by Mr. Darwin, who killed his little boy for accidentally breaking some eggs), nevertheless, he exercises a certain amount of rude care over his children. Did he not, his tribe would soon become extinct. Although, again, the savage will drink the blood of one of his own wives, and partake of the flesh of her roasted or putrid body, as was done by the Fiji Islanders, nevertheless he does make some provision, however wretched and insufficient, for his wives. Otherwise his tribe would soon vanish away. Again, savages are obliged to combine their individual forces for purposes of warfare and the chase, or they would be easily and rapidly exterminated.

Now it is evident that, in these relationships of the savage to wives and children and other savages, we witness very rude forms of human association; and it is equally evident that in these rude forms of association the germs of morality originate,—not morality as we understand it, not anything worthy of being dignified by the name of moral science or moral principle, but the beginning of that which is afterwards developed into a crude and low morality. There is, primarily, no sense of duty in the care of wife or protection of child or defence of neighbor, but the primary necessities of existence in time beget the obligation; and, ultimately, these simple obligations expand into a broad field of moral practice. But this is not the place to pursue the tempting theme.

Morality, then, is born of human association. If

this statement be correct, and the zealous adherent of the theological theory of moral sanctions will admit that, without human association of some kind, moral practice would be impossible, it follows as a necessary deduction that morality will vary with the character of this association. This deduction we believe to be not only logically derivable from the premises, but to be capable of independent proof from almost every page of history. Where association is savage, morality is as undefined in character, and often as undiscoverable, as are the spores of the minutest cryptogamous plants; but as association modifies its character, becoming more intimate and intricate,—as, in other words, it exhibits more of the characteristics of civilized life,—so does morality change its character, exhibiting at length a massive and superb growth with manifold and extended ramifications, its fragrant blossoms the noblest deeds of the truest heroes of the most perfect civilization.

To prove that morality varies with the character of human association would be only to write out in detail a few of many facts, coming at once to the memory of every reader willing to recall his historical studies with this proposition in mind. We know not to what quarter of the globe or to what condition of civilization or to what epoch we could turn, and not find abundant proof of our proposition awaiting us. From savagery, through barbarism and nomad life to semi-civilization, and beyond and up to the most advanced form of present civilization, the statement holds equally good wherever the test may be applied. Where association is slight, but not savage, as among the Esquimaux, morality is simple, and may be called almost childlike. Where association is somewhat more intimate, but decidedly barbarous, as among most tribes of North American Indians, morality changes correspondingly. The morality of the nomad tribe is markedly different from that of the agricultural community, although sometimes it may be difficult to decide as to which represents the most advanced form. In industrial and commercial communities, we have, of course, the most intimate and varied forms of association, and, correspondingly, the most varied forms of moral practice and the most highly developed systems of morals. It should be borne in mind, moreover, that in communities of the completest civilizations and most complex codes of morals we are liable to meet with great fluctuations of moral practice, because of the infinite number of forces constantly exerted to vary the temporary requirements and even permanent character of the civilization.

An important application of our theory of morals is now to be made. If morality is born of human association and varies with the character of this association, it follows as a legitimate corollary that morality will be influenced in its variations by pronounced alterations in any of the more important constituents of the association; and as religion, thus far in history, has been inseparably connected with all human association, does it not follow, again, that fundamental alteration in religious belief will of necessity affect morality?

We are thus brought face to face with the chief question at issue in the present discussion, and, as thus stated, we give unhesitatingly an affirmative answer. Religious beliefs have been important factors, without doubt, in the history of civilization, and changes therein, equally without doubt, influence morality. Thus far we go willingly with all advocates of the theological theory of morals, but not one step farther. Religious belief influences morality. It is also a development of human association in its earlier forms, and, if not a development, at least a concomitant of its later forms. The sincerest believers in the Christian religion as a supernatural revelation are most zealous in declaring that the revelation could not have been given until the world was ready for its reception; that is, until human association had acquired a sufficiently intimate character. But while religion has thus grown with human growth, and has been an important adjunct of morality, it has not been the basis of morality. This is the fundamental error of our author. At times religion has gone hand in glove with morality, and at times they have fought against one another. The great mistake is made when two elements of civilization of close historical assimilation, but of independent origin, are considered as cause and effect; and then from this mistaken assumption the equally mistaken inference is drawn, that the one cannot live independently of the other. Religion is not, we maintain, the fundamental basis of morality. African tribes, like the one whose chief's burial ceremony has been mentioned, have an abundance of religion,—of a beastly kind, indeed, but religion, nevertheless,—but no morality. On the other hand, the small nomadic tribes of Northern Patagonia have a considerable amount of very fair morality; but all the religion that a dweller in their tents was able to discover was a few words of jargon repeated at the salutation of each new moon. Reared together and intimately associated religion and morality have been; but their development has not been strictly synchronous, and religion has not been even the most important factor in moral variation.

If challenged here, as of course we should be, to name anything of more importance than religion in its influence upon morality, we reply that war has always influenced morality more than religion. Proof of this assertion is almost self-evident,—completely so, in fact, to one who does not look through the colored lenses of theological spectacles. The practice of the best morality is possible only in a community at peace. The moment a nation goes to war, its morality breaks down, and no religion yet developed or revealed has been able to keep it from breaking down. With the single exception of Mohammedanism, the great religious systems of

the world—those of Buddha, Confucius, Jesus—are adapted only to peaceful times, and the morals associated with them can be practised only in peaceful times. But the moment any nation goes to war, although faith in its religion may be as strong as ever, and in time of religious wars even stronger than ever before, the accepted moral principles of the nation are at once thrown overboard. Every religious system of any value at the present day sanctions at least the moral precepts of the old Jewish system, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not covet thy neighbor's goods"; but, when the most Christian nation engages in war, it becomes the immediate duty of its people to kill, to steal, to covet and destroy their neighbors' goods to the extent of their ability. Warfare in fact has its morality, cruel, deceptive, and bloodthirsty, but a morality nevertheless, and a necessary morality, moreover, whenever war is itself a necessity. This is not the place for a justification of defensive warfare. Its rightfulness, however, is practically admitted by all existing nations, notwithstanding the doctrinaire maxims of a few philanthropists, who, if their own doctrines were universally accepted for five years' time by their own countrymen, would quickly illustrate the falsity of their dogmas when tried by the theory of the survival of the fittest, for some other nation would seize the opportunity to pounce upon them and gobble them up. We assume that defensive wars, at least, are as yet a necessity of our immature civilization, and, so long as war is necessary, it will be found that no religion is strong enough to uphold during its continuance the morals of peace.

The most ferocious wars of modern history, moreover, have been religious wars, not only those between Mohammedans and Christians in South-eastern and South-western Europe, but those in France, in the Netherlands, in Germany, wherein all the combatants were followers of the prophet of Nazareth, and fought in the name of a religion which sanctions only the peaceful morality of the Sermon on the Mount. Religion, therefore, has not only been unable to sustain morality against the inevitable deteriorations of war, but has itself been the sole cause of many of the most inhuman wars of history.

Commercial intercourse is another actor on morality of great and growing influence for good, fostering it where religion fails. The ignorant Bulgarian Christians were scarcely prevailed upon yesterday to accord to the Jews the simple rights which their religion commands them to give to all men; and they yielded at last to the wishes of the great nations of Europe (who in this respect were all Bulgarians once), because the Jews have now become a commercial necessity. The single Jewish house of the Rothschilds has had more influence upon some phases of moral practice in Europe than all the priests of all the churches; and their influence has come from the necessities of commerce. The now prevailing humane treatment of the Jews, it may be said, is due to the general decrease of religious bigotry; but the loss of religious bigotry is itself largely due to commercial intercourse. The influence of commerce upon morality is seen also in the fact that there is scarcely a single great commercial or banking house of London or New York, the word of which, once given, would not be observed as sacredly as its bond; whereas the word and the bond of agricultural or non-commercial communities will go to everlasting perdition on very slight provocation. It is a significant fact that, with very few exceptions, the repudiating States and towns of the United States are not upon the seaboard. Commercial honor enforces a more rigid obedience to many moral precepts than religion.

Another agent against which religion often fails to hold its own as regards influence on morality is tribal or, more properly, race temperament, under which head we group the many factors—climate, inheritance, etc.—by which race temperament is formed. We mention only in proof the facts that the morals of Spain are not the morals of Ireland, those of Ireland are not those of Southern Germany, and those of South America and Mexico are not those of the first three countries, although in all of these countries or parts of countries precisely the same religion prevails. Again, Dr. H. W. Bellows states that, when taunted by the Mohammedan boys of Upper Egypt as a Christian, and he reflected upon what the name signified to those who used it, who associated with it only the immoral and superstitious practices of the ignorant sects about them, he was for the first time in his life ashamed of the Christian name. Hosea Biglow was correct in his observation that—

"Ther's a wonderful power in latitude
To shift a man's morril relations an' attitude;"—

a power, we may add, not only wonderful in itself, but uncontrollable by religion.

We omit here all but a reference to social restraints, often more influential than religion,—personal ambition, a regard for children, etc.,—confident that enough has already been presented to prove that religion is not always the most important agent in moral variation, and that morality and religion, therefore, do not necessarily stand or fall together.

But to the above we must add another important word; namely, that not only are other agencies oftentimes more important than religion, but (a very difficult fact for the champions of the religious basis of morals to face) the power admittedly exercised by it has often been a pernicious power. Of this fact any ecclesiastical history will furnish abundant proof. The asceticism of the early Christian Church, under the influence of which hundreds of thousands deserted their homes and wasted life in deserts and caves, had a powerful and most poisonous influence upon morality. The lives of Saints Anthony, Pacho

mins, Benedict of Mersia, Abraham, Mary of Egypt, and others, are instructive illustrations of this destructive influence. Gibbon states that "the progress of this monastic movement was not less rapid or universal than that of Christianity itself"; and Mr. Lecky says that "there is perhaps no phase in the moral history of mankind of a deeper or more powerful interest than this ascetic epidemic. A hideous, sordid, and emaciated maniac, without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates or Cato." The highest model of the Christian saint for several centuries was Saint Simeon Stylites, who began his career by breaking his father's heart, and who, twenty-seven years afterwards, murdered his mother by his cruelties. "It would be difficult to conceive a more horrible or disgusting picture than is given of the penances by which this saint commenced his ascetic career. He had bound a rope around himself, so that it became imbedded in the flesh which putrefied around it. A horrible stench exhaled from his body, and worms dropped from him whenever he moved." His performances upon pillars have been too often described to need repetition. For a whole year he stood upon one leg, the other being covered with hideous ulcers; and for thirty years he continued to indulge in like filthy gymnastics, a detailed description of which the necessities of no decent argument can justify. Consider what must have been the moral influence of Christianity, when this disgusting brute was everywhere held up as the ideal man, the most perfect model of Christian excellence! The same spirit was universal. Saint Jerome's exhortation to Heliodorus to desert his family, if repeated to-day, would disgrace a Zulu. The ascetic epidemic lasted for centuries, and its influence taints the practical morality of Christianity to day.

More modern illustrations of this point are not wanting. A recent traveller in Syria, for instance, tells us that it is almost impossible in some parts of that country to secure the conviction of a thief or murderer. Mohammedans, Jews, and various Christian sects,—Catholics, Maronites, Greeks, etc.,—live in close proximity. All are intensely bigoted, the Mohammedans perhaps being least so; and each sect, as a religious duty, shelters the reprobates among its own members from prosecution by those of any other sect. Here religion directly fosters immorality; and illustrations of this fact are so abundant in past history and present action that an inquirer will soon cease to wonder at the late Professor Clifford's extreme assertion, that "historical Christianity, as a social system, invariably makes men wicked when it has full swing."

Professor Clifford, by the way, has been cudgelled by a writer in a recent number of *Fraser* for his statement that "Spain, the middle and south of Italy, and Greece are countries of which the population consists chiefly of habitual thieves and liars, who are willing opportunely to become assassins for a small sum." Now, if there are any countries on the face of the earth which should be thoroughly saturated with religious influences, certainly they are those just named; and just as certainly even, if the sweeping language above quoted be incorrect, not one of them is, to say the least, preëminent for morality. In the single province of Granada there were, during three months of 1875, no less than four hundred murder cases, and probably therefore a still greater number of murders; and in Italy, according to ministerial report, there were last year more than two thousand murders and over ninety thousand ordinary robberies, highway robberies, and burglaries. So great an amount of immorality as must prevail where these figures are officially reported will scarcely be known, we venture to suppose, even in that community in which "evolutionists" and "positivists" first got the upper hand, in the immoral times that are supposed to be before us.

As a last though not least illustration of the deleterious influence of religion on morals, it should be remembered that Mr. Galton has clearly shown that it is to religion that the degeneracy of Spain is in great measure due. For a long time the Inquisition stamped out every original thinker and all men of the least independence of spirit; and the priesthood, which not unnaturally attracted any first-class men whom the Inquisition might have spared, forbade its incumbents to establish legitimate families. Thus for centuries Spain positively inverted the law of natural selection. Under the mandate of religion, the best were exterminated, and the least fit were selected to survive and propagate. Could the most devilish spirit of irreligion invent anything worse than this?

A brief examination of some statements and admissions in Professor Smith's article, which appear to weaken the force of its conclusions, may here be made. We are informed, for instance, that "the moral civilization of Hellas in her earlier and brighter days was supported by her religion"; but this religion, we are subsequently informed, was "primitive and tribal," entangled with a gross mythology, immoral legends, a worship of sacrifices, a thaumaturgical priesthood, an infantine cosmogony, a polytheistic division of the physical universe into the domains of a number of separate deities." Surely we have a right to ask for very decided proofs that the morality supported by so weak a religion was any better than that which succeeded the religion's fall, especially when we are told that the religion "fell before awakened intellect and the first efforts of scientific speculation." Do an awakened intellect and scientific speculation beget immoralities?

No proofs of any moral interregnum are here with the exception of a reference to a descrip-

tion by Thucydides of the immoralities attending the civil war of Corcyra (which are referred by Thucydides himself to "faction and ambition," and for which, as shown above, the war itself may have been a sufficient cause); a reference to the sophists, which certainly proves nothing; and an admission that Socrates, Plato, and Aristotle were products of this period of decay. We need only add, by way of comment, that not a few very religious men would be willing to hail the coming of almost any kind of an interregnum which should give the world another three such names as these; and that we greatly wonder that Hellenic morality could so long endure the strain of being mixed up with so "primitive" a religion.

We cannot say that the argument gains any strength as tested by Roman history. "Roman religion," we are told, "like that of Hellas, succumbed, and to forces similar in the main"; that is, to "awakened intellect" and "scientific speculation." Cannot these, we are again tempted to ask, be consistent with religious faith? But the writer adds the sentence: "Practical good sense probably played a more important part in the overthrow of superstition at Rome than in Hellas." But this "superstition," which is thus opposed by "practical good sense," is the religion of Rome. What follows? Is practical good sense opposed to religion? Does superstition prevent a moral interregnum? Or does practical good sense produce a moral interregnum? Or is Christianity only a superstition? Why, we may well inquire, does our author refer to Rome at all? Either his illustration is without any pertinency whatever, or else Christianity is a superstition opposed to practical good sense. If this be the case, let us pray for the moral interregnum to come, and come quickly; for, according to the course of history as thus interpreted, it will probably be followed by an improved superstition, which will be *provisionally mistaken* for a true religion, and can be used therefore by its adherents to bolster up a new morality.

The admission is made, with reference to Rome, that "a tremendous strain was laid on public morality by the circumstances of the empire,"—tremendous enough, we may add, to account for any moral lapses that may have taken place. But how shall we account for the fact, consistently with the theory under examination, that Cato and Cicero, and Seneca, Marcus Aurelius, Epictetus, and the Stoic philosophy, were all born during this decaying period? It is a very dreary attempt to account for these men and their teachings to assert that "Christian ideas were no doubt in the air." What is meant by "in the air," if not that some of the noblest moral systems the world has ever known were preached and practised independently of the sanctions of any religious system?

What is said of the moral interregnum following the religion of the Middle ages we should scarcely refer to, were it not for the very curious statement that "Catholicism fell through the superstitions and impostures which had gathered round it, and which intellect awakened by the Renaissance spurned away. . . . With it fell the morality which it had sustained, and once more we find ourselves in a moral interregnum." For the third time in Professor Smith's article, we here meet with the astonishing statement that an awakened intellect produces or helps to produce a moral interregnum. For the obvious and logical inferences from this statement we refer to the good sense of each reader.

This last moral interregnum is supposed to cover the period reaching from the time of the Borgias in Italy to the advent of the Puritans in England,—a long and eventful period, the characteristics of which cannot be summed up in a paragraph or even in an article. We shall only add, therefore, that the terrible wars of this period, almost invariably fought in the name of religion, and the revolutions necessarily attending the process of nation-making, will, in our opinion, readily account for any observed disturbances of morality.

A careful examination of the rest of Professor Smith's article will show that he is chiefly troubled by two facts: first, that science and criticism have undermined the supernatural foundations of Christianity; and, secondly, England's treatment of inferior nations. With regard to the second, we need say nothing. With regard to the first, the fear is that this undermining of superstitions (for as "superstitions" they are regarded by Professor Smith) will lead to immoralities mostly in the form of inhumanity. "What," it is asked, "will become of the brotherhood of man and of the very idea of humanity? Historically, these beliefs are evidently Christian. Will they survive the doctrines with which in the Christian creed they are inseparably connected?" To which we reply, Historically, these beliefs are not Christian. The very passage quoted by Professor Smith from the New Testament, and with reference to which he asks, "On what other basis do they rest?" proves the contrary; for the passage ("God hath made of one blood all nations of men, for to dwell on all the face of the earth") is taken from Paul's speech at Mars' Hill in Athens, and Paul supports his own assertion by saying: "As certain also of your own poets have said, For we are also his offspring." In other words, the doctrines were already familiar to Paul's hearers, being contained in their own literature,—a much more substantial and satisfactory place of deposit, we take the liberty of supposing, than "in the air," where Professor Smith was apparently well content to find them in a previous paragraph. Humanity, to-day, is not only "in the air," and in Pagan as well as Christian literature, but is firmly implanted in the hearts of men, and its influence is broadening with every generation. English treatment of the Zulus may of itself be bad enough to justify the taking of a pessimistic attitude towards the prospects of modern

morality; but we cannot help wondering a little that, when recording the fact that the chief protest against the Zulu and Afghanistan wars came from the Comtists,—that is, from the "positivists," the "agnostics," the "evolutionists," the very people whose sceptical tendencies are undermining the religious basis of morals,—and not from the Christians, Professor Smith should coolly number them among "religious" people who "prefer the name of Humanity to that of God." A passage like this begets an uncomfortable suspicion that the entire article may have led us only upon a wild-goose chase after names instead of things.

As a last inquiry, Is there really any sufficient reason for apprehending an immediate and tremendous collapse of religious belief? Of the religious beliefs of the untold millions inhabiting Asia, our knowledge is not very accurate; but what little we possess does not justify the expectation of any immediate collapse. The recently discovered millions of Central Africa will perhaps undergo a somewhat rapid change from various forms of Paganism to Mohammedanism and Catholicism and some of the more superstitious forms of Christianity. South America, Central America, and Mexico will not be relieved of the incubus of an ignorant Catholicism during the present generation. The sceptical ideas which our author dreads have as yet obtained a firm hold, with rare exceptions, only among a small but increasing minority of the people of Great Britain, Germany, France, and the United States, the mass of the people of these countries being wedded as firmly as ever, apparently, to those dogmas of the Church which are supposed to be, and indeed really are, in a state of incipient decay. The terrible beings termed "agnostics," "positivists," "believers in natural selection and the struggle for existence," "evolutionists," and "materialists" (no discrimination is attempted with regard to these classes, which embrace apparently only those having a little knowledge of natural science and Biblical criticism), may be the coming rulers of the world, but they have many years before them ere they grasp power, and (a fact which should take something of its keenness from the sharp edge of despair) they are to be found only in those parts of the world which are as yet preëminent for morality; and, a fact of far greater moment, these terrible beings are themselves included among the most eminent supporters of morality. This is admittedly true of England; and in the United States we can affirm, from personal knowledge, that the anti-slavery reform was mainly in the hands of men and women who were at least "loose" in their theology, and that no one of our many reform and philanthropic movements can be mentioned but numbers them plentifully among its active workers. In fact, a plausible argument might be framed to show that, from the last interregnum up to the present time, almost exactly in proportion as religious faith declines, moral enthusiasm takes its place. It may be, as suggested, that this vivid humanitarianism exists only because of the influence of "the penumbra of gospel morality," from which the next generation will be free; but this supposition cannot be entertained by one who believes that every advance in civilization is of necessity accompanied by a strengthening of moral ties, and that the next generation will accordingly be more firmly moral than the present, unless civilization itself, by reason of great wars or epidemics or other unforeseen calamities, should unexpectedly and temporarily deteriorate.

We affirm, therefore, a positive belief that the prospect is one of genuine encouragement; and with this affirmation we file the declaration that we are not optimists nor enthusiasts. Of course nothing true in Christianity can ultimately be lost; but the decay of the superstitions associated with it will not be as rapid, nor will an apotheosis of morals be as soon reached, as many good people may fear in the one case, or as all may wish in the other. We conclude our article with a few reasons for believing that we may "front face" with good courage.

The prospect of a purely industrial civilization in those parts of the world already civilized is before us, although the promised land is not yet attainable. This means that that great debaser of morals—war—will become less frequent. Already the great nations of Europe are pretty distinctly marked out by natural barriers, alike geographical and ethnic; and, as these lines become more clearly defined and recognized, the uselessness of war will become more apparent. The costliness of war, moreover, will become more and more unendurable; and international arbitration will gradually take the place of a resort to arms. Commercial intercourse, which, as we have seen already, exerts a powerful and beneficial influence upon morality, will then have unrestricted scope for exercise, and the morals of industry, the noblest morals conceivable; now so frequently and disastrously strained and soiled by war, will become the only system recognized, and will consequently strengthen and purify with a rapidity now impossible. No one, we believe, can at present form an adequate conception of the immensely beneficial change in the moral code that would be produced by a world at peace for a single generation. The doctrine of the brotherhood of man would receive an impulse such as no religion has ever yet been able to give it. The savage instincts and propensities, of which all men still possess an unnecessarily large share, and which religion has sometimes checked and sometimes encouraged, would be subjected to a long rest, and, like all unused organs and faculties, would diminish in strength in proportion as better instincts increased. The peace millennium, we repeat, is not at hand; but there are some faint streaks of light along the horizon, which are sure harbingers of its coming.

Patriotism, contrary to what we might suppose from some purely *a priori* considerations, appears to

increase in intensity with the development of civilization. The home ties of the savage are slight, those of the civilized man exceedingly strong; and patriotism, which is in great measure a development or expansion of the home feeling, increases in vigor as homes become more worthy of being preserved. Not only so, but patriotism in its higher forms adds to itself an additional sentiment arising from associations connected with the national ideal, whatever this may be. The most impressive exhibitions of patriotism heretofore have been connected with warfare, deeds done in defence of national existence or to enhance national glory. But as the necessity for national defence lessens, and will at last pass entirely away, patriotism will find an adequate field in the perfecting of the national ideal; and the patriotic energy which is now perforce wasted in repelling the assaults of an enemy, and at best is apt to be inspired by some elements of jealousy and hate, will be expended in giving powerful and persistent aid to the most elevated moral sentiments.

Social restraints, already more powerful than religion in influence upon the moral life of many persons, will acquire an increased conservative power as communities become consolidated by permanent industries. Society, distinctively so called, is destined to play an ever-increasing part as an aid to right living. The lady who told Mr. Emerson that none of the consolations of religion could confer upon her the peace of mind which she derived from the consciousness of being well-dressed expressed a truth latent in many minds,—namely, that the refinements of social life have already become absolutely necessary to enjoyable existence; and they will gather strength with each succeeding generation. Society is doing more than religion to-day towards the suppression of the coarser vices, such as drunkenness and unchastity, and probably does more than it receives credit for in preventing political corruptions and defalcations and in sustaining business integrity.

There is a great moral power also in the study of the natural sciences,—a study which has received a wonderful impulse in the present generation, and will be pursued in the next with a greatly increased vigor. We can scarcely conceive of a man with scientific tastes being at the same time grossly immoral. The successful pursuit of science, we should remember, requires the most persistent exercise of the very best qualities of muscle and brain. Correctness of observation, carefulness of discrimination, keenness of insight, caution in induction, bold but restrained imaginative exercise, persistent application, an enthusiasm enkindled by the prospect of the possession of a new fact or an enlarged generalization,—in short, constant appeal to the noblest faculties cannot fail to exert a moral influence which will more than make good any loss coming from dampened ardor in the field of theological speculation.

But it is in the pursuit of social science (which might almost be defined as the science which seeks a philanthropic solution for economic problems) that we find a moral activity without parallel in past history. This age might well be called the age of the moral Renaissance, except for the fact that there is nothing in the past with which to compare the present moral activity. Not only are innumerable charitable societies of all kinds doing all the good they can, in a more or less blind way often, but inspired nevertheless by a true enthusiasm for humanity, but, better still, strong brains are dealing with philanthropic problems as they have never been dealt with before. The origin, causes, and cure of poverty are investigated, with a determination to solve this long-standing and hopeless problem, and with abundant augury of ultimate and complete success. The "associated charities" have done more within a few years to abolish dishonest poverty—the first practical step toward the cure of honest poverty—than all the monks and nuns and priests of the world have accomplished in former generations. The same energy and determination are at work also upon the question of crime and the checking of criminal propensities. Prison reform, asylum reform, legislative, judicial, and executive reform in government administration, are all prosecuted with a clearness of method and an energy of purpose that no age distinguished for religious devotion ever dreamed of. Not a month passes but some new discovery in education instructs us how to economize to best advantage the time and health and strength of our children, and thus to make a positive addition to the length and happiness of every life. "The moral prosperity of the community," said a recent lecturer on "The Ethics of the Labor Question," "depends much upon the health of its workers, and that depends very largely upon sanitary surroundings, sewerage, tenement houses, light, and ventilation." When in the past did these important moral assistants receive a tithe of the attention conferred upon them to-day? But the catalogue of moral activities would itself fill all the pages of a goodly sized article, and we may as well stop here as anywhere.

The utmost effect upon religion that can be produced by "science and Biblical criticism" is the stripping away from "gospel morality" of the superstitions that have been associated with it. Upon these superstitions, which, according to our author, no intelligent man can now believe, the exclusively theological and sometimes immoral dogmas of the churches have mainly rested. Very recently we heard from a Boston pulpit, and from the lips of a prominent divine of one of the largest denominations in the United States, the straightforward declaration that moral conduct was in no sense a factor in the scheme of salvation. The speaker declared that, as he looked into the faces of men before him, men whom he knew to be the loving husbands of wives and the tender fathers of children, upright and unblemished in all business and social relations, he

was saddened by the thought that at the day of judgment he would be called upon to testify against these noble moral men, because they refused to accept the scheme of salvation which he proclaimed! Now, plainly, from a moral point of view, this kind of preaching is, in Scripture phrase, "earthly, sensual, devilish"; and no moralist can dread the prospect of a day, however soon to come, when the organs of credulity which furnish the nutriment for the dogmas upon which it rests will become so weak that the dogmas shall die of inanition. If any kind of theological dry-rot has already seized upon them to the extent supposed by Professor Smith, then indeed the prospect of an apotheosis of morals is nearer than we had believed.

FOREIGN.

THERE HAS BEEN A sensation trial at Madras respecting the guardianship of the sacred hair of Mohammed. This hair is enclosed in a safe called the "Ansaree Shareef," and the possession of the relic carries with it a small pension. Four persons claimed it,—two by succession and two by right of a will. One was a woman, and the Judge decided that she could not hold it, because she could not fulfil the ceremonies connected with it, and finally intrusted this valuable hair to one of the male litigants.

"SINCE THE LAST issue of this journal," says Mr. Charles Watts in the *Secular Review*, "Mr. G. J. Holyoake and myself visited Mr. T. Paterson at his lodgings. We found him, as we anticipated, very weak, and evidently declining, but with much of the old fire and energy for which he was formerly so distinguished. I left Mr. Paterson the sum of £12, subscriptions received on his behalf at the office of this paper; and Mr. Paterson desires me to convey to all his friends his warm appreciation of their kind assistance. He does not think himself entitled to urge a claim upon the gratitude of the Free thinkers of the present generation, a notion which both Mr. Holyoake and myself combated."

THE *Church Times*, in its review of the past year's events, describes the Royal Commission on the Sale of Livings as a failure, because it made no "real effort to grapple with the abuse." It adds the following passage, wherein we think the right nail has been hit on the head: "The truth is that the gentry and the lawyers, who count for a great deal in the Commons, and for everything in the Lords, had no mind to see the abuse put down, and, accordingly, they have done no more than suggest a few palliations, about as valuable as a glass of lemonade in the blue stage of cholera." So much for the hopes indulged in by those who were fatuous enough to think that vultures would willingly surrender the carcass upon which they batten. Disestablishment is the only cure.

THE ROMAN BREVARY.—The Marquis of Bute has published a translation of the Roman Brevary, in which it is now stated he has been engaged for several years. The translation is given in two volumes of about fourteen hundred double column pages each, and is said to be a very meritorious work, the translation being very faithful, the English simple and elegant, and the foot-notes being full. He uses, by permission, Cardinal Newman's and the other translations of the hymns which are so beautiful. Some are not aware, perhaps, that every Catholic priest, from the Pope to the hardest-working missionary, is required to recite at different hours every day a number of psalms, hymns, prayers, etc. This is usually called an office, and the offices for the whole year from the book, or set of books, are now translated into English for the first time.

THOMAS CARLYLE'S old letter on eternal punishment is republished by the *Edinburgh Scotsman*: *My dear Madam*.—The question that perplexes you is one that no man can answer; you may console yourself by reflecting that it is by its nature insoluble to human creatures,—that perhaps what human creatures mainly have to do with such a question is to get it well put to rest, suppressed if not answered, that so their life and its duties may be attended to without impediment from it. Such questions in this our early existence are many. "There are two things," says the German philosopher, "that strike me dumb: the starry firmament (palpably infinite) and the sense of right and wrong in man." Whoever follows out that "dumb" will say little upon the origin of our conceptions of heaven and hell—or an infinitude of merited happiness and infinitude of merited woe—and have much to reflect upon under an aspect considerably changed. Consequences good and evil, blessed and cursed, it is very clear, do not follow from all our actions here below, and prolong and propagate and spread themselves into the infinite, or beyond our calculation or conception; but whether the notion of reward and penalty be not, in the whole, rather a human one transferred to that immense divine fact, has been doubtful to many. Add this consideration which the best philosophy teaches us, "that the very consequences" (not to speak of the penalties at all) of evil actions die away and become abolished long before eternity ends; that it is only the consequences of good actions that are eternal,—for these are in harmony with the laws of this universe, and add themselves to it, and coöperate with it forever, while all that is in disharmony with it must necessarily be without continuance and soon fall dead; as perhaps you have heard in the sound of a Scottish psalm amid the mountains: the true notes alone support one another, all following the one true rule; the false notes, each following its different false rule, quickly destroy one another, and the psalm, which was discordant enough near at hand, is a perfect melody when heard from afar. On the whole, I must account it but a morbid weak imagination that shudders over this wondrous divine universe as a place of despair to any

creature, and, contrariwise, a most degraded human sense, sunk down to the region of the brutal (how-ever common it be), that in any case remains blind to the infinite difference there ever is between right and wrong for a human creature—or God's law and the devil's law. Yours very truly,
T. CARLYLE.

Poetry.

A RIDDLE. [FOR THE INDEX.]

BY MARGARET STEWART SIBLEY.

Stoled priest, in dim cathedral;
Monk, in convent old and gray;
Sage, above old parchments poring,
Read this riddle strange, I pray.

Calm-eyed Sphinx, remotely gazing,
Hast an answer in thine eyes?
Have the centuries found and left thee
Silent still and also wise?

If the elder nations knew it,
Is it buried in thy sand?
Long the world has groped in darkness,
Waiting still to understand.

Well I know that rain and sunshine
Fall alike on good and bad,
And the sum of human gladness
Doubtless balanceth the sad.

But why doth one neighbor constant
Feasting have within his gate,
While misfortune waiteth grimly
On the other, like a fate?

One sends venture after venture,
And his ships come safely back,
Bearing rare and royal cargo;
Never storm hath crossed their track.

But the other—naught but losses!
All his ships gone down at sea:
Both are just, and much I marvel
Why this mystery should be.

One seeks danger as 'twere pleasure,
All Death's terrors hath defied;
Death pursues the other swiftly
As he rideth to his bride.

In one household grow the childre
Tall and strong and fair of face,
While beside another hearthstone
Sorrow sitteth in their place.

Every morning dawns with gladness
For the hearts whom joy hath blest,
But to others morn nor evening
Bringeth ever peace or rest.

One sees Fate in all disaster
And endures with mute despair;
While another sends to heaven
All his soul in anguished prayer.

One, through all disorder seeming,
Traces Nature's perfect laws;
While another worships humbly
Only God,—"The Great First Cause."

Day by day some traveller leaves us
For that journey vague and far,
But no tidings are vouchsafed us
What or where its havens are!

Are there gains for all our losses,
Recompense for all our pain?
Mute the dead lie, silence keeping;
All our questioning is vain.

Stony Sphinx in Libyan desert,
Priest and sage alike, are dumb;
Long the world has questioned, waited;
Will the answer ever come?

In the countless ages coming,
Æons from our day and time,
Shall one guess this wondrous riddle
Frosted o'er with hoary rime?

Mayhap, like the knight of story,
Searching for the "Holy Grail,"
One, with hands and heart of whiteness,
In his seeking shall not fail.

And through endless cycles growing,
Thought will widen as the space,
Till the Father of our longing
Shall, at last, unveil His face!

CASH RECEIPTS.

FOR THE WEEK ENDING FEB. 7.

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The Index.

BOSTON, FEB. 12, 1880.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible; it recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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JACOB HOFNER, Cincinnati, Ohio	10.00
MISS M. W. BOND, Florence, Mass.	2.00
MRS. J. W. JUDD, Augusta, Me.	2.00
JOHN V. GRIEBEL, Shelbyville, Mass.	1.00
JOHANNIS ELLENBAAS, Graafschap, Mich.	1.00
J. W. BRALEY, New Bedford, Mass.	1.00
JAMES HUMPHREY, Dedham, Mass.	5.00
S. L. HILL, Florence, Mass.	50.00
COSMOPOLITAN, " " "	200.00
MRS. A. B. PERCIVAL, Lynn, Mass.	5.00
CAPT. P. S. CROWELL, East Dennis, Mass.	10.00
O. A. BAILEY, Rowley, Mass.	2.00
MISS MARIANNE CHRISTEN, New York	1.00
MRS. CHRISTEN, " " "	1.00
MR. F. W. CHRISTEN, " " "	5.00
ANDREW JACKSON DAVIS, " " "	1.00
MRS. MARY F. DAVIS, " " "	1.00
M. S. FECHHEIMER, " " "	10.00
WM. F. ALLEN, Madison, Wis.	2.00
WM. J. POTTER, " " "	5.00
MARY F. EASTMAN, Tewksbury, Mass.	1.00
JOHN C. HAYNES, Boston, Mass.	100.00
FANNIE S. NEWELL, Roxbury, Mass.	2.00
B. R. STONE, Bradford, Pa.	10.00
C. W. WENDE, Cincinnati, Ohio	1.00
MRS. CAROLINE A. TUCKER, New Bedford, Mass.	5.00
HANNAH E. STEVENSON, Boston, Mass.	10.00
AVERY W. HARBAGE, Toledo, Iowa	2.00
HOB. FRANCIS SPRINGER, Columbus City, Iowa	5.00
E. A. ANGELL, Montclair, N.J.	1.00
E. D. BURLEIGH, Philadelphia, Pa.	1.00
JAMES MCCLATH, Quincy, Mass.	1.00
REV. J. C. LEARNED, St. Louis, Mo.	2.00
W. C. FISK, Toledo, O.	2.00
JOHN CHAPPELL SMITH, New Harmony, Ind.	1.00
MARGARET, " " "	1.00
MRS. HINCKLEY, " " "	1.00
THOS. MUMFORD, Sen., " " "	1.00
J. S. JOHNSON, Almont, Mich.	5.00
HENRY PRATT, New York City	2.00
REV. JUDSON FISHER, Alton, Ill.	1.00
LOUIS FRANK, Roxbury, Mass.	15.00
PROF. F. E. NIPHER, St. Louis, Mo.	5.00
MRS. J. S. EDGERLY, East Somerville, Mass.	2.00
MRS. H. HERMAN, New York City	5.00
M. FRANK, " " "	2.00
M. COHN, " " "	1.00
S. GUTERMAN, " " "	1.00
G. ENGELSMAN, " " "	1.00
ABRAHAM HERMAN, New York City	5.00
A. BLUMENTHAL, " " "	5.00
GUS. KAUFMAN, " " "	5.00
HENRY FRIEDMAN, " " "	5.00
MRS. LUCRETIA MOTT, Philadelphia	10.00
DR. G. F. MATTHEWS, New Bedford, Mass.	1.00
MRS. KATE GANNETT WELLS, Boston	5.00
JULIA A. IRESON, Lynn, Mass.	10.00
ISABEL IRESON, " " "	10.00
J. E. IRESON, " " "	10.00
KATE C. IRESON, " " "	10.00
JAMES DILLAWAY, Somerville, Mass.	10.00
REV. M. J. SAVAGE, Boston	5.00
MRS. S. S. AUSTIN, Cambridge, Mass.	2.00
F. T. STUART, Boston	1.00
MISS L. B. ATWELL, Boston	1.00
NANCY W. COVELL, South Framingham	1.00
HULDAH P. ROBINSON, Allston	1.00
MICHAEL NEALE, Battle Creek, Mich.	1.00
CHARLES COLLINS, Dayton, Ohio	1.00
ADOLPH WURZBUYER, New York	2.00
A. S. BAMBERGER, " " "	3.00
CHAS. I. STIX, " " "	5.00
H. MOSENTHAL, " " "	1.00
A. A. LEVY, " " "	1.00
ERNEST EHRLMAN, " " "	1.00
CHAS. F. ADAMS, " " "	5.00
CHAS. C. LANE, " " "	3.00
ALFRED WOLF, " " "	1.00
ANGELO HELLMAN, " " "	1.00
HERMAN RAUBSAMEN, " " "	5.00
PHILLIP NETTRE, " " "	5.00
WILLIAM STONE, " " "	1.00
L. N. ASIEL, " " "	1.00
C. A. CURTIS, " " "	1.00
MR. & MRS. T. A. KOHN, " " "	2.00
A. SELIG, " " "	2.00
A. LICHTENSTEIN, " " "	1.00
S. BURNHEIMER, " " "	2.00
FELIX HERSELD, " " "	5.00
M. WALLER, " " "	5.00
SAMUEL SHELTER, " " "	5.00
ALBERTINA VON ARNIM, " " "	2.00
C. I. PRATT, " " "	2.00
G. H. PUTNAM, " " "	1.00
WILLIAM FRANKFURTH, " " "	5.00
OTTO W. FUTTEVER, " " "	5.00
MRS. E. B. FOOTE, " " "	1.00
EMIL COLMIL, " " "	5.00
MAX NATHAN, " " "	5.00
ALEX. GUTMAN, " " "	5.00
JOSEPH AVON, " " "	5.00
M. B. BRYANT, " " "	5.00
MRS. SUSAN T. BRYANT, " " "	5.00
I. F. CULLMAN, " " "	1.00
H. DORMITZER, " " "	5.00
M. S. ROEMER, " " "	5.00
F. E. MILLER, " " "	5.00
W. C. BARNES, " " "	1.00
I. H. ADAMSON, " " "	2.00
G. W. MILLER, " " "	5.00
W. A. KIMBALL, " " "	1.00
S. BENEDICTS, " " "	1.00
EDW. HAMMERSLOUGH, " " "	5.00
LEOPOLD LOWRY, " " "	1.00
JOSEPH BECKEL, " " "	2.00
F. M. ADAMS, " " "	1.00
R. E. DIETZ, " " "	5.00
MRS. T. H. NEVILLE, " " "	2.00
S. WOLBERG, " " "	5.00
ELIZABETH HAMLIN, " " "	1.00
ELINOR HAMLIN, " " "	1.00
DANIEL MUNOY, Bristol, Pa.	1.00
MRS. J. C. MILLS, Galesburg, Ill.	2.00
MISS M. C. LUFKIN, " " "	1.00
MISS S. E. DUNN, Dover, N.H.	2.00
MRS. KATE NEWELL DOGGETT, Chicago, Ill.	1.00
F. A. ANGELL, Montclair, N.J.	1.00
MRS. F. A. ANGELL, " " "	1.00
T. B. SKINNER, Battle Creek, Mich.	1.00
LEVI BEADLER, Augusta, Mich.	1.00

Total. \$1,481.00

WILLIAM J. POTTER,
Secretary F. R. A.

THE LOGIC OF "REPEAL,"

AS ILLUSTRATED BY THE NATIONAL LIBERAL LEAGUE.

Resolved, That we are in favor of destroying the dams.

Resolved, That we are totally opposed to the rush of the waters after the dams are destroyed.

Resolved, That whoever says we are in favor of flooding the country is either a fool, a knave, or a Christian,—which is the same thing.

A NEW PETITION FOR "REPEAL."

The free-love ring which at once rules and ruins the National Liberal League has just begun in New York to push a new petition for the repeal of the postal laws of 1873. This persistent attempt to get rid of the only effective statutes against the sale and circulation of matter declared to be criminal by the common law was first instigated, and is now again secretly urged forward, by parties who found their infamous profits cut down and their infamous business crippled. Pettifogging and unscrupulous lawyers were found to make out a plausible case for these parties, and to hoodwink the liberal public by their cunning sophistries. But the merits of the case have been already so fully and widely discussed that no excuse remains for further delusion. As an influential New York paper not long since put it:—

"The recent discovery of the body of a murdered girl in a trunk at Lynn brought to light the terribly significant fact that over six hundred women, some married, some single, are recently missing from their homes, within a not very large geographical province, of which Boston may be regarded as a centre. Most of them were believed by their friends to have given themselves up to a life of shame. This is the terrible fruitage of such seed as Heywood and Bennett are sowing. It is a monstrous doctrine that denies to society the right to protect itself against such a crop as this. And those who deny the right have only their own folly to blame, if an indiscriminating public regards them as accessories, after the fact, of a crime which they really abhor, but which they allow themselves by their theories of free speech so effectively to defend."

President Hayes, in his first veto message on the army appropriations bill, said: "The laws now in force should not be repealed, except in connection with the enactment of measures which will better accomplish that important end" [i.e., the security of free and fair Congressional elections]. Precisely the same principle applies to the case of the postal law of 1873; and the common-sense of the people at large perceives it. The "repeal" movement not only flouts every consideration of public morality and public welfare, but keeps the community blinded to the justice of modifying that law, and stiffens public opinion against even the slightest modification of it. It is a movement originated and pushed for purely selfish and unscrupulous ends, to the immense and rapidly increasing injury of the liberal cause, by parties whose only desire is to fill their own pockets; and the fact that they have cajoled and deceived a large number of well-intentioned persons does not change the other facts in the least. It is the imperative duty of all intelligent liberals, and especially of all intelligent liberal organizations, to oppose publicly, promptly, and emphatically a madness which threatens to bury all healthy liberal movements for years under an overwhelming avalanche of public scorn.

A NEW PROTEST AGAINST "REPEAL."

AN IMPORTANT CHANGE OF NAME, AND THE REASONS FOR IT.

At a meeting of the Directors of the National Liberal League of America, held in this city on December 12, 1879, the following resolutions were unanimously adopted:—

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this

Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

At a subsequent meeting of the Directors, held last Friday, February 6, the Secretary reported that the Auxiliary Leagues in Florence, Massachusetts; Jacksonville, Illinois; Syracuse, New York; Albany, New York; Chelsea, Massachusetts, and Boston (the other two leagues having made no report), had all voted in favor of a change of name for the reasons stated, and that five of them had voted in favor of the name suggested. The following preamble and resolution were then passed by the Directors:—

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

A printed copy of the resolutions of December 12 was also sent to each of the Vice-Presidents, with a request for his or her individual opinion on the change proposed. Replies have been received at this date as follows, and are commended to the most careful attention of our readers as showing what is thought on the grave issues at stake by the best liberal minds even now, and what is certain to be the ultimate opinion of all respectable liberals at no distant day:—

From the Hon. E. P. Hurlbut.

ALBANY, Jan. 5, 1880.

MR. FRANCIS E. ABBOT:

My dear Sir,—I have received your note of Dec. 31, enclosing the Resolutions of the Board of Directors of the "National Liberal League of America," proposing to change their name to that of "American Liberal Union," with the reasons which influenced their action. These seem to me to be sufficient to justify their cause.

The design of the founders of the National Liberal League was to secularize the National and State governments, and for that purpose to gain, as adherents, such of our fellow-citizens, of whatever political or religious opinions, as favored that design. As a society, we held to no opinions aside from secularism, and only intended to carry to its full completion the object of the founders of our political institutions. It was obvious that in this undertaking we should encounter much prejudice and misrepresentation, and that we had assumed no small labor. Nothing could ensure our success but a concentrated effort, directed to one single point, and conducted with wise policy and a high moral purpose.

Now it has resulted that, while we have attracted to our standard many of the wisest and best of our fellow-citizens, we have at the same time become associated with men of an entirely different character, who are not content to work for pure secularism in the State without mixing with it and compelling it to carry the wildest and most extreme theories in morals, religion, and politics,—theories which sink of their own weight of absurdity, and would carry down with them any cause, however good and noble, to which they were attached.

In order to succeed, our cause must not only be good, but it must be befriended by the right persons, whose characters and whose espousal shall lend it weight, and who will not associate it with any theories or doctrines condemned by the reason or offensive to the moral sense of their fellow-men.

I am clear that we cannot too soon inscribe a new name on our secular banner.

Very sincerely yours,

E. P. HURLBUT.

From the Hon. Samuel E. Sewall.

DEAR MR. ABBOT:—

I am quite rejoiced that the Directors of the *National Liberal League of America* have decided to change its name for that of the "AMERICAN LIBERAL UNION."

The reasons given for this course are conclusive. It would have been better had the change been

made earlier. Some very good men undoubtedly believe that the United States Government ought not to prohibit the circulation of obscene literature by the mail. But, to my thinking, those who maintain the opposite opinion ought carefully to avoid the appearance of being connected with any society which upholds such a doctrine.

Publishing obscene books and prints is held in England to be an offence at common law; and long before the Revolution Massachusetts had passed a statute subjecting the same crime to severe penalties. The existing statute in this State on the subject has made the punishment even more heavy. Similar laws prevail in other States, I presume in most of them; though I have not examined all the codes. Such laws are considered important to protect the morals of the people, especially of the young. It is very evident that, in all the changes of opinion, the moral feeling of the community has not grown weaker, but stronger, against this class of crimes.

The national government, acting on the principle of the State legislation, has made it a criminal offence to import obscene publications into the country. This law and the statute which prohibits the circulation of such literature through the mails cannot be assailed, except for defects in detail, without at the same time attacking the whole system of State legislation in regard to such publications. Defects in detail are to be found in some of these statutes, and judges and juries both here and in England have sometimes held that to be obscene literature which does not really deserve the name. But this is no reason for repealing the laws which punish those who publish such literature.

The freedom of the press is not violated by decreeing that the publishing such literature in any way is illegal. Congress was right in saying that the mails of the country shall not be the sanctuary of this abomination.

As a general rule, it is essential to the freedom of the press that there shall be no censorship to prevent any person from presenting to the public any writing which he pleases. But he does it at his peril. If he publish false charges against another, he may be sued or indicted. The law neither approves nor authorizes calumny. It cannot justly prevent the publication, because it is impossible for any human tribunal to be so wise and so impartial as to decide without a trial on the propriety of every attack on individual character. But the case of obscene books and pictures is entirely different. The evidence of the obscenity of a book or picture is in the work itself, visible to all eyes. Any honest man of good education and sound judgment can judge of the criminality of such a publication, as well as a judge or a jury. It is not the question of who is guilty, but of the intrinsic nature of the work. It is a defect in the statute that it simply prohibits the circulation of such works by mail. It would be better to delay the passage of any questionable matter through the mail till the postmaster could submit it to the United States District Attorney, or other functionary, and have his written sanction to stopping it. It is very rarely indeed that any mistake would be made. But there is as little danger of a mistake being made by a district attorney as by a judge.

This defect in the statute, or others which might be pointed out, is no good reason for repealing it, as long as the principle on which it rests is sound.

S. E. SEWALL.

BOSTON, Jan. 19, 1880.

From the Hon. Nathaniel Holmes.

ST. LOUIS, Jan. 8, 1880.

MR. F. E. ABBOT:

Dear Sir,—I have received your favor of the 31st ult., asking for my opinion of the proposed change of name of the "National Liberal League of America" to "American Liberal Union." So far as the mere name is concerned, I see no objection to the change. As to the matters really involved, I have given but little attention to them; and I am hardly prepared, on such information as I possess, to express an opinion that should be entitled to much weight. Upon the facts supposed in the propositions voted, I should certainly concur in the judgment of the Board of Directors.

The postal laws, excluding obscene literature from the mails, seem to be wisely framed; and I do not myself see how any rational person can object to them. If it were possible that any one could be unjustly condemned under them, it would seem that it must be by some error, or fault of construction, on the part of judge or jury, in the particular instance, rather than by reason of any imperfection in the

laws as they stand enacted. I think you are entirely right in resisting all attempts to repeal these laws; nor do I see that any amendment is needed. In the nature of the thing, it must be mainly a matter of judicial construction what constitutes an "obscene" publication, within the meaning of the law: it would be impracticable for the statute to undertake specifically to define every possible case. If it were conceivable that a man could be punished, under the existing laws, for mailing a publication that was not obscene, but merely *unorthodox* (according to somebody's notion of Orthodoxy),—if judge or jury could so far mistake, beyond correction on appeal,—the case would have to be set down as one of those rare instances in which the administration of justice proves to be imperfect, whatever the subject may be; and under any form of government.

I understand it to be one object of the Liberal Leagues to promote true religion and sound morality as well as freedom of thought and speech, placing both upon their proper foundations. Such an object, surely, can have no affinity with "gross immoralities." Liberty does not mean license. Freedom of thought does not mean free scope and impunity for erroneous, foolish, or pernicious opinions: these must take their inevitable consequences in the forum of the public judgment. The law does not meddle with opinions, but deals with acts; and acts may be so injurious to the well-being of society or the State as to justify prohibition and punishment under positive law. But the liberal associations can scarcely be expected to be more successful than the Christian churches in excluding unworthy members from their communions. It is certainly to be hoped that bad men will not be made any worse by being admitted into their company.

I have never supposed that the Liberal Leagues had political purposes in view, or were intended to become a political party. If such were to be the case, I would have nothing to do with it; for I am thoroughly of the conviction that these matters of morality, religion, science, knowledge, do not properly come within the sphere of civil government and positive law, but belong to philosophy, education, and the general culture of humanity, being a part of that common liberty which the civil government is bound to secure to all citizens alike. On these topics, opinions and feelings are, and ever will be, so various and conflicting that people must agree to differ in peace and good humor; to array them in hostile camps under a political flag would (I conceive) be unwise and impolitic, if not dangerous to liberty itself.

This is what I have to say, though I am not quite sure it is an answer to your question.

Yours truly, NATHANIEL HOLMES.

From the Hon. George W. Julian.

IRVINGTON, Ind., Jan. 4, 1880.

DEAR MR. ABBOT:—

I notice the proposed change of name of the Liberal League of which I have the honor to be a Vice-President, and I cordially approve of it. There is often much in a name; and the bad repute which the National Liberal League has fairly earned, and with which it is indissolubly associated, makes it clearly incumbent upon the true friends of organized liberalism to muster under an unmistakable banner. Common prudence and a "decent respect for the opinion of mankind" leave them no other honorable alternative. Profoundly regretting the causes that have led to this necessity, I am

Very truly yours,

GEO. W. JULIAN.

From William J. Potter, Esq.

GRANTVILLE, Mass., Jan. 10, 1880.

TO THE SECRETARY OF "THE NATIONAL LIBERAL LEAGUE OF AMERICA":

My dear Sir,—I approve wholly and most heartily of the proposed change in the name of the National Liberal League of America, and for the reason given in the vote of the Board of Directors. It is certainly most desirable, for the good repute of the organization itself, that it should be relieved of the odium now attached to the title "Liberal League"; and I believe, moreover, that this is absolutely necessary, in order that the organization should be able to work effectively for the objects which brought it into existence. Purity and uprightness of character more important than any matter of creed,—this has been one of the most fundamental principles of liberalism; and, when liberalism ceases to keep this principle in the forefront of all its activities, it abandons that which is the most essential element of its own life

and the strongest weapon that it holds for the conversion of public opinion.

I think the new name, "American Liberal Union," a good choice.

Yours very truly, WM. J. POTTER.

From F. S.-Pott, Esq.

SAN FRANCISCO, CAL., Jan. 28, 1880.

MR. F. E. ABBOT:

Dear Sir,—While deeply deploring the circumstances alluded to in your communication, and agreeing with the Board of Directors of our "National Liberal League" in considering it very unfortunate that in the public mind our affirmation of a principle has been misinterpreted as an approval of the actions of an individual who personally can hardly have any claim to our sympathies, I still cannot make up my mind to renounce that principle on account of its casual misapplication.

Neither do I feel at liberty to give my vote in favor of changing the name of our "National Liberal League" to "American Liberal Union," as this change would go far to imply the concession that the misinterpretation quoted above in fact rightly applied to our cause.

Yours respectfully,
FRIEDRICH SCHUENEMANN-POTT,
V. Pr. N. L. L.

From Rev. Minot J. Savage.

BOSTON, Jan. 6, 1880.

EDITOR INDEX:

Dear Sir,—I am glad to see the proposal to change the name of the "Liberal League of America." It struck me as unwise, in the first instance, to have two bodies with names so much alike. But, now that the bodies themselves are so much unlike, there ought not to be the least danger of confusing them in the popular mind. Liberalism we can be proud of, but we don't want to have to carry the other thing.

Yours, etc., M. J. SAVAGE.

From Dr. B. Felsenthal.

CHICAGO, Jan. 6, 1880.

F. E. ABBOT, Esq.:

Dear Sir,—The resolutions passed on Dec. 12, 1879, by the Board of Directors of the "National Liberal League of America," concerning a change of the society's name, has my hearty approval and consent. The reason for such a change is too obvious and too weighty; and I have not the least doubt the proposed change of name will be approved by almost every Auxiliary League.

In sincere regard, I remain, dear sir,

Yours very truly, B. FELSENTHAL.

From Rev. W. H. Spencer.

MY DEAR ABBOT:—

I heartily approve of the proposed change of name, and for the reasons assigned in your circular. "What's in a name?" Unfortunately there is a good deal in the name "National Liberal League," which smells to heaven. We cannot fumigate it as the early Christians did the heathen temples, for a holier use. It is too late. With the vast majority of real or nominal Christians whom we must win to our cause, the aforesaid name, if it has any import, is associated with free-lovism in its worst sense, and with all sorts of social vagaries and wild schemes of reform; and unhappily there is too good reason for this growing impression. The name has, of late, been in altogether too close connection with "polecat opinions," to be sweetened by any burying or bleaching process which we are master of. If we wear the scent on our reputations, it may not indeed strike through to our character, but it will offend and repel otherwise friendly people; and this is justification sufficient for rejecting the name, or one that might easily be mistaken for it. We object to living next door to a house of ill-fame. Of course we do not mean quite that. For virtuous and generous and brave, no doubt, are many in the ranks of the "National Liberal League,"—nay, are most perhaps. Yet so long as their generals, or several of them, represent libertinism instead of liberty, is the world to blame for thinking that the rank and file of the army are leaning that way? It does so think, and it will so think, and it has some reason to so think, unless the army publicly and privately denounces the immoralities of its leaders.

It is not to the point to say that we must often work with bad men for a good cause. Yes, but we are not called upon to make bed-fellows of them. We believe in hospitality and broad fellowship; but, as Wendell Phillips once said, "it is not our duty to marry a prostitute in order to reform her." Excuse

us, if we seem to draw our illustrations from Five Points. It is because we are near there when we deal with this subject. We gladly turn away.

We believe in liberty, but we do not believe in this intellectual and moral vagabondism, that so often is seen tramping through the country under the banner of "liberalism," and we utterly refuse to train in such company. We believe that liberty and justice demand the secularization of the State, but, desirable as this is, it is insignificant in importance, compared with the preservation of the unity and the purity and the sacredness of the family relation. We can wait for liberty, but without purity, to-day and to-morrow and always, our days as a nation are numbered.

W. H. SPENCER.

HAVERHILL, Jan. 1, 1880.

From Samuel L. Hill, Esq.

MR. F. E. ABBOT:—

The change of name proposed by the directors of the "National Liberal League of America" to that of "American Liberal Union" is in my opinion expedient, for the reasons given.

SAMUEL L. HILL.

FLORENCE, MASS., Jan. 2, 1880.

From Dr. Isaac M. Wise, editor of the Cincinnati "American Israelite."

To all of which I consent. ISAAC M. WISE.

From Rev. Robert Collyer.

NEW YORK, Jan. 7, 1880.

DEAR MR. ABBOT:—

I think the change proposed in the name of our Society is needed. The question, "What's in a name?" as it touches the title about which we first organized, is only capable to my mind of one answer, as things have drifted; and that is a very evil odor,—what the Bible calls "a stink." I don't think I am over-delicate of the nostril; but some months ago I had to request that my name should be withdrawn as a vice-president of the original organization. Still I shall be glad to serve in a Union which will look to whatsoever things are true, honest, just, pure, and lovely, even though they be not as yet of good report.

Sincerely yours,

ROBERT COLLYER,

Minister to the Church of the Messiah.

Notwithstanding the "request" above mentioned, Mr. Collyer's name is still published by the officers of the National Liberal League as one of their Vice-Presidents—as is also that of Mr. Samuel L. Hill, notwithstanding his public protest in the Springfield Republican against the continued use of his name by that organization.

From Joseph McDonough, Esq.

ALBANY, N.Y., Jan. 5, 1880.

F. E. ABBOT, Esq.:

Dear Sir,—I am in receipt of a copy of the resolutions of the Directors of the League, proposing a change of name, and of your note asking my opinion on the proposed change. I think it very desirable that a change in the name of our organization should be made, but do not think the Board have selected the best possible substitute.

The word "liberal" seems to me indefinite. All the sects and parties claim to be liberal; also it is the property of the other party. The name "American Secular Union," I think, would be much better. The word "secular," and the secular party in England as founded by Mr. Holyoake, have given a meaning, and, I might say, a public recognition, of the name and its meaning, as belonging to the Freethought party, which is much in its favor. The adoption of that name, I think, would likewise tend to facilitate our coöperation with the secular party in England, which I think would be desirable.

I may say that the Liberal Association here, on mature consideration at a business meeting, have passed a resolution to recommend the name suggested above. I have also consulted Dr. Schlesinger, who is one of the Vice-Presidents, and he concurs in my opinion.

Of course the name adopted will be accepted by us, and our society will coöperate to give success to the organization. Yet I think it would be wise to act cautiously in changing the name, and, if possible, select one which would be, as I think the one I suggest would be, totally distinct from the old one, and yet allowing the coöperation of any man or woman of liberal opinions.

I enclose check for five dollars for a year's subscription to THE INDEX, to which I wish the success it deserves, but I am afraid does not get.

Believe me yours very sincerely,

J. McDONOUGH.

From Dr. Max Schlesinger.

ALBANY, Jan. 8, 1880.

FRANCIS E. ABBOT, Esq.:

Dear Sir,—I hereby acknowledge receipt of your circular containing excerpt from the records of a meeting of the Board of Directors of the National Liberal League of America, having reference to a proposed change of name of our League.

Deeply attached as I was to the name of "Liberal League," I nevertheless coincide with the Board that, since the name has been made a reproach and by-word, we have to disown it. I would therefore indorse any change of name. I would concur in the opinion of the Albany Liberal Association to have the name changed to "Secular Union," if I was not afraid that this would involve a change of platform. Secularism has its well-defined objects, which, it seems to me, are not quite the same as those of the original Liberal League.

Thanking you most heartily for your heroic defence of the liberal cause against those who would bring it in disrepute,

I am most respectfully yours,

DR. M. SCHLESINGER.

PERSONAL ITEMS.

THERE ARE GROWING signs that the third term is not likely to be Grant-ed.

MR. CRAIK, the husband of Dinah Maria Mulock, is a partner in the London book firm of Macmillan & Co.

MRS. ANN S. STEPHENS is the oldest living American authoress, and is said to be almost destitute.

JOSH BILLINGS is sixty-three years old, and has accumulated a fortune of \$100,000 by his bad spelling.

EDGAR FAWCETT is announced for the poet of the Phi Beta Kappa Society at its anniversary next summer.

TENNYSON is at Farringford, his place on the Isle of Wight, where he always resides at this season of the year.

REV. JOHANN HODJA, a Roman Catholic priest of Baltimore, has renounced the Catholic faith and joined the Presbyterian Church.

ERNEST RENAN is soon to begin a course of lectures in London on "The Deterioration of Christianity in Percolating through the Roman Empire."

MRS. EMMA R. SILL, who lectured in the interests of the Greenback party in New York last fall, has brought suit for the sum of \$200 against certain of its candidates for unrequited services.

PROF. JAMES DEMILLE, of Dalhousie College, Canada, the well-known author of the *Dodge Club* and other contributions to *Harper's Magazine*, died at Halifax, N.B., on the 28th inst., in the forty-eighth year of his age.

PROF. PROCTOR has written a letter to the *New York Herald*, denying the report that he has changed his views on evolution, and given his adherence to views more compatible from the Orthodox standpoint with the recognition of God.

GOV. DAVIS, of Maine, is only thirty-seven years of age. He is the son of a farmer, and while in the army studied Latin, reciting to an officer. At the close of the war, he attended the Seminary at Kent's Hill, and helped himself along by teaching.

MR. B. F. UNDERWOOD, the past month, has given courses of lectures at Milwaukee and Whitewater, Wis.; Chillicothe and Gavitt, Mo.; Ann Arbor, Union City, and others, Mich.; and La Rue, Ohio. He is to speak for the Albany Liberal Association, Sunday, February 15.

HERBERT SPENCER, the English philosopher, is sixty years of age, and has never been married. He was educated for a civil engineer, but his philosophic tastes led him into a more studious life. He always had an effeminate look, and his health has been poor for a long time.

DR. HITCHCOCK insists that knowledge is a preventive of disease, showing that the insane in Massachusetts are nine-tenths uneducated paupers, and so are fifty-nine thousand of the sixty-six thousand in asylums in England. Who will start a knowledge sanitarium or study-cure?—*Rochester Democrat*.

THE LATE JOHN BLACKWOOD, one day in conversation with Miss Anne Brewster, related how he and George Eliot had corresponded some time before he knew she was a woman. "I called her 'Dear George,'" he said merrily, "and employed some easy expressions, such as a man uses only to a man. After I knew her, I was a little anxious to remember all I might have said."

A PLEASANT ANECDOTE of Mr. Ralph Waldo Emerson was related by a lady in Meadville, Penn., the other day, and is reported by the *Index* of that town. When Mr. Emerson was travelling in Egypt with his daughter, they met an Englishman who did all in his power to make it pleasant for them, and, when the time came for their separation, said: "You may wonder, sir, at my having overstepped my usual reserve so far as to become so intimate with you, but it is for the sake of a countryman of yours, one bearing the same name,—Emerson—Ralph Waldo Emerson. He has done me much good, and I hope some time to cross the ocean to meet him." And Mr. Emerson never told him it was himself whom he sought.

Communications.

"CHARITY" versus PRINCIPLE.

PARKERSBURG, W. Va., Jan. 20, 1880.

EDITOR OF THE INDEX:

My dear Sir,—My sincere devotion to the great cause of human liberty, in behalf of which you have labored so faithfully through the columns of your able journal for the last ten years, prompts me to write you this letter. I deem it proper to say that I entirely concur with you in your views in regard to the absolute necessity of keeping the liberal movement entirely free from all affiliation with libertinism, or even suspicion of being tainted with free-love; and I am satisfied that every sincere liberal in this land will approve your efforts to free the liberal movement from all responsibility for the abominable doctrines and teachings of D. M. Bennett and his followers. I honestly believe that the course of Bennett in endeavoring to engraft the pernicious doctrines of Heywood's infamous pamphlet upon the platform of the Liberal League, through his papers and at Syracuse, N. Y., in 1878, has done the cause of truth more harm than all the sermons of the clergy and the denunciations of the religious press.

While reading his paper for the past two or three years, I found much in it I could not approve; but, regarding him as a well-meaning but unguarded man, I supported his paper and sympathized with him in his misfortunes. As I look over his files now, it seems to me that there was method in his madness, and that he labored zealously in heaping abuse upon Comstock and the officers of the law, in order to force them to persecute him, and thereby enable him to play the rôle of a martyr. He is now reaping the fruit of his own folly. I am truly sorry for him. A man of his age and experience ought to have had more discretion. He ought to have known that he could not set at defiance the principles of morality and the laws of the country without ultimately suffering for it. Had his private character been ever so pure, his intolerant bigotry in the advocacy of his views set at defiance the fundamental principles of liberalism, moderation, truth, and justice.

But, while Bennett's shortcomings are great, and inimical to the growth of pure and wholesome liberalism, I respectfully suggest that I fear you are inadvertently giving him aid by the publication of the wholesale calumnies of Rev. Joseph Cook, contained in your issue of the 15th inst. I am surprised that you have not exhibited your usual impartiality and justice in commenting upon the National Liberal League. The men and women who met in the Convention at Cincinnati, last September, were not free-lovers or libertines. The great body of them were as far removed from such abominable principles as any other members of the community, and detest Heywood's doctrines as cordially as you do. I have no doubt that nineteen-twentieths of those who followed the leadership of Bennett at Syracuse, in 1878, did so under a total misapprehension of the true state of the facts, as well as of the sinister purposes of Bennett and his followers; and if you and your friends had only manifested, since that important occurrence, a little more forbearance and spirit of charity, nearly all the leagues would now be united under your banner. You founded the League, and you must not abandon it. I believe that it is an organization capable of exerting a great influence for good in society. You must not desert the vessel you launched so successfully nearly five years ago. You must have patience, and abide your time. The world is advancing. You have done much in the past, and can do more in the future, to aid in the grand effort to redeem mankind from the slavery of superstition and bigotry. You must not lose faith in mankind because of the Bennett-Comstock fiasco. It is but a mote upon the sunbeam of progress. The sturdy, intelligent, virtuous men and women who compose the Liberal League, with the exception of a few personal friends of Bennett, have no faith in or sympathy with free-love doctrine. They one and all indorse the noble sentiment of their distinguished champion, Col. R. G. Ingersoll, in favor of social and domestic purity; their only paradise, an honest, happy home; their only divinity, a virtuous wife; their only angels, their little cherubs around the hearth.

The sentiment is growing day by day that no man tainted with immorality can be a suitable leader in a great moral movement like the Liberal League, and hence that the days of usefulness of D. M. Bennett are past. If you and your friends restrain your unkind criticisms and hostility, three-fourths of the men and women in the National Liberal League will follow the example of the Tompkins County League, unless Bennett and his indorsers withdraw from its leadership. There is too much hard common sense among the mass of mankind, for the family relation to be destroyed or injured by *Cupid's Yokes* or any such senseless production. So stand for the right in truth and charity, and all will be well.

A MEMBER OF LIBERAL LEAGUE.

[Our correspondent is as friendly as he is honest and well-intentioned; yet he is not sufficiently informed as to what is going on behind the scenes to understand fully the absolute necessity of the course we have pursued. The way to get rid of bad leaders is not to submit to their lead and execute their evil purposes, but to expose them unflinchingly and thereby undeceive their dupes. It is not a question of "charity" at all, but of fidelity to principle. There is not a more corrupt set of men anywhere than the ring which now controls the National Liberal League; and this corruption betrays itself in

their continued, united, and defiant support of proved scoundrels. Whether the majority of those who follow the lead of this ring are their sympathizers or their dupes, and whether they do or do not comprehend the monstrous harm they are doing to the liberal cause by their mortifying submission to such leadership, is a point which neither our correspondent nor we can determine by a mere assertion. We hope, and are willing to believe, that the majority are dupes rather than sympathizers; but the dupes are rapidly leaving already, and sympathizers alone will remain behind. The trouble with Joseph Cook is that what he said this time was in the main *no calumny*, but the *truth*; and it has been the profession and boast of all liberals that they would "welcome the truth from whatever source." Are they, after all, just as blind and prejudiced as the churches themselves, when the truth happens to hurt? The fact is that the National Liberal League obeys the will of men whose purposes are as vicious and selfish as their policy is ruinous to the League's original objects. In the civil war, the rebel army had many honest and misguided men in it; but the Union army could not for this reason stop fighting the rebel army as a whole, and the dupes had to share the fate of the traitors. It is exactly so to-day. The only way for the honest and pure members of the National Liberal League to prove themselves such is to break away from it utterly, until it reverses its false public position and chooses honest and pure men for leaders. Neither the malicious abuse of enemies nor the mistaken expostulation of friends can move us a hair's breadth from this stand—not because we are wilful, but because the public need is altogether too imperative and too plain.—Ed.]

REFORMATORY.

THE IDEA of a united and reciprocal system of dispensing charity in cities, among the different organizations devoted to this purpose, has been for some time growing in favor, and last year was put into practical operation in Boston. It aims to diminish mendicancy, and enable those who are in need to depend upon themselves, so far as they may, to improve their condition. It does not attempt (we are told) to supersede the existing organizations for charity, but to associate them together, and so to register the beneficiaries of each that paupers shall not be repeaters upon the benevolence of the well-disposed. "In every district," says the *Boston Herald*, in a recent article upon the subject, "there are a certain number of visitors who take one or two cases as their special charge, and see what they can do to raise the family into a position where they can be practically independent. But, better even than this, it takes these people by the hand. The visitor makes a diagnosis of each case. He goes to the bottom of the difficulty, and attempts to overcome it. If it is too much for him, he seeks the counsel of the superintendent, or, if necessary, of the ward conference; and the result is that, sooner or later, the family are put in a condition to take care of themselves. This would be the case with middle-aged people with children. But, where people are advanced in life and cannot help themselves, the visitor has another line of duty, which may possibly result in the placing of these persons where they shall be sure of a comfortable home. In every case, it is the bringing of different classes of people into personal contact who have heretofore been widely apart."

THE SPRINGFIELD *Republican*, under the general caption of "Too Much Bowery," thus speaks, in a recent issue, of the growth of the liquor traffic and concert saloons in that community: "The large cities are infested with drinking saloons to which custom is drawn by variety show performances of a low order, and in which liquor is sold by 'pretty waiter girls.' These establishments represent the most degraded side of the festering life of a great community, and are the breeders of debauchery and crime. Wherever the moral barriers in any community are let down, liquor-selling, with accompaniments more or less shameless, flourishes at the expense of higher things. The existence of three saloon theatres in Springfield, therefore, is a landmark which does not show progress in a good direction. Our generous license policy, and consequent competition in the sale of beer, led first to garden concerts, and next to the importation of theatrical performances similar to those which nightly flourish in the Bowery at New York. Men and women actors give a cheap and coarse variety entertainment to an audience of men and boys who sit beclouded in tobacco smoke, and guzzle more or less beer,—admission, 10 cents. Every allusion of doubtful propriety 'brings down the house.' Three of these entertainments are open every week-day night, and young men 'seeing life' 'take them all in.' It is not an uncommon thing for mill operatives and others from the towns about to come in to 'see the shows.' Perhaps we ought to be thankful that 'the pretty waiter-girls' have not yet been imported to our New England city,—and perhaps not. The fact is, this sort of thing has already gone quite too far. It is time for public sentiment to call a halt. Amusement is well enough, and to be found legitimately in full measure; but performances which stimulate bad passions and nightly worse than waste the time of hundreds of young men are not necessary. They are demoralizing and evil to an alarming de-

gree, and can profitably be made the subject of municipal consideration."

THE FIRST NUMBER of the *Philanthropist*, just issued in New York, contains the following announcement: "We respectfully invite communications on leading questions of Philanthropy, said communications being always based on an honest and full acceptance of the scriptures of the Old and New Testaments as the revealed will of God." It states that its paramount object is to inaugurate a new departure "in the administration of organized charities, whereby the collection and disbursement of charitable funds shall be removed back from irresponsible local and political agencies to the essential control and supervision of the various churches, not only thus embracing all these local and minor private organized charities, but the leading State institutions, as insane asylums, orphan asylums, reformatories, prisons, and almshouses." In accordance with this purpose, it makes this quotation from a circular of the New York Board of Philanthropy: "The amount appropriated and personally donated to charity in the State of New York, in one year, is simply stupendous. These funds, forty years ago, were generally raised, held, and disbursed by men who were substantially churchmen. They are now, at the distance of only one generation, raised, held, and disbursed by men who are substantially *outside* the churches, and who are without any declared sense of religious obligation to be faithful in their custody and use. In a normal condition of affairs, these funds would be intrusted to a body of men publicly pledged by ordination to fidelity in this very respect. Who does not see that any such church system of almsgiving, attested by experience and Divine Revelation, would inevitably do away with the buying and selling of legislative appropriations, the prostitution of charity to the promotion of political and mercenary ends, and the nameless abuses in its administration in the hands often of strangers and charlatan adventurers? Nothing can be more evident than that there is an urgent public necessity for a new departure, and a radical revolution in regard to our public and private charitable institutions, whereby charitable funds shall be rescued from unclean hands, and remanded to the custody of the church authorities of the various denominations." Not to enter upon the discussion of the above proposition, or to enumerate similar examples, there has just been a very encouraging and impressive exhibit of the superior efficiency and beneficent effects of the administration of charitable institutions, in accordance with the "full acceptance of the scriptures of the Old and New Testaments as the revealed will of God," in the disclosures of Rev. Mr. Cowley's conduct of the "Shepherd's Fold" in New York.

JESTINGS.

"YOU JUST take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it so fatal as that?" gasped the consumptive.

HE WAS inclined to be facetious. "What quantities of dried grasses you keep here, Miss Stebbins! Nice room for donkey to get into." "Make yourself at home," she responded with sweet gravity.

VERY INNOCENTLY an Irish newspaper concludes its account of an imposing ceremony: "The procession was very fine, being nearly two miles long, as was also the prayer of the Rev. Mr. McFadden."

A DANDY, while being measured for a pair of boots, observed, "Make them cover the calf." "Heavens!" exclaimed the astonished artist, surveying his customer from head to foot, "I haven't leather enough."

"SHALL WE TAKE a 'bus' up Broadway?" said a young New Yorker, who was showing his country cousin the wonders of the city. "Oh dear, no!" said the frightened girl: "I would not do that in the street."

THE TIME TO "STRAY."—Parson: "Seated alone in the evening of life, your thoughts, my friend, must oftentimes 'wander' to many subjects." *Aged Rustic*: "Yes, they does, sir, mostly a-Sundays, when you be a-preaching."—*Fun*.

THE CLERGYMAN in a certain town having, as the custom is, published the banns of matrimony between two persons, he was followed by the clerk's reading the hymn beginning with these words: "Deluded souls that dream of heaven."

ONE SABBATH afternoon a worthy minister, observing by the time he had reached the third "head" of his discourse the drowsy disposition of several of his hearers, quietly remarked: "In the third place, those of you who are awake will notice," etc.

MRS. TOADEATER: "And what do you think of our country, Lord Vacuum?" *Lord V.*: "Aw,—like the States ever so much,—the fwide oysters, and the buffaloes, and weed birds, and Niagwa Falls, and all that sort of thing,—awfully jolly, you know."—*Harper's Bazar*.

WHEN THE burglar was up before the Justice of the Peace, that official remarked: "Before you were arrested, in one week you committed four burglaries with impunity." "Yes," answered the scoundrel, "it did almost seem as if I was protected by an unseen power."

HERE IS A SCENE that occurred at the registry of women as school voters at Lowell, Mass. "Where were you born?" asked the registering alderman of a woman. "My birthplace, sir, is identical with that of the great statesman who subsequently resided and died at Marshfield, in this State!" "Where was that, please?" faintly breathed the paralyzed functionary. With a glance of withering scorn, she sneered: "There! I thought you wouldn't know!" and passed on exulting through the petty formalities that remained.

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THE PATRONAGE

of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonnenschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. O. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Religion of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. Wm. E. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion." Addresses by O. B. Frothingham, Wm. Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

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For series of important Tracts see last page of THE INDEX.

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WM. J. POTTER, Sec. F. R. A.

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5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

MR. B. F. UNDERWOOD will speak next Sunday forenoon at the Parker Memorial, in this city. His many friends will improve this opportunity to hear him. His subject will be: "Old and New Conceptions of Religion and Ethics."

THE BOSTON *Herald* has a keen wit to preside over its "Men and Things": "Moses Hull says this is a bad time for workingmen. It is for workingmen who do not work, but who live on those who do—like Moses, for example."

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A NOTE OF WARNING is thus sounded by the *Brooklyn Catholic Review*: "Curiously enough, it now appears probable that New England has been selected as the ground upon which the battle of religious education against secular instruction is to be fought out in this country and definitely settled."

THE *Catholic Review*, in a characteristic editorial on Thomas Paine, says: "The greatest kindness that it is possible now to do the memory of Tom Paine is to let oblivion cover it with moss. If there is sense in the adage, 'Let sleeping dogs lie,' there is greater sense in not going out of our way to stir up a compost heap which time is rapidly resolving into its kindred dirt."

SAYS REV. DR. SCHAFF in the *Princeton Review* for September, 1879: "The negroes are very religious by nature, and infidelity is scarcely known among them; but their moral sense of honesty and chastity is weak. They have a marked preference for the Baptist and Methodist types of Christianity, which seem to be best suited to their emotional and demonstrative nature." Subtract from the character here depicted the "marked preference" for religion and Christianity, and the residuum will be a correct likeness of a certain class of liberals now quite too prominent for the good name of liberalism.

REV. M. J. SAVAGE, the liberal preacher of Boston, writes to the *Christian Register*: "I want just space enough to say that, having studied with much care Mr. Albert Stickney's *A True Republic*, I am convinced that every thoughtful man in America ought to know and think over its contents." We echo Mr. Savage's verdict with emphasis. That book ought to be studied diligently by everybody who votes, by everybody who ought to vote, and by everybody who wants to vote. Col. Stickney believes in universal suffrage, and desires to get rid of the "machine" which practically takes all political power out of the hands of the voters.

MR. HOLYOAKE, with his usual admirable penetration, has pointed out some valuable indirect benefits conferred by the coöperative movement on those who have joined in it: "You cannot have an association unless you have a little common-sense, good temper, and a good deal of good-will. The art of having a good temper takes a long time to instil, and so does the art of good-will. Anybody has good-will toward people they like and whom they care for; it is easy to promote their welfare; but to promote day by day the welfare of the people you don't like, to administer to the opulence, the comfort, and influence of those you hate,—it requires a new education altogether to accomplish that."

THE *Bicycling World* is astonishingly interesting even to those who have not caught the bicycling fever, if we may judge by our own impressions. Mr. Charles E. Pratt, the editor, evinces a journalistic talent which must come by nature or "grace," since it cannot have come from the antecedent training of his legal profession. Some ten years ago, the Free Religious Association held a series of itinerant con-

ventions at the West, and were irreverently styled "hell on wheels" by outsiders. Mr. Pratt will show them in the future how to deserve this *soubriquet* better by mounting on bicycles and travelling according to approved scientific principles. If any of our readers are interested in this mode of locomotion, they cannot do better than to send \$1.50 for a year's subscription to the editor, 40 Water Street, Boston.

SAYS THE *San Diego Union*: "An amusing application of the wonders of the telephone as an assistant detective of crime comes to us from Julian. Several horses were recently stolen in that neighborhood, and suspicion fell upon a certain Indian as the thief. Some one having introduced a telephone up there, the same was being exhibited, when it occurred to the owner of the stolen horses to get the Indian to come in and hear the 'Great Spirit' talk. The Indian took one of the cups, and was thrilled with astonishment at being apparently so near the Great Keeper of the happy hunting grounds. After some little time spent in wonderment, the Indian was solemnly commanded by the Great Spirit to 'give up those stolen horses!' Dropping the cup as if he had been shot, the Indian immediately confessed to having stolen the horses, and tremblingly promised, if his life was spared, he would restore the 'caballos' at once, and he did so."

THE PENNSYLVANIA Republican Convention, on Feb. 4, made a declaration of principles which shows how the ideas of the Rochester platform are irresistibly creeping into practical politics: "First, the union of the States with equal rights, indestructible by any unconstitutional means; second, protection to the person, liberty, and property of the citizen of the United States in each and every portion of our common country, wherever he may choose to move, demanding of him only obedience to the laws, and proper respect for the rights of others; third, strict integrity in fulfilling all our obligations, State and National; fourth, the perfect security of free thought, free speech, and a free press, and of equal rights and privileges to all men everywhere, irrespective of nationality, color, or religion; fifth, a free and pure ballot, thoroughly protected, so that every man entitled to cast a vote may do so just once at each election without fear of molestation, moral or physical, on account of his political faith, nationality, or hue of his skin; sixth, honesty in elections."

REV. J. B. HARRISON wrote not long since to the *Christian Register* on "The Method of Antagonism," in a manner which brings out a truth too little appreciated by sentimentalists: "It seems to me that it is not always easy to decide what are, and what are not, 'open questions,' till we learn what other people think about them. Whatever thoughtful, earnest men differ about is an open question, is it not? I am one of those who 'see in liberalism the free spirit and the vital principle of growth, and not a newly formulated body of anti-orthodox doctrines,' but I think that 'the substitution of better ideas and methods in religion in the place of Orthodoxy can be better affected by the method of antagonism than by first recognizing the common ground, and then seeking to enlarge that ground.' So I suppose this must be an open question, as we happen to hold precisely opposite opinions about it. I think that history gives us no instance of substitution by agreement, but it is full of instances of successful substitution by earnest, inspired, persistent antagonism. The antagonism is an essential, unavoidable feature and element of such a process of substitution as is now going on in Christendom. It is not to be regretted. It is a much more wholesome sign of the times than indifference or spurious catholicity. Is it not probable that there will be far more pronounced antagonism before the substitution of better ideas and methods in the place of Orthodoxy is accomplished?"

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Chartered by the American Liberal Union.

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MORRIS HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. R. UBBINO, West Newton, land, N. Y.
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETTIE C. TRUESDELL, Syra-FRANCOIS E. ABBOT, Cambridge, cuse, N. Y.
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 W. H. HAMLEN, Boston, Mass. HOPE WHIPPLE, Boston, Mass.
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 JAMES B. PIKE, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

The False and True Liberalism in Religion.

ABSTRACT OF A SERMON IN THE DES MOINES UNITARIAN CHURCH, FEB. 1.

BY REV. JOHN R. EFFINGER.

[The following is an abstract of a sermon delivered as above, which was so well received by the society before which it was delivered that those present requested its author to furnish it for publication in the Register. With this request, Mr. Effinger has so far complied as to prepare this abstract.—ED. Register.]

The word "liberal" as applied to religion has many shades of meaning. It is used to designate those who, while they still adhere to the ancient doctrines of the Church, yet cherish a feeling of tolerance and sympathy for those who honestly reject them. Again, there are those within the orthodox ranks who at one time express the most broadly rationalistic views, and at another time subscribe to the most rigidly orthodox propositions, and their inconsistencies are supposed to be explained by saying that, though orthodox, they are liberal, a position flanked by so many soft and comfortable material considerations as well as insurance against some possible *post mortem* catastrophe that it is considered by many the *ne plus ultra* of worldly and heavenly wisdom combined.

Going outside the pale of the popular religion, we find a great body of people called Liberals, which easily divides itself into several classes. These, though widely apart in spirit and purpose, are often lumped together and treated as practically one. There are those calling themselves Liberals, who are chiefly animated by a spirit of opposition to the Church, its doctrines, its observances, its ideals. "Liberty" is their watch-word,—liberty to think, to act, to speak as they see fit. Science is their only authority.

Another class, containing many men and some women, whose worth and ability and pure aims are known of all, declare themselves outside all historic faiths and take their stand on the universal principles of natural religion. They decline to be called Christians, because they accept the popular definition of Christianity as the true one. The name, they say, has been so long associated with superstitions and absurdities that it is now inseparable from them, and in rejecting the one you must reject the other.

There are others who come under the general name of Liberals, who yet retain their allegiance to Christianity. They define Christianity to be love, courage, obedience, and devout trust, and regard Jesus, not as the sacrifice for human transgression, but as a spiritual leader and inspirer of human souls. While recognizing all that is good and true in past and present forms of religion, they deny the right of anybody to lay down propositions in speculative matters which all must assent to under pain of the displeasure of God.

My purpose to-day is to speak of Liberalism outside the so-called orthodox churches, which for practical purposes I shall divide into two kinds, the false and the true.

False Liberalism in our day is coming to have a very large following. Its main characteristic seems to be that it desires freedom, not for the sake of promoting a higher morality, but for the sake of loosening the bond of moral obligation.

It would seem that a class of men whose moral development lags far behind their intellectual have somehow come to regard themselves as leaders in the van of progress; and with standard-bearers, some of them smirched all over with social crimes and immoralities, they come forward to demand that vice and impurity shall have the same countenance and protection in the law as virtue and purity.

Those of you who are familiar with the action of the convention of so-called Liberals at Cincinnati, last summer, need not be told that I refer to its determined effort to secure the repeal of all laws prohibiting the transmission of obscene literature through the mails, and its canonization, as hero and martyr, of a man who was and is still serving out his sentence in the Albany penitentiary for the violation of these postal laws, a man who is now known as a self-convicted sensualist and libertine. And the fact that a large majority of the Liberal Leagues of this country sustain this action is enough to make one blush to hear the name of Liberal. If the word had no other significance than these men give it, we might well discard it in loathing contempt. But the false liberalism and the true are as far apart as the antipodes.

False Liberalism is without moral discernment or moral purpose. It points the finger of scorn at every moral offender inside the pale of the Church, as if for no other purpose than to throw discredit upon religion; and all the time there is a great beam in its own eye, which must first be pulled out before it can see clearly to extract the mote from another's.

If you go to this kind of Liberalism, expecting from it sympathy and help in any movement for real reform, you will be disappointed. If you expect of it a spirit of self-sacrifice for the good of others, or any personal consecration to high and holy purposes, any humility of soul before pure and lofty ideals of life and character, you will be disappointed.

To accept its proffered leadership would be to land society in moral chaos and ruin. . . . Such Liberalism as this is but Libertinism masquerading in the guise of reform.

I utterly repudiate its claim to stand as a moral force in the world. . . . It is simply an upheaval of gross passion and appetite suborning the half-de-

veloped intellect of a class to basest uses. And it is every man's duty to shun and denounce it as the foe of all that is purest and most sacred in the life of man.

Unfortunately, many persons who are not able or do not desire to discriminate present this spurious Liberalism as the true and genuine sort, and so endeavor to throw discredit on all who reject the popular faith. But I stand here to-day to vindicate the cause of a true Liberalism. I will not submit to have the cause of religious freedom represented by those who belie and disgrace it.

True Liberalism asserts for itself freedom of thought, not in the interest of the base passions and downward tendencies of human nature, but in the interest of a higher morality and the rights of the human mind. . . . It declares that as the power of human thought and observation increases, and we get larger ideas of science, of history, and government, so we get larger ideas of religion. It turns no look of scorn upon the past, but regards each step that humanity has made as full of interest and significance for the present time, and gratefully accepts the good which has come to us through the medium of tradition. . . . Its aim is not to overthrow religious faith, but to reveal its impregnable foundations in human nature itself. . . . Since it is manifestly impossible for all men to believe alike in speculative matters, it denies the right of any section of humanity to dictate to all others as to what ought to be believed. It teaches that to lay stress on speculative doctrines or forms or ordinances is but to "lithé mint, anise and cumín." . . . It insists that religion has outgrown its ancient forms and doctrines, and demands a restatement in the light of to-day, and that, because of the refusal of the Church to make such a restatement, it is losing its power over a large part of the intelligent world, causing great numbers of people to drift out year by year into indifference and even contempt for religion.

True Liberalism would try to persuade men that religion is something more and greater than any or all of its forms, and that no man can neglect or despise it without injury to his own soul. It proclaims character as the all-important thing, and that any man who puts such emphasis on belief as to make it primary, and character secondary, is not a true teacher of religion.

It deprecates the division of men into warring sects, spending their strength in mutually opposing and thwarting each other. It insists that there is common ground for all good men to stand upon, regardless of intellectual differences, and that no man who loves truth and righteousness is a heretic in such company.

True Liberalism is religious and not irreligious. Whatever denial it makes of old forms and creeds, it makes no denial of the essential thing which these forms and creeds were intended to express. . . . Whatsoever authority it sets aside, it bows with profoundest reverence before the throne of an enlightened conscience.

Says a noble representative of genuine Liberalism of the true Liberal: "He loves that word 'religion.' . . . It is to him the highest word he knows,—the word into whose syllables all noblest meanings crowd; the word that represents the goal of aspiration, the consummation of manliness, the prophecy of the human being as he is to be. . . . He humbly glories in the title too great for him to seriously claim, yet lower than that title he will not wear. It names him as he would be, if it does not name him as he is,—the religious man."

If religion is to be saved from universal rejection and contempt among the educated classes, if society is to be guided in the ways of a higher civilization, a nobler development and application of its moral power, it must be through the agency of a true Liberalism.

If the human heart is to become more truly the temple of the indwelling God, and humanity more truly united in the bonds of brotherhood; if man is to be freed from fear and shame and rise up in his true dignity as a child of the eternal love and wisdom,—it must be through the guiding, educating power of a religious Liberalism.

If we are ever to have a religious faith commensurate with our conceptions of the material universe, it must come through the courage and spiritual insight of the reverent soul of Liberalism. . . . Still there are those who try to persuade men that Liberalism which every true man must denounce is but the legitimate offspring of religious Liberalism. . . . Says our cautious friend in the Orthodox Church, "You may be all right now; but in denying the authority of the Church and the creed, and in following the delusive light of reason, you have taken the first step in the downward road of moral ruin, and who knows where you will land at last?"

I answer that, as a single matter of fact and experience, this is not true. In every community, numbers of its best and purest men and women, who are respected by all classes of society, are pronounced Liberals, of some name or other. The false Liberal, who has only a scoff and a sneer for sacred things, is oftener than otherwise the legitimate outcome of a rigid Orthodoxy. The unreasonableness of the creed, and too often the insincerity of its professors, have given him a complete aversion to everything which bears the name of religion,—even its most wholesome restraints. . . . And for this sad result Orthodox narrowness and an imperfect moral education are responsible. . . . The very fact that the Church will condone a man's heresy on condition of his silence, that the Church will receive men into her fold when she knows that they do not accept her saving doctrines, is an indication that these doctrines are really a dead letter, and that the profession of them is largely a hollow form, which must breed moral weakness and insincerity.

It is an interesting question, which I should like

to have answered, why heresy is so harmless and tolerable inside the Church, so dangerous and intolerable the moment it steps outside and speaks its honest thought?

If honesty, if sincerity, if earnestness and courage, are the first steps in the downward road, then where shall we find the upward path, and who of all the saints is safe?

Friends of religious Liberalism, let us not be dismayed by the clamor of ignorant prejudice and intolerance about our ears; let us hold on our way with faithfulness and courage; let us kindle anew the fires of consecration upon the altar of our hearts, assured that it is our Father's good pleasure to give us the Kingdom, and that in due season we shall reap, if we faint not.—*Iowa State Register*, Feb. 3.

THE NEW ENGLAND LIBERALS.

We do not know whether the liberals of New England, the President of whose society is Prof. Felix Adler, and whose organ is *THE INDEX*, of Boston, Mass., will take it as a compliment or not; but in our estimation they are entitled to a formal recognition by the synagogue as adherents to Judaism, upon the same principle as Mr. Voysey, of England, has claimed for the theists that same privilege.

It was some eight or nine years ago that the writer found at his rooms in New York a note to the following effect:—

"DEAR FRIEND,—Do not fail to come up to my room this evening. Beside our usual recreation [which consisted of debating on recent literary productions, drinking tea, and playing chess], I have something novel for you, which, I am certain, you will enjoy. W. M. R."

We did not fail to go up. Our friend R., who is somewhat of a pedant, insisted upon our sitting very quietly and listening very attentively to what he was going to read. We obeyed, and to our great surprise our friend began "The Impeachment of Christianity." It was not with unmingled pleasure that we listened to the bold, outspoken, rationally conceived, logically connected, and scholarly represented argument. The millions of Christian believers who are happy in their belief, and whom such an argument might touch to the quick, were present in our imagination, and we felt sorry for them. We had been somewhat over a year in this country, knew nothing of the state of Christianity in America, and lived under the happy delusion that "the wolf and the lamb lived peacefully together," in as far as religious questions are concerned. We could not see the reason why the old scars should be stirred in such a forcible manner. Of course we exposed our misgivings to the reader. A debate ensued, and we were enlightened as to causes which aroused such attacks against the popular belief; the school of New England liberals, and their object in view.

It was then that we heard for the first time the name of Francis E. Abbot, the editor of *THE INDEX*, the author of the "Impeachment of Christianity," and we became a regular reader of that journal. And the more we read it, the better have we learned to respect the true manliness of the editor, the unflinching courage with which he pursued the work, and the class of people which he represented.

As the movement of New England Liberalism is calculated to unite the various elements which have placed themselves outside of the pale of the dominating belief, and as *THE INDEX* society works on the broadest liberal principles, neither imposing any of its principles nor allowing any preconceived notion to stand as a barrier between it and those who display its colors, it was but natural that, at the first attempts to make the movement popular, unprofitable elements should be absorbed into it together with the rest. Every one who made front against the common enemy was welcome; his motives and principles were not looked into. Thus it happened that many persons with impure motives have for a time become identified with the movement.

We were a member of the Centennial Congress of Liberals, which was held at Philadelphia in July, 1876. The proceedings of the meetings, the officious manner of some persons as well as the sentiments of some speakers, made a very discouraging impression upon us. We were sorry to see Mr. Abbot, whose earnestness, tact, and abilities we have learned to appreciate, and whose personal amiableness and quick mind and sagacity we had admired on a previous occasion—we were sorry to see him and several other members, ladies and gentlemen, for whom we conceived great respect, identified with the promiscuous assembly. We went even so far as to write to a Jewish scholar whom we had not known personally at that time, but whose name we had read in the list of Vice-Presidents, that it was no honor for him to be counted among this people. Our position toward Mr. Abbot and *THE INDEX* we have not changed: we continued in our respect for the man and his work. We see now that our judgment about the movement in general had been too hastily formed at that Congress, and that by earnestness, perseverance, and skill the leaders of the Liberal League of America have succeeded to a great extent to "clear the grain from the chaff." Some two years ago, at a meeting at Rochester, a split has taken place, by which the worse element of the society has been separated, and the original Society of New England Liberals stands now, weaker, perhaps, as to the number of membership, but by far stronger as to the points of earnestness, respectability, and purity of motive and principle.

This society has taken upon itself the task of performing the duties of Judaism toward the outside world. Progressive Judaism, indeed, has its hands full in making front against superstition, bigotry, and abuse of principle which have become rooted in

the hearts of our own brethren during the centuries of oppression and suffering,—too much to do for itself to work for those that are outside of its pale. The agitation of a Jewish scholar against popular superstition and its consequent abuses has the disadvantage of popular prejudice against the Jew. Hypocritical Christian fanatics will say to their adherents, "Can anything else be expected of a Jew who is bound to object to all Christian institutions?" With this generalism, the argument is passed by without due examination. Not so easily can the arguments of the liberals be dismissed. They are born of Christian parents, and most of them have been raised as Christians, even adherents to the popular faith for a time. If they speak to the masses, they have more chance of being listened to. Common-sense is bound to ask the question, "Why has this man, who belongs to our own race, whose faith was for a time that of our own, broken the barriers and placed himself in opposition to that which we consider sacred?" And, if the truth will only gain a hearing on the part of the deluded, it is sure to conquer delusion. Of course, the one who addresses the people on such subjects must be earnest and pure. If any selfish or impure motives can be imputed to him, knavery and hypocrisy will turn this to their advantage. Mr. Abbot and the school of liberals which *THE INDEX* represents are fully qualified to labor for the elevation of the masses. We therefore unhesitatingly extend them our hearty greetings and congratulations at the beginning of the second decade of the publication of *THE INDEX*.—*Chicago Jewish Advance*, Jan. 16.

"IS LIBERALISM A FAILURE?"

It is not we that ask the question; but one of the editors of *THE INDEX*, the best of all the liberal—that is (we do not use the term offensively), infidel—papers. She writes in view of the fact that the great mass of the Liberal Leagues, which Mr. Abbot had done more than any other man to organize, have gone off in defence of the free circulation of writings declared indecent by the courts. She finds her private correspondence with liberals full of expressions of discouragement:—

"I am too much disgusted with liberalism," writes one, "to talk about it temperately. I consider organized liberalism a miserable failure. Any liberalism worthy of the name is yet a thing of the future." Another says: "I feel pained and disgusted, week after week, with reading the lies, slanders, ridicule, and narrow conceptions with which our papers are filled. . . . I despair of any improvement in our time to any great extent. By evolution, other generations will be wiser and cleaner, I know; but now the outlook is not encouraging." Another writes: "I am disgusted all through with things liberal, and wish the lightning would strike me into whatever is beyond this vale of hypocrisy, cowardice, and lies. What can be done? To me all is dark and dreary." Another, whom the writer in *THE INDEX* seems to point out as Col. Higginson, says:—

"Yes, the line is being drawn between liberalism and licentiousness; but how many will be found on the right side of that line? Time will show; and let us take time. I think, if possible, that the best thing to do is for the 'sheep' to go into retreat, while the 'goats' are rampant; to pull down our signs, withdraw our names, and—do nothing. What if we should die, being members of the Liberal League, and go to judgment? If asked if we were members of that body, what could we say? If we owned it, we should be treated as free-lovers, communists, and no better than tramps."

We are not surprised at this feeling of discouragement and disgust. The lines have been drawn between the sheep and the goats in the liberal ranks, and the goats are in an overwhelming majority. Can we tell why?

The reason is this: Christianity differs from liberalism in that it preaches self-abnegation, consecration to God, unselfish love to man, the strictest morality, and then offers infinite motives thereto, founded on hope, fear, gratitude, and the example of God incarnate on earth. It teaches with authority; it assumes to know; and then it applies the most tremendous impulses from every possible direction that can be applied to the human will. Its devotees are pledged men. They have promised to live the life of Christ, and if they fail they are perjured to their vows, and in their own belief liable to the pains of hell forever.

These supreme motives liberalism cannot, in the nature of things, whether its doctrines be true or not, supply to its supporters. It is almost inevitable that, while a few of its number may be actuated by the loftiest devotion in consecrating their lives, as some of them do, to philanthropic labor, they will always be in a very small minority. Liberalism, organized and open to everybody that holds its negations, is sure to be composed of "goats." The "sheep" will find themselves in bad company. This organization can hardly be anything else than a "miserable failure." Their decent papers, like *THE INDEX* and the *Religio-Philosophical Journal*, will have to use the best part of their energies in fighting their own side. Why, Christianity, with all its motives and pledges, has hard work to keep up a fair average of membership, even though its churches are, like Mr. Abbot's new league, a picked secession from the ungodly world. This new league has come out from the other, as the churches come out from the world. Its members are "a peculiar people," selected, like the members of the Church, on moral grounds; and we commend to them the fight which they have on their hands against immorality, and we pledge them the hearty sympathy of our similar secession. We hope that, with what motives they can muster, they will not "go into retreat," nor "do nothing"; but will fight the good fight of works, while we are fighting the good fight of faith.—*N. Y. Independent*, Feb. 5.

THE POPE AND THE ST. BARTHOLOMEW MASSACRE.

TO THE EDITOR OF THE NATION:

Sir,—In a notice of Professor Baird's *History of the Huguenots of France*, published in your issue of the 15th inst., you declare that the favorite Protestant view of the St. Bartholomew Massacre, which is that it was planned in cold blood and with long deliberation, and that the Pope was privy to the plot, is now clearly disproved, and never more clearly than by Professor Baird, who, however, is without mercy in his exposure of the dishonest attempts that have been made, in a sectarian interest, to relieve the Pope and his court from the shame of being accessories after the fact to this enormous crime. Your notice concludes with the following words:—

"There is one line of defence for the Roman Church, and only one: it is to affirm (as that Church does logically and consistently affirm) the rightfulness of religious persecution, and thus to justify the fierce glee with which the 'Strages Ugonottorum' was approved at Rome and commemorated in medal and in painting."

I submit that it is absurd to say that those who affirm the rightfulness of religious or other persecution are thereby justified in approving of massacre. Protestant churches, governments, and individuals have affirmed, and to some extent do still affirm, "the rightfulness of religious persecution"; but they are not, therefore, accused of giving countenance to butchery or assassination. There are Americans who hold that it would be right to put down Mormonism by force of law,—that is, by religious persecution,—but they do not imagine that this would justify them in approving of the massacre of Joseph and Hiram Smith. The massacre of the Catholic Macdonalds of Glencoe, under William III., was cold-blooded and deliberate, and more brutal even than that of the Huguenots of Paris, but it was scarcely referred to in the press or other publications of the day; there was no outburst of indignation, and Protestant Scotland and England gave it a tacit approval. Shall we, then, say that there is one and only one line of defence for the Protestants of Scotland and England of that day,—that they affirmed "the rightfulness of religious persecution," and were thereby justified in approving of the most atrocious butchery which has been committed in modern times? No: a fair and thoughtful mind will perceive at a glance that this one and only line of defence which the *Nation* traces out for the Pope is an imaginary line, the only point to which is that it at least runs parallel with the vulgar taste for whatever may be made to tell against the Catholic religion. What is the line of defence which Macaulay sets up for this seeming approval of the massacre of Glencoe? It is simply this: that the real facts of the butchery were not made known to the public till long after its perpetration. The Whig version was that Maclean had laid an ambush for the soldiers, and had fallen into his own snare; and the Jacobite version was that a detachment of soldiers had been sent under cover of darkness to surprise the inhabitants of Glencoe, and had killed thirty-six men and boys and four women. Neither version gave even a hint of the real facts (*vide* Macaulay's *History of England*, vol. iv., p. 172).

Now, we may set up precisely the same defence for the Pope's seeming approval of the St. Bartholomew massacre. When he permitted the "Te Deum" to be sung, he did not know the real facts in the case. The second day after the massacre, King Charles declared openly in Parliament that he had been driven to this deed of blood in order to prevent the carrying out of a Huguenot plot to assassinate the whole royal family, the King of Navarre, and the leading Catholic nobles of France. This was the version which was sent into the provinces and to Rome, and the religious services held in Rome were held in thanksgiving for the preservation of the royal family and chief nobles of France from the hands of assassins. That this was a false version has nothing to do with the question under discussion. That it was the version which the Pope received is evident from the sermon which Muret preached upon the occasion of this solemn celebration at Rome. "Veriti non sunt"—these are his words—"adversus illius regis caput ac salutem conjurare. . . . Qua conjuratione, sub id ipsum tempus quod patrando sceleris dicatum ac constitutum erat, divinitus detecta atque patefacta, conversum est in illorum sceleratorum ac fœdfragorum capita id, quod ipsi in regem et in totam prope domum ac stirpem regiam machinabantur." The version given by King Charles to his Parliament is repeated by the preacher in Rome; and it is manifest that Gregory XIII. believed, when he permitted the act of thanksgiving, that a plot to assassinate the King of France and the whole royal family had been discovered just in time to prevent a national calamity, and that the conspirators had been summarily dealt with. The "Te Deum" was in the nature of the congratulations which it is customary for European sovereigns to send in our day when an attempt is made on the life of the Emperor of Germany or Russia, or the King of Italy or Spain. Much more might be said, but I fear I may already have written more than you will like to publish. Professor Baird's book I have not seen, and can therefore say nothing of his merciless exposure of the dishonest attempts which have been made by Catholics to defend the Pope and his court.

J. L. SPALDING.

PEORIA, Jan. 19, 1880.

[The objection to the line of defence which Bishop Spalding ingeniously sets up in place of the line proposed by us is simply that it is not tenable. In the first place, neither the Protestants of England nor of Scotland have ever claimed the relation both to God and man claimed by the Pope. In the second place,

Bishop Spalding supposes Pope Gregory XIII. to have been dependent for his information respecting the events occurring in France upon the lying assertions made by King Charles in Parliament and in his despatches to his envoys at foreign courts. As a matter of fact, he was not thus dependent. He had a skilful representative in Paris in the person of the Nuncio Salviati. It is true that the first tidings of the massacre that reached Rome were brought by a courier sent by the Guises to the Cardinal of Lorraine, but it was not until letters from Salviati were received and read in full Consistory, on the sixth of September, that the good news was credited. It was in consequence of the information conveyed in these letters that the Pope and cardinals resolved on the spot to go in solemn procession to the church of San Marco to render thanks to Almighty God for the signal blessing conferred upon the Holy See and upon all Christendom. And it was no "false version" of the story that occasioned the three nights' illumination, the firing of cannon from Sant' Angelo, the striking of commemorative medals, and the painting of the scenes of the butchery on the walls of the Vatican. The Pope might pretend to give credence to the story of a Huguenot plot for the destruction of the lives of the king and the chief Roman Catholic nobles, as contained in the royal declarations. He relied, however, upon the secret despatches of his own Nuncio; and the Nuncio assured him that the rumor that the slaughter had been provoked by the detection of a Protestant conspiracy was not only false, but absurd. In his first despatch, sent upon the very day of the massacre, Salviati had not a word to say about the existence of such a conspiracy. In a letter written nine days later, having heard the royal story, he declared that it would be a disgrace for any one possessed of any acquaintance with the affairs of this world to believe it,—"*ce seroit une honte pour quiconque est à même de connaître quelque chose aux affaires de ce monde de le croire*" (Chateaubriand's trans.). It was with such accurate information before him that the Pope despatched Cardinal Orsini as his legate to congratulate the King upon "the glorious and truly incomparable transaction of His Majesty, which, looking merely at the matter of glory, could be equalled by no act of his predecessors."

We do not see, however, that the case for the Pope would be essentially improved, could it be shown that he was at first deceived respecting the true history of the massacre. Where and when did he exhibit sorrow or shame at discovering the base imposition that had been practised upon him? Instead of betraying any such generous emotion, he persisted in his rejoicing, instructed his legate to remind Charles of his promise to destroy every Huguenot still remaining in France, and calmly watched Vasari as he deliberately sketched and elaborated, at the pontifical command, the paintings which were to perpetuate the memory of the most atrocious incidents in the events of St. Bartholomew's day.—*Ed. Nation.*

SCHOOL-BOY ETHICS.

At that vealy age when a boy, contemplating the purchase of his first razor, begins to emerge from the parental leadership into self-possession, and to assume the responsibilities of his own independent manhood, there is a transition stage alike interesting and risky in its ethical developments. It is peculiarly the sowing time for boys, and the trying time for parents and teachers. The mother feels something like the hen whose chickens grow web-footed and take to the water, and the father ponders with inward seriousness the question what to do with the boy.

To begin with, considerable allowance should be made for the vituline friskings of this stage of development. There is a certain surplus of animal spirits to be disposed of. There is an acrobatic tendency, moral as well as physical. A powerful curiosity obtains to taste of the tree of the knowledge of good and evil. It builds up a boy at least one cubit to light a cigarette, and to puff it in the street is a sort of challenge, and at the same time a victory of his self-assertion that makes him feel good. It is at this period that the boy begins to resent the home restraints and the teacher's rule as interferences with his incipient rights. Not that a mother's love is spurned: a large place for it is left in the hidden tenderness of his heart; but her apron-strings are no more to be his bands. Not that a father's counsels are to go unheeded, but heeded with a margin. Not that the school regulations are to be defied, but they are to be evaded. And on these tacit principles there springs up a peculiar code of school-boy ethics.

Its first law is "not to tell." By the fundamental principle of school-boy honor, tale-bearing is mean. This feeling is so firmly incorporated with his self-respect that it compromises his respect for his teachers, if they insist upon tale-bearing as a method of school discipline. Its meanness reflects itself on them, and reacts upon their discipline.

This primary law of school-boy ethics extends itself into petty deceptions and evasions. Obedience becomes eye-service. When the teacher's back is turned, the law relaxes. If the credit-mark due to genuine study can be obtained by "ponying" or copying or whispering, the difference, however fraudulent, is counted gain, and the immorality of it is discounted. It is not so, we are told, at West Point Academy. Truthfulness in all social relations, not excepting this between the pupil and the teacher, is said to be such a fundamental law of military good behavior, that all frauds at the blackboard or examinations are set down against a cadet's social standing. While eavesdropping is a shameful meanness, the school-boy's conscience palliates it, when practised to steal certain secrets of the faculty.

These petty deceptions and evasions naturally lead

by easy steps to downright lying. Such a code of honor prevails that, while it is the lowest depth of school-boy meanness to "give away" a fellow-student, it is quite excusable to lie for him, and, not to love a neighbor disproportionately, to lie also for one's self.

And this untruthfulness goes a worse step further. The teachers are considered as in league with the parents. They are copartners in guardianship. That open and ingenuous frankness which ought to keep transparent the intercourse between the parent and the child is marred. The temptation is to keep from the friends at home what is kept from the teacher, and to live in certain respects a false life, the self-assertion of a bad independence. The father's purse, it may be, is used for hidden expenditures covered by the same habits of deception that have evaded the scrutiny of the teacher.

There comes indeed a time when the boy-life must begin to drop off like ripening fruit from the parent life, when the home authority merges into the boy's growing freedom. But, in order to the true ripening of a manly character, an ingenuous openness between parents and children is the most fortunate condition. The concealment fostered by the school-boy ethics belongs to a perverse and morbid development. In this connection may be mentioned habits of profaneness and vulgar talk, which could not exist in the fresh air and sunshine of an open home-life. But if they are the vernacular of the school, and if the school-life proceeds upon the dormitory system, free from family restraints, the boy of tender years by an easy absorption takes on the manners and morals of the school. And with such an isolated and independent life, never rationally intended for young boys, come slovenly habits of housekeeping, soiled carpets, tumbled beds, dusty furniture, rusty stoves, foul odors, tobacco smoke, lager beer. The latter drug is getting too free a course in some school dormitories and irresponsible boarding-houses. A close investigation might also find, were it possible to penetrate the veil of school-boy concealments, secret societies for purposes of having good times, but not at all conducive to good habits of study.

Were a close comparison to be instituted, we should probably find a striking difference in moral tone between the school-boy and the school-girl ethics, much to the advantage of the latter.

This subject needs overhauling, not only by the teachers of our academies and high schools,—although the latter need it less, by reason of their home influence and more wholesome moral ventilation,—but by the parents and guardians of our boys, and by the boys themselves. It would be a good subject for thorough discussion in their debating societies. Let the educational journals take it up. It would be a good plan for the faculties of our several prominent boys' academies to be represented in a mutual convention to compare notes on this subject, and enlighten each other on the best ways and means of ventilating and elevating the school-boy code. Is not the moral tone of the school discipline itself sometimes at fault? Does not the suspicious and police-like espionage of some teachers lead to ways that are dark on the part of the boys, by breaking down a manly self-respect, and thrusting aside that ingenuous openness which belongs to the mutual delicacy of gentlemanly intercourse? Is not the marking and prize-winning system too often a hot-bed of unhealthy character? Is it quite fair to dull and plodding boys who, as Prof. Huxley said the other day in distributing prizes to the "University college school-boys" in London, "would probably be nowhere in an examination, and who yet exert a great influence in virtue of what is called force of character"? Are such equitably weighed in the scales of examinations and reports? Have character and the education of character their just relations to scholarship in the conduct of our schools? It is a good thing to have high recitation and examination marks and to enter college without conditions, but it is a far better thing to have our boys well started during their school-days in a career of truthfulness, purity, and manly honor.—*Springfield Republican*, October 3, 1879.

PERSONAL ITEMS.

THE DUCHESS OF MARLBOROUGH says that Parnell does not tell the truth.

DEAN STANLEY was a pupil at Rugby under Dr. Arnold, and became an Oxford man. He is now sixty-five years old.

GEORGE HENRY LEWES left a sum of money to found a studentship in physiology, which is open to women as well as men.

HON. E. C. WASHBURN quite recently gave a very graphic and interesting account of "Paris under the Commune" before the Long Island Historical Society.

TOURGUENIEFF has published a letter repudiating the accusation that he sympathizes with Nihilism, and declaring himself "a liberal in the old English dynastic sense."

THE SALE OF THE pictures and drawings of the late William M. Hunt brought the sum of \$63,000. It is doubtful whether they would have yielded so much while he was living.

MISS LADD, a Connecticut girl who graduated at Vassar and is at Johns Hopkins University, has displayed mathematical ability so great that she has been invited by Harvard College to take a special course under Professor Peirce.

HONORABLE RICHARD FROTHINGHAM, ex-mayor of Charlestown, Mass., distinguished as a writer of local American history, for many years one of the editors of the *Boston Post*, a warm friend of Thomas Starr King, and the author of a tribute to his

memory, has just died at Charlestown, at sixty-eight years of age.

A COURSE OF LECTURES, under the auspices of the Harvard Philosophical Club, will be given in Boylston Hall, Cambridge, on Monday evenings, as follows: Feb. 16, William James, "A Defence of Faith"; Feb. 23, C. C. Everett, "The Comic"; March 1, Francis E. Abbot, "Philosophy the Guide of Life"; March 8, G. H. Palmer, "Progress in Philosophy."

SOME of Herbert Spencer's works have been placed on the Oxford list of text-books for students in the scientific classes, to the by no means small scandal of the orthodox. It is not so very long since the Bishop of Exeter himself shrank from giving, with the university motto, *Dominus illuminatio mea*, upon its cover, Mr Herbert Spencer's *Sociology* to a prize-taker.

ELDER ROUNDS, pastor of an Advent Church at Portsmouth, N.H., has completed a chart two hundred and sixty feet long, on which is the result of seven years of hard figuring. It proves conclusively, he says, that Christ will come in September, 1881, and remain a thousand years, during which time "all nations will be converted, and at the end of that time the world will be destroyed and rebuilt, and we reign forever in Paradise."

"DICKENS AS A JOURNALIST" will be an interesting work. There is no better training for an author than to serve an apprenticeship on a newspaper. It teaches him to keep his finger on the public pulse, to know instinctively and instantaneously what pleases the public taste. The necessity of discussing promptly and tersely a great variety of questions destroys that indolent habit of "waiting for inspiration," which is the besetting sin of artists and authors. All, or nearly all, of the great writers of the present century, French, English, and American, have had more or less editorial experience.

PROFESSOR SWING wisely remarks that it will be a great mistake and a great misfortune if the return of good times shall bring back the old fervor for property and adventure which made mortgages among the most popular things of the day. "Mortgages," he adds, "are a pestilence, and debts are a regular cholera. Estates die under them. Churches sicken, and have to be sat up with at night; individuals pine away, wives and children become disheartened in the mortgage season, and the financial gravedigger is busy day and night. Swamps and dirty houses were the black death of Europe, debts are the plague of America."

MRS. LEROY JONES, who for the last week has been supposed to be in a trance at Oswego Falls, will be buried to-morrow, as signs of decomposition have at last appeared. Her husband, who is a religious enthusiast of the Free Methodist Church, now says he was fully persuaded his wife was dead a week ago, but he deferred burial in order to give opportunity for divine interposition. He fully believed the Lord had power to work a miracle in raising his wife to life, and thought at first he saw signs of such divine intervention. He now says his faith in the return of his wife to life is all gone, and she must be buried.—*New York Herald*, Feb. 5.

THOMAS PAINE is likely at last to have the justice done to his memory which has so long been denied it. There have been more commemorations of his birthday this year than usual. The two most remarkable addresses upon him that we have noticed have been that of Col. Ingersoll at Chicago and of Dr. Adler at Chickering Hall, New York. The latter drew one of the largest audiences which Mr. Adler has ever addressed in the city, and filled the hall in every part to its fullest capacity. It was particularly notable for the absence of the extravagant and fulsome laudation into which indiscriminating radicals, in their efforts to establish the merits of Paine and his claims to grateful remembrance, are disposed to fall.

"ON THURSDAY EVENING I went to the reception announced in my last letter, given by Mr. William F. Gill to Mrs. Louise Chandler Moulton," writes the New York correspondent of the *Indianapolis Journal*. "It was quite a notable evening; for, though it rained in torrents, many well-known people and some distinguished persons were present. Here, for instance, was Prof. John Fiske, of Harvard, who wrote that novel and popular series of articles ten years ago to the *Atlantic* on "Folklore," and is now delivering a famous series of historical lectures in this city. He looks, as he stands there, somewhat like a German or Norwegian sage. A youthful sage, though; for he cannot be more than thirty-five. He is six feet tall or more, with a high, round, well-poised head, covered with tightly curling reddish-brown hair, and full whiskers of the same clinging and tenacious mood and sandy tone, clipped short, revealing a sensitive, mobile mouth. His gray eyes look out through gold spectacles. He is already becoming plethoric, and looks like a moderately good liver,—a little Bayard Taylorish in his figure. When I asked him what he should do next in a literary way, he said another course of lectures was forming in his thought,—something of our early political history. John Fiske's habit of thought is essentially German; and, if he shall choose, he may perhaps come nearer than any other living American to doing for this country what Buckle so brilliantly began to do for England,—give something of the philosophical evolution of our national life."

THE BIRTH of the poet Longfellow is to be celebrated in the public schools of Cincinnati on the evening of February 27, the poet's seventy-third birthday. John B. Peaselee, superintendent of schools, has accordingly written to Prof. Longfellow, stating that fifteen thousand pupils would take part in the exercises, every one of whom would have

learned a number of extracts. During the year, also, the superintendent has given to the scholars some forty talks, of about an hour each, upon the life and writings of the poet. In view of this study and of the coming celebration, the superintendent hoped that the poet would find time to write a few lines to be recited upon the occasion. Prof. Longfellow's response is as follows:—

"CAMBRIDGE, Dec. 25, 1879.

"My dear Sir,—I have had the pleasure of receiving your very interesting letter, and wish it were in my power to comply with your request to send you some lines to be read on the occasion you mention. But want of time and numerous engagements render it impossible. I can only send you my Christmas and New Year's greeting to the grand army of your pupils, and ask you to tell them, as I am sure you have often told them before, to live up to the best that is in them; to live noble lives, as they all may, in whatever condition they may find themselves, so that their epitaph may be that of Euripides: 'This monument does not make thee famous.' O Euripides, but thou makest the monument famous." With best wishes for yourself and all your pupils in all the schools, and the hope that your labors may be crowned with perfect success, I am, my dear sir,

Yours faithfully,

"HENRY W. LONGFELLOW."

THE HOME of W. D. Howells, editor of the *Atlantic Monthly*, in Belmont, is thus described by a newspaper correspondent: "To the right, sloping down into a valley, is an old orchard, luscious in its suggestiveness, while the roadside, even to the travelled path, is here filled with bushes of the choke-cherry, whereon the red, puckery fruit is hanging in clusters. We are now at the summit of this eminence, and what a view! The range takes in Cambridge, with its tower of Memorial Hall amid the surrounding foliage; on the left is Tufts College; that white shaft is Bunker Hill; and yonder is the gilded dome of the State House. What a sea of houses before you in the distance, what a beautiful meadow of green under the hill at your feet! An opening is made through this old wall to the right, which serves as an entrance; and what a charming house is that! It has a character all its own, and reminds you of the quaint old houses of colonial days, while something about it reminds you of pictures you have seen of the picturesque Swiss cottages. The lower story is of brick, the second of wood, covered with old-time shingles, painted an old-fashioned red. What a wealth of little and big windows in charming contrast, no two alike; how many cool verandas; what quaint chimneys; what a commodious roof; how odd the singularly turned pillars supporting the awning; what a novel stained glass window; how unique and picturesque the whole house! Sunflowers and goldenrod adorn the roadside, and there is such an absence of trimness, of method or neatness in the grounds as to make you in love with it at once. How you dislike smooth lawns and colored foliage plants, as you take in the native beauty of these unkempt grounds! It is the home of the greatest of our younger American novelists, and here the *Lady of the Aroostook* was written."

FOREIGN.

CETEWAYO IS SAID to be taking writing lessons, and spends his idle hours in writing "Queen Victoria" in a big, round hand.

BISHOP COLOGNE, of Berlin, expresses the opinion that the termination of the conflict between the Church and State is as far off as ever.

A HUNDRED AND THIRTEEN commemorative monuments have, within the past twenty years, been erected in various parts of Italy to its great poets, scientists, philosophers, and artists of the past, and to the statesmen and warriors who aided in Italian unification.

SIR CHARLES DILKE writes from France, where he is travelling: "I am amazed at the reported action of our authorities at Cabul in hanging Afghan private soldiers for fighting against us under the orders of their regimental officers at the battle of Charasiab; and, if no one else does so, I will call the attention of Parliament to the matter."

THE *Italie* gives an account of Peter's pence collections during this year. According to this statement, France contributed 1,100,000*fr.*; America, 900,000*fr.*; Great Britain and Ireland, 75,000*fr.*; Austria-Hungary, 700,000*fr.*; Italy, 600,000*fr.*; Belgium, 300,000*fr.*; Germany, 150,000*fr.*; Holland, 60,000*fr.*; and Switzerland, 30,000*fr.*

IN SCOTLAND, except among Catholics and Church of England people, Christmas is scarcely noticed. Other denominations who notice the season defer the rejoicings to Twelfth (old Christmas) day. A Scotchman, who was asked how Christmas was spent in his country, replied: "Hoot, awa, mon, we dinna mind the Yule,—the Christmas ye ca it, mon. A' we mind is New Year's day, and then every mon who can afford it gets drunk."

THE FRENCH COUNCIL OF STATE has given judgment on twenty-six appeals by monks and nuns against prefectural decrees removing them from primary schools and appointing lay teachers in their place,—decrees issued at the instance of the municipalities supporting the schools. Their contention was that they could be dismissed only for misconduct. The tribunal, however, held that teachers, like other public functionaries, have no fixity of tenure, and dismissed the appeals.

RUSSIAN OFFICIALS are said to excel in stealing. Millions of roubles vanish annually from the State exchequer, nobody seems exactly to know how. The latest achievement, upon a scale of unprecedented grandeur, of this class that has come to public cog-

nizance, is the theft of eight million pounds of iron from the Juposan Iron Works, in the mining district of Uta. It is believed that the whole staff of officials employed in these works has been concerned in the gigantic transaction which has but just come to light, and small hope is entertained of bringing direct culpability home to any individual.

THE REV. THOMAS RATCLIFFE, rector of Stapleford, near Nottingham, England, complained in court that one day, when he was officiating at the funeral of a parishioner, he found the churchyard full of people, some of whom threw turf at him, knocking off his hat. On other occasions while engaged in funeral ceremonies, he had been insulted by boys, one of them throwing stones at him. For the defence, a number of witnesses were called, including one of the church wardens, who said that on the day in question the rector was so much under the influence of drink that he had to be assisted in the performance of the service. This the complainant denied, but the judge dismissed the case.

THE SON of the late Rev. Dr. Forbes Winslow is vicar at St. Leonard's, England. He is angry with persons who go to his church well dressed, but do not contribute money. "When the alms-bag is passed to you," he said in a late sermon, "you look at it as an unwelcome and impertinent intrusion upon your devotions, as an object rather of speculative curiosity than of practical import, and you pass it, with an air of languid, supercilious indifference, down a row of equally well-dressed and equally languid fellow-worshippers, who do not so much as contribute one farthing apiece to the service of Almighty God. Shame upon you! Would to God that I could raise the blush of humiliation to your cheeks, that I could goad you out of your indifference, that I could sting you to a proper sense of your indescribable and contemptible meanness!"

FROM THE GERMAN Army List for 1880, it appears that it has not yet been found possible to fill up all the vacancies in the commissioned ranks of the German forces. Of the one hundred and five regiments of infantry of the line, twelve only have at the present moment their full complement of officers. The cavalry also is short of officers, one regiment being deficient of more than half its complement of second lieutenants; but the artillery is very fully supplied. On the other hand, the number of officers not actually serving with the colors in time of peace, but whose services would be available in time of war, has increased of late; the present army list showing six thousand two hundred and thirty-eight landwehr officers of all ranks and arms of the service, and five thousand thirty-four reserve officers. The old Prussian military families, it may be remarked, are still well represented in the service, there being forty-five Arnims, thirty-eight Bülowes, and thirty-three Kleists in the list.

ONE OF THE Baptist missionaries in India, Mr. Downie, writing an appeal for more men for the Telugu Mission, to help train the ten thousand new converts, says the Devil in every form is after them. The Roman Catholic Bishop of Madras has his eye on them. A new Catholic chapel has been put up in Nellore, adjoining the Baptist mission compound, and two "European priests are busy at work, doing everything in their power, making free use of money, etc., to induce our people to join them"; and the same priests have funds for a chapel in Ongole. The heathen are also trying to win the converts back to their old religion. Mr. Downie tells the American Baptist churches that, if they would avert the threatened evil, they must come to the rescue at once, and provide men and means. Four new men are needed, chapels and school-houses must be built, and native helpers fitted out. Money invested now would be well invested. If the churches respond, they will "have in India one of the grandest missions on the face of God's earth."

A POOR COUNTRY parson writes to the *London Daily News*: "At this time, when there is an outcry which amounts to a demand for a reduction in tithe, will you allow me to present your readers with my actual income and outgoings for the last year: Income as commuted for 1879, £258 4*s.* 4*d.* From this sum, before I can expend a single penny for wife or family, I have to spend: Poor rate, £39 15*s.* 11*d.*; income tax, £3 5*s.* 10*d.*; inhabited house duty, £1 2*s.* 6*d.*; land tax, £11 8*s.*; archdeacon's fees, 10*s.* 1*d.*; Queen Anne's Bounty, 10*s.* 6*d.*; insurance, £1 3*s.*; collecting tithe, £2 2*s.*; total, £59 17*s.* 11*d.* This reduces my income to £198 6*s.* 5*d.* From this sum, I am obliged from my position as a country parson to deduct for inland revenue: Carriage, £2 2*s.*; dog, 7*s.* 6*d.*; man for horse, 15*s.*; school rate, £4 4*s.*; clothing club, £1; rings at church, £1; total, £9 8*s.* 6*d.*, further reducing my small income to the sum of £188 17*s.* 11*d.* This amount has to meet the expenses for a horse, without which I must resign my living, and indeed a necessity in this country as a means of communication with my parishioners, repairs of vicarage, servants, food, clothing, and furniture for myself and my wife."

CASH RECEIPTS.

FOR THE WEEK ENDING FEB. 14.

N.B.—Postage stamps are not included here, though credited on subscriptions, &c. No money is acknowledged here which is not sent to and for the Index Association.

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The Index.

BOSTON, FEB. 19, 1880.

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N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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Secretary F. R. A.

THE BOARD OF INDIAN COMMISSIONERS AND THE PAINE MEMORIAL CORPORATION.

HOW TO MEET, AND HOW TO EVADE, A DEMAND FOR INVESTIGATION.

The promptitude and vigor with which Secretary Schurz has recently coöperated with General Fisk in exposing and punishing the corrupt conduct of Commissioner Hayt, and the honorable anxiety he has thereby manifested to maintain the integrity of the public service, are above all praise. It furnishes a striking illustration of the manner in which a demand for investigation into alleged malpractices ought to be met in all cases, and teaches a lesson of grave significance to the "liberals" of the country at this juncture. Not to conduct their own affairs in the same spirit of jealous concern and watchfulness for the honesty and purity of their cause will be to forfeit the confidence of the community, condemn their own movements to public derision and scorn, and frustrate all their efforts in behalf of the principles they profess to serve. How to meet a demand for needed investigation, so as to turn suspicion into praise, is strikingly shown by the *Daily Advertiser* of February 7, as follows:—

The Hayt Inquiry—Interesting Correspondence.

General Clinton B. Fisk, to whom the country is indebted for the recent successful investigation of affairs in the Indian bureau, brought his charges at a time when the late chief of the bureau was strongly entrenched in office, enjoying the confidence of his superiors, and turning a deaf ear to complaints made in all parts of the Indian country. General Fisk had little encouragement even from his own associates, and his persistence in pressing the inquiry until they were persuaded he was right, and joined with him in bringing it to a satisfactory result, is the best possible assurance of his usefulness and fidelity as a public officer. But the following letter, received from Secretary Schurz near the close of the sessions of the board, and before its report on Mr. Hayt's offence was made public, is perhaps a more striking proof of the excellence of the service he has rendered:—

"DEPARTMENT OF THE INTERIOR, }
"WASHINGTON, D.C., Feb. 2, 1880.
"TO THE HONORABLE BOARD OF INDIAN COMMISSIONERS:

"Gentlemen,—The thorough investigation made, by a committee of your appointment, into certain charges against Commissioner Hayt, suggests to me that further inquiries on your part into the conduct of Indian affairs and the business methods and management of the Indian bureau might be eminently useful. In consequence of recent disclosures, many allegations of dishonest practices and mismanagement are publicly put forth, and it is of great interest to the service to ascertain whether they are founded in truth or not. I would, therefore, respectfully request you to appoint a committee for that purpose.

"Very respectfully yours,
"C. SCHURZ."

In compliance with this request, the commissioners appointed General Fisk and Messrs. William H. Lyon and Albert H. Smiley to prosecute further inquiries, General Fisk being appointed at Mr. Schurz's special desire. This is highly creditable to the Secretary, and gives good evidence of his purpose to let all the light possible in upon the administration of the Indian service. And there is need of a great deal of light.

A discreditable contrast to the conduct of General Fisk, Secretary Schurz, and the Board of Indian Commissioners, is the action of the Paine Hall Corporation.

In THE INDEX of January 22, a week before the annual meeting of the Corporation, Mr. Ellis published an article composed mainly of citations from original documents of unquestionable character, with only enough of comment to show their connection and bearings. It seemed to prove conclusively that the Paine Hall Fund donated by Mr. James Lick for the advancement of the liberal cause had totally disappeared, so far as the records could throw any light upon it, and that the trust created by the generous donor had been either mismanaged or betrayed. It also showed that there is reason to fear that the title

of the Corporation to the Paine Memorial Building is vitiated by the fraudulency of the mortgage under foreclosure of which the Building had been sold. These two main points—namely, the *alleged disappearance of the Lecture Fund* and the *alleged fraudulency of the second mortgage*—certainly justified the call then made for the appointment of a Committee of Investigation by the Corporation itself. How has that call been met?

1. Whether reasonable or unreasonable, it is a conviction rooted deep in the common sense of mankind that, whenever a man is charged with wrong-doing, he will himself demand investigation of his conduct if he is innocent, or strive to avert it if guilty. The person chiefly concerned in Mr. Ellis' statement is Mr. J. P. Mendum. Not only has he made no demand for investigation, but he has taken no notice whatever of the invitation freely and publicly extended to him to publish here a counter-statement in his own defence.

2. So far as appears by the just published report of the proceedings of the Corporation, no motion was made by any member at their meeting for investigating the truth of the two main charges specified in the statement of Mr. Ellis, nor was any such investigation made as a fact.

3. Not only was no motion for the appointment of a Committee of Investigation made by any member of the Corporation, but a request for investigation made by one of the original Trustees, and addressed to the President and Stockholders, was wholly suppressed.

In order to be entirely fair and just, we here quote in full all the reports submitted at the late meeting of the Corporation, as published in the last number of the *Boston Investigator*, February 11. They are pertinent only as showing what was *not* done at that meeting; and we call particular attention to the *total omission of all reference to the Lecture Fund and to the alleged fraudulency of the second mortgage*—THE TWO MAIN POINTS RESPECTING WHICH AN INVESTIGATION WAS CALLED FOR:—

Report of the Secretary of the Paine Memorial Corporation

For the year ending Jan. 29, 1880.

In pursuance of a notice issued by J. P. Mendum to the subscribers of an agreement to associate themselves with the intention of forming a Corporation to be known as the Paine Memorial Corporation, the first meeting of said subscribers was held Jan. 29, 1879, and it was there voted to organize for the purpose of purchasing the Paine Memorial property, to pay therefor the sum of \$65,000, to limit the capital stock of the Corporation to that amount, and to accept the Constitution and By-Laws as offered, and the following named gentlemen were unanimously elected Directors for the ensuing year: Messrs. Elizur Wright, Horace Seaver, Jacob Bean, Russell Marston, Josiah P. Mendum, John S. Verity, Howell Matson, John A. O'Malley, and Ernest Mendum.

At the same meeting John S. Verity was elected Treasurer, and Ernest Mendum Secretary, for one year.

At a meeting of the Directors held Feb. 3, 1879, Elizur Wright was elected President, and Horace Seaver Vice-President, of the Corporation.

At a Directors' meeting held Feb. 10, Messrs. J. S. Verity and E. Mendum resigned their position on the Board in order to fill the offices of Treasurer and Secretary, and Messrs. Moses Hull and John Buntin were elected to fill the vacancies so caused.

At a special Stockholders' meeting, held Sept. 6, 1879, it was voted to purchase the Paine Memorial Building as soon as the Directors were satisfied as to the validity of the title of said property as held by Mr. J. P. Mendum, and to pay therefor the sum of \$65,000 and accrued expenses since organization, less the income upon said property since said date, and that the Directors make such payment upon the said estate as in their discretion seems advisable. At this meeting there were present 870 votes.

At a Directors' meeting held the same date, it was voted to appoint a committee of three to examine the title of the Paine Memorial Building, and Messrs. Wright, Bean, and Matson were elected to serve on this committee.

At a Directors' meeting held Oct. 13, 1879, said committee report that on examination they find Mr. J. P. Mendum's title to the property perfectly valid, and that the only title to said estate vests in him, subject to a mortgage of \$50,000 held by the Massachusetts Hospital Life Insurance Company. It was then voted to accept the deed of the property as offered by Mr. J. P. Mendum, and also to accept Mr. F. L. Union as a lessee of the premises for the sum of \$3,500 per annum.

Voted, That the Corporation lease to Mr. Josiah P. Mendum for the business purposes of the *Boston Investigator* such portion of the premises as he now occupies and as are expressed by a plan accompanying the lease.

Voted, That the funds in the hands of the Treasurer, and as fast as they shall come into his possession, be applied toward the extinguishment of the debt now on the property.

The number of meetings held during the year have been: of stockholders, 2; directors, 11; largest attendance at directors' meeting, 8; smallest, 5; aver-

age, 6.9-11. Number of stockholders, 223; officers, 11; directors, 9.

Capital stock of Corporation, 2,600 shares.....	\$65,000.00
Stock sold, 1,205 shares.....	\$30,125.00
Stock unsold, 1,395 shares.....	34,875.00
Amount of mortgage, Jan. 29, 1879.....	50,000.00
Paid on same, Oct. 15, 1879.....	11,000.00
Amount of mortgage now on building.....	\$39,000.00
In hands of the Treasurer for further reduction of mortgage.....	2,437.23
Balance against Corporation, Jan. 29, 1880.....	\$36,562.77

E. MENDUM,

Sec'y of the Paine Memorial Corporation.

BOSTON, Jan. 29, 1880.

A Statement by Elizur Wright.

TO THE STOCKHOLDERS OF THE PAINE MEMORIAL CORPORATION AND THE PUBLIC:—

As Chairman of the Corporation's Committee on the title of the Paine Memorial Building in Boston, it is proper for me to say that, before accepting the estate on behalf of the Corporation, the history of the building and all transactions in regard to it were fully investigated, and competent legal advice was taken, of which I herewith present a copy. The fact that certain malcontents have resorted to the newspapers rather than the courts is of itself pretty good evidence that no legal or equitable rights have been trespassed upon in the transfer of the estate which has so happily secured the noble building to the cause for which Thomas Paine spent his life.

ELIZUR WRIGHT.

BOSTON, Feb. 7, 1880.

Validity of the Title.

BOSTON, Oct. 4, 1879.

ELIZUR WRIGHT, Esq., Chairman of Committee on Title to Paine Hall:

Dear Sir,—The question having been asked me as to my opinion whether or not J. P. Mendum can give a good title to the estate known as Paine Memorial Hall, I respectfully answer as follows: After the estate was conveyed by Paul to Mendum, Seaver, and Savage, as joint tenants, they made a mortgage to the City Five Cents' Savings Bank for \$40,000, which was discharged, and a mortgage made to the Massachusetts Hospital Life Insurance Company for \$50,000. Then a mortgage was made to Henry A. Norris, April 20, 1875, which was duly assigned to Owen Jones, May 21, 1875. Then the estate was conveyed to Mendum, Jenkins, Seaver, Underwood, and Robinson, as Trustees, June 15, 1877. This conveyance to the Trustees was made subject to the two mortgages then outstanding; namely, first mortgage of \$50,000, second mortgage of \$12,000, with interest on both.

Mr. Jones entered for the purpose of foreclosing his mortgage of \$12,000, and sold the estate at public auction on the premises, Oct. 27, 1877, and J. P. Mendum was the purchaser, and the deed was duly executed, and recorded to him: therefore the *only* title to the estate is in Mr. Mendum, except to the mortgage of \$50,000, and any unpaid taxes, and Mr. Mendum can make a good deed and title to the estate. In regard to any question about the Lick Fund, I would say that it was used in the building before any mortgage was made, and properly used; and no liability attaches to the building, and I have already stated to Mendum, Savage, and Seaver, if there was any liability it was their *own personal* matter, for which they alone, and not the estate, was responsible.

Respectfully yours,

SAM'L W. CREECH, JR.

Report of the Treasurer of the Paine Memorial Corporation,

For the year ending Jan. 29, 1880.

RECEIPTS.

From sales of stock.....	\$30,125.00
From collections.....	8.83
From rent of building.....	875.00
From part payment on stock.....	58.75
From interest of deposit in bank.....	30.00
From contributions.....	2.50
From lease.....	1.00
Total.....	\$31,101.08

EXPENDITURES.

Attorney's fees for services in organizing Corporation.....	\$100.00
Equity in building.....	15,000.00
Payment on mortgage.....	11,000.00
Interest on mortgage (\$50,000).....	1,700.00
Balance of account with J. P. Mendum.....	9.97
Recording deed.....	1.00
Taxes on property.....	687.50
Interest on \$11,000.....	68.30
Bill for printing circulars.....	3.50
Bill for repairing boiler.....	30.65
Bill for polishing doors, sashes, etc.....	53.15
Water tax.....	9.78
Cash on hand to balance account.....	2,437.23
Total.....	\$31,101.08

JOHN S. VERITY,

Treasurer Paine Memorial Corporation.

BOSTON, Jan. 29, 1880.

We have examined the above reports, and find them correct.

S. R. URBINO,

JACOB BEAN,

Auditors.

It will be noticed that Mr. Wright refers, in his above "statement," to an "investigation" made before the article of Mr. Ellis was published. Whatever this investigation was, it could not possibly have covered the two main points of the Lecture Fund and the second mortgage, for the testimony of Mr. Savage was not taken, nor was he summoned as a witness by that committee. An "investigation" thus conducted was wholly *ex parte*; and an *ex parte* investigation will not be accepted by intelligent men in this case

as satisfactory or conclusive. Neither does the above opinion of Samuel W. Creech so much as mention the alleged fraudulency of the second mortgage, or state that it was good for its face. That opinion, dated Oct. 4, 1879, is no answer to the charge of Mr. Savage, subsequently made, that this mortgage was fraudulent. The reports above given are utterly silent on the two main charges preferred. They will not be accepted as answering those charges, except by those who are resolved to believe without a particle of evidence. The necessity of an impartial, not an *ex parte*, investigation is clearer than ever.

But the pretence that an *ex parte* and utterly irrelevant report is a satisfactory answer to charges which it completely ignores, is not the worst feature of this business. Mr. Savage, in the exercise of his incontestable right as one of the original Trustees of Mr. Lick's two donations, made to the Corporation in writing a courteous request for the appointment at this meeting of a Committee of Investigation respecting the use that had been made of the money. This written request was addressed to the "President and Stockholders," and was put into the hands of the President in person; who, however, omitted to lay it before the Stockholders, and suppressed it altogether! By assuming the extraordinary responsibility of suppressing this very important and proper request, and withholding it from other interested parties to whom it was addressed no less than to himself, the President deprived the Corporation of a precious opportunity to set themselves right before the world, by voluntarily investigating grave charges laid at their door. This suppression of Mr. Savage's communication was a terrible mistake, extremely injurious to the Corporation, as cannot fail to appear in the end. The President's reason for it, as stated below, was that "the matters referred to" in the communication "had already been investigated and reported on." But neither the alleged disappearance of the Lecture Fund nor the alleged fraudulency of the second mortgage (the real "matters referred to" by Mr. Savage) is so much as mentioned in the "report," published above, on which the President relied; and the necessity of an impartial investigation is more obvious and urgent than ever. The proof of these statements is contained in the following letters, sent by Mr. Savage to THE INDEX for publication:—

TO THE PRESIDENT AND STOCKHOLDERS OF PAINE HALL JOINT STOCK COMPANY:

Dear Sirs,—As one of the Trustees of the Lick Building Fund and Treasurer of the Lick Lecture Fund, it is my sincere wish that a Committee of Investigation be appointed at this meeting, Jan. 29, 1880, to inquire into all transactions relative to the use and appropriation of money donated in trust for the diffusion of Liberal Thought, for which purpose Paine Hall was built.

Feeling satisfied that matters of interest will come to light with regard to the Lick Lecture Fund, and also respecting the legality of other proceedings, I respectfully submit this to your body.

THEO. L. SAVAGE,

BOSTON, Jan. 29, 1880.

BOSTON, Feb. 4, 1880.

MR. THEO. L. SAVAGE:

Dear Sir,—Your letter of Jan. 29 was duly received, but I did not lay it before the Stockholders of the Paine Memorial Corporation, because the matters referred to in it, and voluminously published in THE INDEX, had already been investigated and reported on. The Stockholders feel perfectly satisfied with their title, and, if anybody else is not, and has good reason: not to be, the courts as well as the newspapers are open.

Yours truly,

ELIZUR WRIGHT.

BOSTON, Feb. 7, 1880.

THEO. L. SAVAGE, Esq.:

Dear Sir,—Yours of the 6th received. No record was kept of the investigation, that I am aware of. I presume you will find in the minutes of the Directors the names of the committee, and the result reported by them only. The legal opinion taken will be published in the next *Investigator*. Every man has a right to his opinions, and to publish them to his heart's content. But I wonder at Mr. Ellis' publication in THE INDEX. He professes to be a "Liberal" and to have the honor of Liberalism at heart. He had previously published in the *Herald* and been answered, so that the facts on both sides were before the public. He finds THE INDEX badly disgruntled, and repeats his charges therein, that Mendum has stolen the Lick Fund and the new corporation has received stolen goods which it cannot legally hold. This would be criminal whether in Christians or infidels. If Ellis were a Christian, and Paine Hall a church, I should think him a fool to be growling in the newspapers when he ought to be prosecuting in the courts. There are some things to regret in the history of Paine Hall, but I think all of you, including Ellis, meant to be honest. Times were awful hard, none of you were much experienced in business, the Lick donation of mill property disappointed you. You all did the best you could; but unfortunately you got into a quarrel, which is always bad for sinners as well as saints. I don't think anything

is to be gained by keeping up the quarrel; and I think, if I could see you, I could convince you of that. Our enemies, the ecclesiastics, don't care a pin which of us is right or which wrong. They would like to exterminate both sides, and would like to see the quarrel go on to the extent that neither party should hold the hall.

Yours truly, ELIZUR WRIGHT.

BOSTON, Feb. 12, 1880.

MR. THEO. L. SAVAGE:

Dear Sir,—I think you will find in the last *Investigator* the information you require. The Directors of the Paine Memorial Corporation looked into all the matters brought forward by Mr. Ellis, so far as regards the title to the estate, and no further. They found that any dissatisfaction of Mr. Lick's heirs or Mr. Ellis could not affect the title to the property, which Mr. Mendum has transferred to the Corporation, otherwise they would not have accepted it. As to breach of trust or fraud, that concerns only those who believe such a crime has been committed. I do not. If Mr. Ellis or you or Mr. Lick's heirs do, I advise you to spend no more breath or printer's ink outside the courts. There are thousands of cases of high Christian fraud, perjury, and robbery, which I should sooner help bring into court. Please tell Mr. Ellis that, if he has really got a good case of fraud against Mendum, Seaver, yourself, or the Paine Memorial Corporation, he has only to go to some worthy Christians to get all the means necessary for a successful prosecution. They will doubtless shell out the money, thank and despise him.

Yours truly, ELIZUR WRIGHT.

These letters are melancholy reading. The writer admits that "there are some things to regret in the history of Paine Hall"—as is only too evident. But he also thinks that "all of you, including Ellis, meant to be honest." That is the point to be settled now. It will be settled solely by the degree of willingness shown to investigate and rectify these "things to regret." If there is a combination to suppress investigation and perpetuate known wrong, the world's verdict will be, not that "all of you, including Ellis, meant to be honest," but that those who want investigation are honest, and those who resist it are the reverse. Nothing could be more ruinous to the cause of liberalism than to adopt the doctrine above implied: namely, that liberals ought to shield each other in wrong-doing, and expose only Christians who commit it! Such a principle would swamp the best cause in the world, and ought to swamp it. On the contrary, we distinctly and with vigor refuse to have any cause that is not honest, noble, and pure, or that can be hurt by any amount of daylight, or that exacts the least connivance with fraud, or that commands a guilty conspiracy to keep the fruits of rascality and cover it up. If liberalism is such a cause as that, so much the worse for liberalism, and we wash our hands of it forever. But this we indignantly deny. Those who insist on investigating suspected dishonesty to the very bottom, and on righting every wrong that has been committed, are the only true friends of liberalism. If not, liberalism itself is a hideous hypocrisy, a sickening sham and shame. From that crushing verdict we would fain rescue it betimes.

Reluctantly, however, we are forced to the conclusion that there is no hope of thorough and searching investigation of this case on the part of the President and Stockholders of the Paine Hall Corporation. "Go to the Courts!" they cry. Very well; the advice, though offered in bravado, is none the less good. The parties concerned refuse impartial investigation—refuse to let the truth, whatever it is, be known—refuse the appeal to reason and justice, and contemptuously refer all who want them to the courts. If, then, the liberals desire to abolish this festering scandal, to the courts must they go.

THE NATIONAL BUREAU OF EDUCATION.

It is very important that the work which our National Bureau of Education is doing should be kept before the public mind, that it may be properly sustained and enabled to continue and enlarge its functions. It is doing much to make education not sectional, but national, and at once affords information of what is doing for education in every part of the country, and tends to correct false estimates and unjust judgments. Thus, too, an experiment tried on a small scale in one part of the country is made effective as experience for the whole nation.

One of the circulars issued in 1879 is on "Training Schools for Nurses." Only nine of these now exist,—three in New York, three in Massachusetts, and one each in Connecticut, Pennsylvania, and Washington. These schools have struggled through much difficulty; but now the benefit of their experience will be freely given to all parts of the country, and the circular of the Bureau will be a text-book to start with. Another circular gives a very interesting account

of the various attempts at the establishment of cooking schools, and much valuable information even to individuals in regard to the preparation of food. The relation of education to labor is one of the most important questions of the day, and its practical difficulties can only be solved after full discussion and many experiments. Every record of actual experience in any department of labor is therefore a most valuable contribution to our knowledge on this subject.

Circular number three gives an interesting lecture by Dr. Jarvis on the value of "Common School Education to Labor," which shows clearly its actual practical value in the daily work of life; while the answers to queries from workmen and employers are full of rich suggestion. When practical workmen estimate the increased value of labor from education as it now is at fifty and even a hundred per cent., we certainly must wish to defend and preserve our system of education, and earnestly seek to improve it.

Number two is a report of various meetings of superintendents and others interested in education, and is full of valuable matter for thought. One of the most interesting papers is that of Mr. Orr, of Georgia, giving a *résumé* of the educational work done in the South before the war and since. It shows how fatal was the aristocratic system of labor to the best interests of education. Mr. Orr claims for Georgia a good provision of colleges for men and even for women. The first college which gave a degree to woman was the Wesleyan College in Georgia. But he is obliged to admit that there was no thorough system of elementary schools, and that the public school system was totally inefficient even for the white population,—the black being left wholly out of the account. But he does not overstate the difficulties in the way of the establishment of the new school system under reconstruction. The great want is of material means, and especially of well-instructed teachers. The reports of foreign schools and an abstract of the French Commissioner's paper on the schools of America are full of interest. These circulars do not dogmatically advocate any theory or method of education. The testimony of different educators is given on their own responsibility, and we may often differ from them entirely on the conclusions they draw; but they enable us to look at these disputed points on many sides, and to form an intelligent judgment, or at least to compare the opinions of those who have actual experience.

With this ample recognition of the work of the admirable Secretary of the National Bureau, we must regret that he has—we must believe carelessly—allowed himself to print at the national expense, and for national circulation, a sentence which will seem unjust and untrue to many, and which is liable to keep up that dangerous feeling of sectarian bigotry which is the most dangerous foe to our system of education. Our nation includes and affords equal rights to all religions; and Jews, Mohammedans, Buddhists, as well as many who profess allegiance to no church, take part in our government, our education, and our philanthropy. Yet Gen. Eaton, in his address to the Washington School of Nurses, makes the following statement:—

"The fact that a training-school for nurses is new will be sufficient to arouse opposition in some quarters. Need I say that, without and beyond the influence of Christianity, this objection might be fatal? For other religions leave no room for what is new, and do little to inculcate those sentiments of benevolence which make it a duty and an honor to relieve every form of human distress. . . . Moreover, no other than Christian civilization has given to woman the sphere you offer her through this school," etc.

Is it possible that Gen. Eaton did not read *Ivanhoe* when he was a boy, and does he not remember that the lovely Jewess (who was not a mere dream of Scott's imagination, but drawn from life) says: "Among our people, since the time of Abraham downwards, have been women who have devoted their thoughts to Heaven, and their actions to works of kindness to men; tending the sick, feeding the hungry, and relieving the distressed"? This is true of the Jewish race to this day, who found hospitals, and care for the sick quite as well as Christians, and whose women not only possessed much skill in nursing, but medical knowledge also. The leading woman in Berlin, in philanthropy, is a Jewess. And one need have done no more than read Mr. Arnold's lovely poem, the *Light of Asia*, to smile at hearing that no religion but Christianity inculcates benevolence and the relief of distress, since that is the whole foundation of Buddhism, and is really the side on which it goes to such excess as to require a sterner doctrine of utilitarianism to balance it. Gen.

Eaton is not a theologian, and in his active and useful life has probably had little leisure for the interesting study of the history of religions; but, remembering that he speaks with national authority, he should be careful not to use expressions which would unnecessarily wound the religious sensibilities of large bodies of the American people. This may seem to some a trifling criticism; but, when we remember how critical are the relations of religion and education in our country to-day, it is important that we should most carefully guard against the slightest wrong done to any body of religionists, as we must guard the school system from any false assumptions on their part.

E. D. C.

Communications.

MORALITY AND RELIGION.

How far, if at all, morality depends upon the religious sentiment, and whether that sentiment will survive and flourish when the doctrines of the Christian system shall have become no longer believable, are questions of absorbing interest in high literary quarters, and are already challenging popular attention. Earnest and reflective persons in all ages have agreed that morality as an end, or at least the chief condition and factor of social life, is the supreme good. As such it becomes of right the test of all philosophies, institutions, doctrines, and tendencies of thought. The difficulty lies in the crudeness and want of discrimination in its popular application. A parent who secures obedience by the threat that bears will come out of the dark and eat up bad boys would impute immoral tendency to a natural history that discredits such fears, and would not see how by such a pretence he became implicated in a personal immorality.

Morality and truth are essentially one. Whatever is untrue cannot consist with absolute morality. This would no doubt be conceded on all hands; but it would still be claimed that, while truth is ultimate, underived, and self-sufficing, morality depends upon something that is ultra-human, and must have sanctions and supports derived from realms beyond experience, and so not within the scientific jurisdiction; that there is no logical basis, no sufficient motive or sanction for morality outside of the religious feeling.

It is further claimed in the same connection that there can be no healthy or helpful religious development, except as it is built about a frame-work of doctrine not amenable to the canons of science.

Now it seems to me this position can be refuted both on theoretical grounds and by appeal to facts negative and affirmative. A chief difficulty, however, confronts us at the start, in that religion insists on faith as the supreme moral act, and the sole test of all questions in this high realm. We are thus hampered at the outset by religious definitions and scales of value which reason cannot submit to, and which religion finds it difficult even provisionally to lay aside in order to find a common starting-point. This starting-point is the gist of the whole contention, and the religious attitude is well expressed by Faraday, who, in answer to the question how it was possible for one of his intellectual sagacity to subscribe to the tenets of the sect to which he belonged, replied: "In those matters, I prostrate my reason. Were I to apply the severe method of science to religious questions, I should become an unbeliever." Of course reasoning is foreclosed where faith is itself the sufficient ground for the truth of its statements. Still it seems to me the difficulty comes of confused thinking and bad statement.

It may indeed be the case that there is a realm of fact forever irreducible by intellectual processes; an unknown and an unknowable that forever renders a complete philosophy of things impossible to us. But, if so, then one thing is certain: no fact in that realm can be the subject of any affirmation. No revelation of anything is, in the nature of things possible, except to and through the intellect. Strictly speaking, we have no faculty to discern truth, to state it or to take another's statement of it, except the intellect. To put words into sentences with subject and predicate, and to derive meaning out of sentences, are intellectual acts; and it is a bad psychology to claim any such a function for the heart, or for any other faculty than the intellect. If the word *faith* shall be defined to include the act by which the truth of propositions is apprehended or facts perceived, then to just that extent is an act of faith an intellectual act. When one is said to speak from the heart or to the heart, every discriminating thinker understands the affirmation to be that the intellect—the intelligence—takes present emotion as the subject-matter of its discourse, and deals with it in a manner calculated to excite emotion in the hearer. Some are so constituted that emotion is a chief fact with them. Such, unless disciplined by the severe method of science, will make crude and puerile interpretations of what goes on within them, and will impose what they weakly think spiritual laws upon the outer world. But whatever the subject-matter of discourse, whether emotion, spiritual realities, Bible phrases, or material processes, propositions whether wise or foolish are purely intellectual products and amenable to intellectual criticism. It is not a correct account of what takes place to say the intellect "prostrates" itself as in the presence of what it recognizes to be authority. If there is not present what the intellect accepts purely on intellectual grounds as sufficient evidence of the truth,

and it yet affirms the statement to be true, then is the intellect prostituted, suborned, and debauched.

The word *faith* in such derivatives as *faithful*, *fidelity*, etc., carries moral implications of the highest order; but as an intellectual process it is a flat failure. To say that it is the substance of things or the evidence of things is to say what is not true, at least in the world we know. It is to mix up mental states with outside realities. A profound faith in the attainability of a desired end may stimulate effort, and indirectly develop many high qualities; but to say that faith is itself either the substance or the evidence of the thing to which it relates is a fatal intellectual confusion. Such an hallucination, persisted in with reference to any practical concern in this world, would send its victim to a lunatic asylum. It surely cannot be a proper method anywhere.

It matters not what the devotee may say or think about it: if he believes at all or thinks he does, it is because he has reasons for it, however puerile they are in fact. Men may think foolishly, and reason like idiots, but they cannot think outside of the thinking faculty. The error and pretence grow out of a state compounded of mental inertia, influence of vested social interests, and want of intellectual honesty. But intellect always has drawn and always will draw all things after it. Morality itself requires it; and it never rises higher than when the thinker on purely intellectual grounds lays aside, as absolute, formularies that have enshrined and symbolized the highest sanctities. Devotion to truth, as it is in nature, and reverence for rectitude and the integrity of human nature, if not religion, is something better.

It is a misfortune to have thus to use many words to find our criterion and method,—to make our own tools before we can proceed to our discussion of the nature, relations, and respective value of religion and morality. It might have seemed sufficient to refer to the rapid conquest by the scientific method of one field after another from that domain into which it has been thought sacrilege for science to intrude, and argue thence the ultimate conquest of the very citadel of faith. But it is more to my purpose to show that scientific progress is only a deeper loyalty to the truth of things, and is essentially and intensely moral, and is also identical with what is best in religion.

Every religious system claims for itself special, exclusive, divine authority, and is by the logic of that claim pledged to hostility to all other systems. Religion, historically, is ethnic or racial. It cements and solidifies the tribe; while morality is broadly human, and is an essential factor of social life as distinguished from national life. The central injunction of morality is reciprocity; of religion, obedience. Morality grows out of and implies the relation of mutuality and equality, and includes the humanities of mutual helpfulness and the reprisals of self-defence; while religion is parental and autocratic, including the benefits and evils of loyalty, protection, and despotism. As within the brotherhood of the same allegiance, the requirements of religion may adopt, and become entirely identical with, those of morality; but as to persons of another faith, or no faith, the claims of morality are over-ridden. By relaxing the severe logic of religion, and confining its discriminations to other-world relations and interests, simple morality has come out clearer, and is better observed than was possible when religion took full jurisdiction of temporal matters. The theory of morals—that is, morality considered as a body of doctrine—has always suffered from alliance with theological doctrines, as political rights have by alliance of State with Church.

The most pathetic and eloquent cry of all the ages was wrung from the great heart of Job, when men with moral sense and common sense perverted by theological conceptions vilified him as unworthy of respect, and made him an outcast from their sympathetic regard.

The great tragedy Christendom weeps over, it daily in million-fold ways repeats by condemning to death, to infamy, social ostracism, public and private scorn and censure, on purely religious grounds, persons of whom the unreligious moral sense says, "I find no fault in them."

Morality, as a body of rules, or a sense of obligation, grew out of the experienced good and evil consequences of particular classes of acts as related to other persons in general. The standard of every age and people is derived from its own needs. It is never in fact adjusted to other-world conditions. Neither the moral sense nor the moral code has a supernatural source or other-world adjustment. It is elementary in human nature, sanctioning conduct all experience shows to be essential to general social life. Projecting itself into the next world, as the belief in immortality emerges, it built heaven and hell, whose glories and gloom reflecting back seem to give sanctions to social duty, that are ultra-experimental. The religious sense, though narrower and more special, is not less in the natural order. It is constituted primarily of the good and evil, consequent, respectively, on allegiance and obedience or on insubordination and rebellion to superior power. That experience, capitalized and transmitted by inheritance, became the fear, reverence, and sense of obligation we call religious. As one or the other of these forces was dominant in society and in actual control has the corresponding sentiment been dominant. When no temporal sanctions any longer attach to conduct adjusted to supposed supernatural relations, the formularies and forms of such conduct will slowly pass away; but no qualities of character that are useful to society will be lost. Reverence, humility, and resignation are too deeply rooted in human nature to be much disturbed by a change of theory about the unknown. There may indeed be a moral interregnum, but it will be because the minions of

an effete dynasty refuse allegiance to the rising republic.

Under a government by the people, of the people, for the people, duty will more and more assimilate to the moral and less to the religious. The religious aspect of it will become a reminiscence and a sentiment restricted to ideal relations. Cardinal Manning's "supernatural order" will never again, let us hope, penetrate, take possession of, and become concentric and coextensive with the civil and political administration.

The central, genetic distinction, then, of the two kinds of obligations, is one is duty toward persons irrespective of rank; the other, as to a superior, and, in its highest idealization, to the supreme. True, as civilization advances, religion adopts the moral code, and gives to its injunctions a flat value; but it waters the stock with rites, which it floats by putting on the stamp of the sterling duties. Upon that side have come all the great impostures that have cursed society. The religious sanction has never been wanting to the greatest despotisms and injustices. I do not remember any great crime that was ever done in the name of morality. If religion could discard its peculiar code, and become identical with the requirements of natural morality, a certain gain for conduct would be conceivable. But it resists any such a theoretical reconstruction. Considered as divine commands, all sense of proportion in duties is lost. A violation of the least is as fatal as of the greatest; and the unnatural contrivance of substituted punishing and imputed virtue is made necessary. Modern society with all its precious freightage of high interests cannot be run on that theory.

A certain warmth is imparted to character when duty is performed as obedience to divine command; but the broader view, which conceives it as rooted deep in the nature of things, away beyond the power of any will to disturb, and is offended by the claim of a flat value, cannot be charged as lowering its authority or making its basis insecure.

The religious view, hampered by the traditions of the divine character and behavior, seems to me to obstruct the rectification and adjustment of the moral code to the needs of modern society. Supernaturalism and divine caprice are obsolescent conceptions. So far as they have relation to real facts within or without, they are misinterpretations. But the emotions and qualities of character popularly associated with them, and supposed to grow out of them, so far as they have a practical human value, are rooted too deeply in human nature to be harmed by truer interpretations.

It is easy to understand how, to those whose emotional life and intellectual habits have become adjusted to the traditional view, it should seem that the grip of duty, and the very substance of obligation, would be gone, if their familiar formularies were discredited. But the sublimest moralities of history are built on the broader conception. If occasion offers, I will in another paper consider some factual details bearing on the practical value of the two views.

E. D. STARK.

CLEVELAND, Ohio, Jan. 22, 1880.

THE LETTER AND THE SPIRIT.

There have been two schisms in the Society of Friends, mainly concerning "the Man Christ Jesus,"—one in 1880, and the other in 1827; and these divisions of sentiment may be considered an epitome of those which have agitated the Church during the last eighteen hundred years. We read that "there was division because of him" in early times; and these divisions, "the fathers" tell us, were caused by a literal rendering of the Scriptures. Origen, Athanasius, and Augustine, warned most emphatically the people against this. Says Athanasius, "If you understand sacred writ according to the letter, you will fall into the most enormous blasphemies."

Notwithstanding this, and the declaration "that the letter killeth," we find in ancient and in modern times orthodox and liberal erring in this respect; and in THE INDEX they are frequently to be seen!

The Friends are now united in holding Christ to be an inward principle of light and power in the soul,—first of light, and then of power! John Woolman says, "There is a principle in the human mind which hath in different ages and different places been called by different names: it is, however, pure, and proceeds from God." No student of the Scriptures need be told of the many names by which Christ is called. Jesus uses "the spirit of truth" and "the Son" as interchangeable terms, and that by a realization of this principle we are "to be set free,"—herein "being baptized into Christ we have put on Christ." And we Friends claim that this is the true "Messianic idea" which Jesus taught, and which was not a personality, but a principle, a "seed" in the human mind; and that this was so much his story and his theme that his friends, when they came to write about him, used his name as a synonyme to denote it and to express it.

Now take Acts x., 43, to which my friend, "C. K. W.," objected in No. 512 in THE INDEX: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remissions of sins." This is a discourse of Peter's, and he is speaking concerning this principle, as in verse thirty-seven we read, "That word, I say, ye know," or in verse thirty-three it is written that "God anointed Jesus of Nazareth with the Holy Ghost," which again is but a synonyme for "the Spirit of Truth."

My desire is, as God's servant, that we Free Religionists may be baptized into this principle, immersed into it, and the letter of Scripture will not then kill a proper understanding of the text. Elias Hicks said that Jesus never called men unto himself. And is this not clear, when he says, "That it is expedient that

I go away, for, if I go not away, the Comforter will not come"? The apostle, also alluding to the same theme, says, "I live, but not I: Christ liveth in me." The gospel (I speak not of books) invites men to this universal Christ: Paul calls it "the hidden mystery Christ within," "Christ the power of God." In reading the Scriptures, we should make allowance for the wealth and the warmth of the Orient, and not interpret them according to the rectangular Western mind.

DAVID NEWPORT.

ABINGTON, Pa., 1st mo., 7th, 1880.

LIGHT WANTED!

DEAR EDITOR OF INDEX:—

Although a diligent reader of THE INDEX for several years, I am still bewildered about the mysteries and problems of existence, and to-day I have tried to imagine what would have been the result, if a plain revelation had been made, or plain rules of conduct given. Leaving out Holy Ghosts, Virgin Marys, Trinity, Hell, Devil, etc., would it have saved us from persecution, bloodshed, insanity, and all the horrid evils of religion, so called? Or is our nature such that fighting and horrors are our lot? If so, why born? and where shall we bring up? If we are derived from the ape, at what link in the chain were we immortal? And why immortal, if this world is the best they have to give us?

IN THE DARK.

JESTINGS.

A RATHER gayly-dressed young lady asked her Sunday-school class what was "meant by the pomp and vanity of the world." The answer was honest, but rather unexpected: "Them flowers on your hat."

A LITTLE BOY of four was sleeping with his brother, when his mother said: "Why, Tommy, you are lying right in the middle of the bed: what will poor Harry do?" "Well, ma," he replied, "Harry's got both sides."

A LITTLE BOY was sent to a shop for some eggs. Before reaching home, he dropped them. In answer to his mother, who asked, "Did you break any?" he replied, "No, I didn't break any, but the shells came off some of them."

THE REV. MR. — was once called upon to marry a man to his fourth wife. As he approached the couple he said: "Please to rise." The man wiggled about in his chair a moment, and finally spoke: "We've usually sot!"

AN IRISH GENTLEMAN having purchased an alarm clock, an acquaintance asked him what he intended to do with it. "Oh," said he, "it's the most convenient thing in the world; for I've nothing to do but to pull the string and wake myself."

"CAPTAIN, please give me a light," said a volunteer the other day. "Certainly; but, if we were regulars, such a liberty would not be allowable." "Is that so?" said the private; "but if we were regulars, you wouldn't be captain, perhaps."

A CHILD OF SIX YEARS of age, having the story of the fall explained to her, meditated for a considerable time on it, when she suddenly broke out: "Aunt, when Adam and Eve disobeyed God, why did he not kill them, and begin over again?"

IT IS WELL to be exact, although the belief may be carried too far for the symmetry of the sentiment. A Buffalo man wrote to a Danbury relative of the death of a young friend. "Her wearied spirit sank to rest at twenty minutes to three, railway time."

A GENTLEMAN has started a café just opposite a cemetery. He dedicates his house "to those coming from funerals," and announces on his sign, "Private rooms for all who desire to weep by themselves. Wines and liquors of the very best."—*Paris Letter*.

AN OLD SCOTCH LADY, who had no relish for modern church music, was expressing her dislike for the singing of an anthem in her own church one day, when a neighbor said, "Why, that is a very old anthem. David sang that anthem to Saul." To this the old lady replied, "Weel, weel, I noo for the first time understand why Saul threw his javelin at David, when the lad sang for him."

SILENCE does not always mark wisdom. I was at dinner some time ago, in company with a man who listened to me, and said nothing for a long time; but he nodded his head, and I thought him intelligent. At length, towards the end of the dinner, some apple dumplings were placed on the table, and my man had no sooner seen them than he burst forth with, "Them's the jockeys for me!" I wish Spurzheim could have examined the fellow's head.—*Coleridge*.

A NEW CATECHISM for the use of candidates for the ministry has been prepared by an able newspaper reporter. It runs something like this: Q.—"Have you such a thing as a memory about you?" A.—"I have." Q.—"Is it conscious or unconscious?" A.—"It is unconscious." Q.—"Does it assimilate or appropriate?" A.—"It appropriates." Examiner.—"Mark him 'Passed with distinction,' and give him a church on the avenue at once."—*Chicago Tribune*.

YOUNG MAN, don't swear. Swearing never was good for a sore finger. It never cured the rheumatism nor helped draw a prize in a lottery. It isn't recommended for liver complaint. It isn't sure against lightning, sewing-machine agents, nor any of the ills which beset people through life. There is no occasion for swearing outside of a newspaper office, where it is useful in proof-reading and indispensably necessary in getting forms to press. It has been known, also, to materially assist the editor in looking over the paper after it is printed. But otherwise it is a very foolish and wicked habit.—*Oshkosh Christian Advocate*.

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WM. J. POTTER, Sec. F. R. A.

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BOSTON, MASS., THURSDAY, FEB. 26, 1880.

{ENTERED AS SECOND}
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THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

MR. GLADSTONE recently said: "To my great pain and disappointment I have found during the last three years that thousands of churchmen supplied the great mass of those who have gone lamentably wrong upon questions involving deeply the interests of truth, justice, and humanity." He had not heard from the National Liberal League and the Paine Memorial Corporation.

LORD BACON pithily said: "Men mark when they hit, and never mark when they miss." And he quotes the old Pagan who, being shown a temple filled with pictures of those who had been saved from shipwreck and had paid their vows, and being asked if he did not now acknowledge the power of the gods, replied: "Ay, but where are they painted who were drowned after their vows?"

A COURSE of lectures upon the great pioneers of German religious thought will be delivered in this city in March, by Mr. Edwin D. Mead. Mr. Mead has recently returned to Boston from Leipzig, where he has been for a long time pursuing his studies in philosophy and religion. A transcendentalist himself of the Emerson and Parker school, he is sure to treat such thinkers as Lessing and Kant and Fichte in a most sympathetic spirit, and whoever has at heart the interests of a genuine philosophy of religion should endeavor not to miss this opportunity for fresh contact with the great German idealists.

COL. HIGGINSON tells this good story: "I have heard a story about G. W. Curtis, a story which is good enough to be true, and which ought to be true, and so I have never asked Mr. Curtis to verify it. He was a delegate to the State Convention at Syracuse, and while at the hotel he overheard a conversation about different conspicuous delegates. Finally, to his consternation, they edged around to his name. 'There's Curtis,' said one. 'Yes, there's Curtis,' said the other, emphatically. 'Curtis is a good deal of a man,' said the first. 'Yes,' responded the second, 'he's rather intelligent.' 'He is,' said the first, 'he is quite intelligent.' 'He is quite intelligent,' said the second, 'very—uncommon intelligent—for a literary man.'"

SOME WICKED SCEPTIC wrote this to the Boston Advertiser: "The following was suggested by a paragraph on the 'conscience fund' in your issue of the 26th of January. Last summer I was present at a certain place, when a certain woman was asked whether or not she should vote. Her reply, in substance, was that she should not; that, having laid by a little money, she was afraid that the assessors would ask some uncomfortable questions, which would lead to the discovery of said money and taxation on the same; that she had been posted by another woman, who also had a snug little sum of money concealed from the assessors. What an opportunity to increase the conscience fund! What a purification the ballot would receive, if surrounded by half a million such women!"

THE Religio-Philosophical Journal pithily remarks: "When the seventy-five Methodist ministers called on Gen. Grant, their talking man began with the singular remark, as a reason for their seeking the interview: 'They had been appointed by God to be leaders of men.' Admitting that God had so appointed them, what had that to do with Gen. Grant's candidacy for the Presidency? His answer was most adroit, for he told them that during the war the Southern branch of the Methodists were against the union, while the Northern were loyal. This 'call' business is a sham that school-boys nowadays laugh at. God no more calls preachers than he does hod-carriers and boot-blacks. Men call themselves to professions they are nowise suited for, and God should not be held responsible for their miserable failures."

THE Catholic Review thus meets the statement that "Romanism has never made the slightest impression on native-born American Protestants": "For concentrated ignorance of the facts in the case, that assertion is worthy of Joseph Cook, while for prophetic insight it might be envied by the conductor of Zadkiel's Almanac. Here in New York we have one new religious congregation of secular priests, the Paulists, almost entirely made up of men who were once 'native-born American Protestants.' In North Carolina there are several Catholic churches whose congregations are made up almost exclusively of this element. Brownson was American by lineage and Presbyterian by education, as is also Father Augustine Hewit. Dr. Gans was not only American, but had been a minister of the Dutch Reformed Church for twenty or thirty years prior to his conversion. And there is hardly a Catholic church in one of our large cities which does not count converts of this class among its faithful members."

REV. M. J. SAVAGE, in a late discourse, thus expressed the vital difference between Christianity and Free Religion, though without using those names: "It is our business in this matter of opinion to search simply for truth. Emotion, the love of the heart for systems in which we have been trained,—O friends! I feel it as keenly as you,—but I have learned this one thing: emotion is called out by those things that we have long associated with, that we have learned to love, with which we have become familiar. No man can have this sentiment concerning anything or any person that is new. It needs time. The thought of the last century becomes the sentiment and poetry of this; and the thought of this century will be the emotion and poetry of the next. It is our business—for our own sake, for God's, for the world's sake—to find what is true, and let the heart come after and learn to love and venerate and worship the truth. It is not the heart's business to lead the head, but the head's business to lead the heart." Christianity has always made the heart lead the head: Free Religion makes the head lead the heart. Both head and heart are equally permanent in human nature, but great mischief comes from inverting their true relationship.

PROFESSOR DAVID SWING says in the Alliance: "Expositions are as needful in theology and morals as in agriculture and manufacture; and, if liberalism has any goods, it should meditate over the loss of business it must incur by this failure to advertise. It may be that the Orthodox party being the more numerous can call together a multitude more easily than its rival can summon one; but it is more probable that its multitude when called is more willing to obey. To be easy and lazy is one of the vices of all religious liberalism. The narrower a man is, the more active he will be in the one direction. Hence a Roman Catholic is more zealous than a Protestant, because by becoming broader the Protestant becomes more quiet, as voices rattle more in their narrowest places and grow silent where they are broad. As a Catholic surpasses a Protestant in fervor, so an Orthodox Protestant will attend more symposia in a year than a heretic would attend in a lifetime. A Mississippi politician will utter more red-hot eloquence in a year than a Webster would promulge in a century, because the Yazoo man performing in a small circle bobs around very rapidly. Liberalism is indolent to the degree of its liberality. Its opinions are so broad that it does not earnestly desire to contradict the ideas of anybody under the sun. 'All are about right. It needs no Chautauqua Lake or Ocean Grove with which to inculcate ideas, for all ideas are already good enough. Let us have peace.' Now this is really the vice of liberal thought, and almost warrants the conclusion that the narrowest minds will always rule the world, because the more narrowness the more activity."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS; The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[FOR THE INDEX.]

The Decay of Faith.

A DISCOURSE DELIVERED IN LYNN, FEB. 2, 1880, BEFORE THE FIRST FREE RELIGIOUS SOCIETY.

BY L. K. WASHBURN.

Death is the last act of the soul upon the world's stage, the end of the book of life. Its image is cold and forbidding. Death has no attractions. There is no charm about the form robbed of life's warmth and color. In the realm of Nature death is fulfilment. The seed we plant in the ground must decay that the life-germ contained within its folds may have birth and come forth into the light! Nature in her season of decay puts on but a border of mourning,—changes scarcely a seam in her robe. There is a truth in decadence which all have not yet learned. Did we look rightly at the decaying form, we should see not the image of death, but the image of life.

The same law governs spiritual and material things. The life-form perishes when the life outgrows it, or can no longer use it; and the faith-form decays when faith rises above it. There is to-day a wide spread complaint that faith is decaying; but by faith is meant belief in certain theological statements. A general falling away from the old creed-worship is noticed. People do not trust so much to outward observance for the perfecting of human character. Those dogmas that were uppermost in religious exercises half a century ago have fallen into disfavor. The soul has lost its belief a thousand times, but faith in what is good has remained. Forms have perished, creeds have become too narrow; but the soul lives on, and believes as sincerely to-day as it ever believed. The ideas of an angry God and an endless hell have passed away, and we do not lament their departure. Believing, we rejoice to see such things removed. New stars rise when others set, and the decay of the present forms of religious belief will be succeeded by better and truer expressions of human faith.

There are times when the soul is stricken with doubt, when it looks out upon life with no hope in its eyes; but such times do not last. Faith often wavers, is often shaken, but it is a fact not to be blotted out. There is decay of a certain kind of faith, but its decay will bless the world rather than harm it. The credulity that could be imposed upon is dying out, though it is not all dead. The Christian Church everywhere stands upon this credulity.

The ancients painted Love blind. It is faith that is blind to-day. Superstition cannot boast as many victims as a century ago, but it does too much mischief yet. The old belief that there was a God who could be made to obey the wishes of man, that he would do man's work, feed the poor, clothe the naked, enlighten the ignorant, is decaying; and it ought to decay. Such a belief has no truth and no sense in it.

Prayers for the divine hand to do what the human hand left undone; prayers for the divine heart to send its throb of sympathy where the human heart refused to show the feeling of love; prayers for divine aid where human assistance was denied,—are not sent to the divine ear in such clouds as they once were. There is need enough of help; but the help man needs must come from man. If a human being starves, it is man's fault. If a human soul grows up brutal and ignorant, human society is to blame. If men and women are slaves to earthly things, men and women have made them so. There is dearth of moral life, and there will be as long as animal life can hardly be sustained. Men cannot be rounded out in their intellectual faculties while their bodies are pinched and starved. The world walks six times to the bench, the field, the loom, for once to the lecture. This ratio shows the relation between the body and the soul. As long as it takes six days of the week to feed and clothe the body, we need not wonder that the soul is poor and ragged. Instead of praying God to check vice, remove evil, teach ignorance, relieve suffering, and help the unfortunate, let us set about doing it ourselves. We cannot shift our responsibility; and to profess to have faith in prayers to God for such blessings as human love alone can bestow is a pious excuse for meanness and selfishness.

There is nothing that this age needs more than religious common sense. A thousand follies are worn around the neck of piety. Religion is covered up with beautiful hypocrites, and whatever is true and good is crowded out with pious appearance and pretense of sacredness. The world has been imposed upon by priestly tricks.

We want religion cleared of all those mysteries that serve only to confuse the understanding of man. A simpler thing than religion cannot be imagined; a more complex thing than the popular theology can hardly be constructed. The world has been fooled long enough by holy legerdemain. There is nothing in pure religion and undefiled that cannot be understood and practised by every soul. We have numbered our temples with useless material. Scores of ecclesiastical traps choke the aisles of our churches, and there is more red tape in religion than in politics. Hundreds of petty things are loaded down with divine meanings that are only devices of sacerdotal ambition and avarice.

The faith that clings around the temple is more sacred than the temple itself. The reverence that adorns the altar makes it beautiful, not the jewelled trappings that deck the shrine. The feeling which springs from man's heart is the consecrating power, not the words of the priest. In vain were all the splendid words of ordained lips to awake the loyalty of the human heart to the high name of truth, were

Dr. Bartol's next sentence is: "But a man mus

choose his own position; and, if he take anti-Christian ground, he has no place in the Christian camp." The only apparent meaning of this is that we must take a man as his name, definitions, and creed are. To do this honestly and justly, we must assume that a man is truly represented by his name, definitions, and creed. And Dr. Bartol's sermon, except the fatally true and fine passage I have quoted, is written from this thoroughly orthodox, thoroughly superficial, and thoroughly false point of view. In the passage I have quoted, Dr. Bartol appears at one moment to pass over the brink of the most evident application of orthodox assumption. In saying, "But there is no proper anti-Christianity," he for the moment implies that the profession of anti-Christianity is the sinful hypocrisy of a bad heart, and that, when we find this profession, we may be sure it is a lying profession, and that behind it is a son of Belial, a child of the devil, a mind without noble gifts and a heart without pure qualities. This is the only consistent ground for an attack like Dr. Bartol's on the Unitarian position, and several of his phrases, by the way, are justifiable only from this point of view, such as his implication of Unitarian "indifference about truth, or whether anything is true"; his curiously wild vaticination,—"Unitarianism will be defeated, discountenanced, and defaced, by becoming a vast, unfenced field or space, for the ventilation of all the opinions that can blow under the sun"; his reference to asking "impiety to preach"; his comparison with the case of a man who invited one in to criticise his own family as "imposters"; and his implication that on Unitarian ground and under the Unitarian name "liberty becomes a spurious liberalism," and "liberty becomes a foul libertinism," in consequence of being "without limit, moral discrimination, and legal guard." These words of hard side-hitting are honestly due only from one who sincerely holds that a mistaken creed worn on the outside produces a bad heart and foul character in the inner man.

Dr. Bartol cannot ride the orthodox hobby backward into the abyss of unreason and uncharitableness without vacating his life-long seat as a profoundly inspired and rarely gifted master of free grace and truth; and, to be consistent, he must either deny the real word of God so abundantly and so beautifully spoken by him, and asserted still in the passage which I have quoted, or take back his harsh, unjust, and entirely unsustained criticism of Unitarianism. To elect to remain inconsistent can only make him a lost leader, however he may continue to think and speak free truth on the one hand, while smiting it on the other hand. Free truth, as even Dr. Hedge admits, and as Dr. Bartol asserts in the passage quoted above, does not and cannot identify creed and character, and refuse to meet on common Christian ground one who, in name and definitions and profession, is anti-Christian, while in real grace and truth of heart and life, of gifts and qualities and conduct, he is clinging, though with a noble freedom and fine individuality, to the ideal which was essentially the mind of Christ.

There could hardly be for a scholar and a thinker a more superficial course than that of following the vulgar Christian world of disciples, from Peter downwards, in its assumption as to what real Christianity is. The term Christ properly "connotes," not the personal element of *Joshua* the joiner, whose Hebrew name turns, in passing through Greek into English, into Jesus, but the pure spiritual element of the consecrated martyr-teacher,—Christ meaning consecrated. And if one found in the ideas of this consecrated martyr-teacher something to prune away, incidental mistake not contrary to his chief conceptions, common justice would take him by his truth, his ample truth for which he lived noble and died faithful. Both the personal element and the individual element of incidental error fall away, and are left out of account in real justice to a master and martyr of the character and rank of Christ or Socrates. Not only that, but true recognition of such a master is not a discipleship to him and his authority, but to grace and truth, in a freedom, a direct worship, and an independent consciousness parallel to his; so that, of two professors, one taking—from deep and pure and noble regard to divine ideals—anti-Christian nominal ground, and the other nominal Christian ground from motives of common conformity the first is sure to be the repeater of the position and figure of Christ, and the second almost sure to smack of anti-Christ, repeating the position and figure of the foremost originator of pseudo-discipleship, the chief enthusiast of those who devised for themselves the name and authority of Apostles, to whom Christ said, "Get thee behind me; Contrary One: thou art my stumbling-block; for thy thoughts are not on the things of God, but on those of men,"—the whole fault of contrary Peter consisting in that very reference of Christ's truth to Christ's person instead of to God, which Dr. Hedge accepts from "the Christian world." Dr. Hedge sustains his profession of pseudo-discipleship—conformity to the Christian world—by making reference to that word of devised Apostolic dogma, "Father, Son, and Spirit," which is, to all scholars untainted with the spirit of conformity, one of the most certainly late inventions of contrary apostolic construction of a gospel about Jesus, substituted for the original master's gospel of pure theism,—the pure things of God.

Dr. Hedge, instead of making up an illusive appearance of Athanasian Apostolic Catholic Unitarianism, which counts three and says they are one, might wisely take example from Dr. Rowland Williams, an eminent Cambridge University Broad Churchman of Dr. Hedge's own generation, who wrote:—

"There was one faith of Christ, and another of the apostles and men after the Apostles, and yet another of the monks after Athanasius. . . . In the New Tes-

tament, Christ himself, in his most genuine doctrine, seems to turn the Messiah of Daniel, as he does all the other Old Testament glories, into a spiritual sense; making our war one of the mind; our victory—over sin; our King—the Spirit of God; our prophecy—truth; our sacrifice—self-dedication; our resurrection—the revival of the soul from the death of sin; our valley of Hinnom—the burning pain of remorse. But, as the spirit becomes turned into flesh, they who thought that the body of the new faith raised by Jesus was his fleshly frame turned many other of his sayings into carnal grossness. What Christ spake as images, they take as truth, and use to destroy the truth. . . . There is now as much a veil on the hearts of Christians as formerly on those of Jews. They do not see the end of the gospel; that is, the thing signified in it. They have no eye for the idea. . . . I believe in the eternal spirit, mysterious, eloquent, life-giving; whose scripture is the Word, and whose son is Mankind."

The author of these sentences wasted consummate ingenuity upon the hypocrisy of churchmanship, although he meant, if he ever left the Church, to go to America and imitate Theodore Parker's experiment rather than join with Unitarianism. But with all his Anglican phrases, definitions twisted towards old error, and creed simulating detected falsities, he held in the spirit the simple truth of the mind of Christ, from which the apostles departed flagrantly, and to which the Christian world has been true only in a deepest and best life of God in the soul, and not in definitions, dogmas, creed, and formal confession. The Unitarian hearing, then, of Jew and anti-Christian, was a meeting of types of the consecrated mind, like to the mind of Christ; and there was more joy in heaven over such unity of spiritual brotherhood than there could be over any number of Christian worlds emulating the Pharisee in the temple. By all high rules of spiritual life, sound philosophy, genuine learning, and noble manners, Unitarian Christians, in proportion as they were superior to the Christian world and flesh and devil,—never far apart,—were bound to hear Mr. Abbot for what they spiritually discern in him, the abundant cleaving of his soul to genuine grace and truth, and not for his mere name, and definitions, and reading of Christianity. And the more they thought him wrong in his reading and defining and naming, the more bound they were by their adherence to the mind of Christ to close with him in brotherly conference, to cheer him with applauding hearts for the figure he yet keeps of pure and brave love of holy truth, and to conspicuously acknowledge that before God and in true Christian view his standing is not forfeited by any errors of opinion,—least of all by an error so entirely on the surface as his opinion that the Catholic Apostolic doctrine, in its narrow, shallow, and rigorous Jesuitism, represents that pure and simple Christ who was crucified for doing precisely what Mr. Abbot is doing, teaching the way of grace and truth so far outside of recognized religion that the Biblical men or Scribes said he had overthrown the Jews' Bible, as no doubt he had; and the orthodox or Pharisees said he had utterly broken their Holy Seventh Day (Saturday), the Jew Sabbath, as unquestionably he had, and that without devising a Jew Christian Sunday to take its place; and the hypocrites or professional religionists said that he had put their religion and fellowship and dignity in the way of coming to an end, as most truly he had, by taking the lowly, the human, and the loving as his principles, until all love and all trust made religion, all humanity made his church, and all ministering service made his dignity.

There are two kinds of discipleship, posterior and parallel. The Apostles and the Christian world have been posterior disciples, with the unhappiest capacity for going off in wrong directions after the "things of men," leading one another astray, from contrary Peter down to Dr. Hedge and Dr. Bartol, until in great part they have made a Satanic Christianity in place of the original and pure Christianity of the master and the martyr of the cross. The parallel disciples are those who have with free individuality pursued "the things of God," out of conscience and consciousness like those of the mind of Christ; and if, from necessary denying of Satanic Christianity they have supposed themselves no way Christian, the error, serious as it is, especially in its injustice to their prototype, does not at all deflect their discipleship from absolute truth; and could they be aware with how much finer originality, more radical truth to pure ideals, more heroic courage, and more darkened and lonely suffering, the young master of Galilee and martyr of Calvary had gone before them, they could not but study generous justice to him in the reading of religious history. That a body of posterior disciples can move so nearly on the true line as to break with contrary wrong-headedness, and hail across no great separating distance one whose shining track is true to the divine goal, a parallel disciple, having the way and the truth and the life with refusal and denial of the name, is an event fit to make joy in heaven. How it has made Dr. Bartol sorry, not to say wroth, is an enigma, the solution of which, I trust, is not to be found in Dr. Bartol's complaint that Mr. Abbot was heard "while Christian instructors of not inferior genius, and with a truly precious word, were silenced and left out." Even unselfish pique was too false a key for Dr. Bartol to strike without peril to his own truth and honor as a seer and speaker of the divine word.

The intimation which I gave in my first paper that I would deal with Dr. Martineau's position, I have not yet followed up, because I desired to first dispose of the more immediately pressing matters which I have now treated. I shall come now to Dr. Martineau, for the special purpose of dealing with his denial of the Christian name to such "Pure Theists"

as Francis W. Newman and Frances Power Cobbe. Dr. Martineau, I may say, is not at all as solid as he is brilliant; is not so much a scholar as he is a scribe; much more a rhetorician and priest than he is a thinker and master of prophetic insight. He has very fine powers and very rare qualities, and his heavenly vision has been deep and broad, if only it could have made itself superior to his life-long hesitation to follow truth simply, and not forever halt between truth and tradition, advanced prophecy and a backward church. Dr. Martineau is enslaved to a sense of his own importance and infallibility; and, where he might have been a foremost wise man, he is too often a foremost sophist. Nothing could well be more false to his own light than his conspicuous abuse of science in Dr. Tyndall, the misrepresentation of facts, the vaulting derision, the unveracious and uncandid rhetoric, which brought him the applause of the whole bench of English bishops, a body probably as wanting in truth pure and simple as any bench of priests ever seen. Dr. Martineau was an eager and bitter Confederate in the war time; he went heart and soul with the corrupt and malignant aristocrats, and was warmly in favor of allowing Confederate cruisers to fit out in Liverpool. I can see precisely how a great scholar, honest, able thinker, and boldly straightforward radical, like George Grote, fought with all his might the attempt to seat Dr. Martineau in the London University or University College chair of Moral Philosophy. Mr. Grote was right. Dr. Martineau thoroughly knows the things of God, but he habitually keeps his eye on the things of men; and as preacher, rhetorician, and controversialist, he pretty commonly postpones the former to the latter. I do not know in the history of religion a more marked failure of a really rare and able man to have the courage of his knowledge and convictions, and to set truth above tradition. That my judgment rests on facts will appear from the studies which I have made of Dr. Martineau's position.

RALPH WALDO EMERSON.

HIS ONE-HUNDREDTH LECTURE BEFORE THE CONCORD LYCEUM.—REMINISCENCES OF AN ERA OF REFORM.

Mr. Ralph Waldo Emerson delivered a lecture last evening in the regular course of the Concord Lyceum. The event was a notable one in many respects, and peculiarly so in that the lecture was the one-hundredth that, during his long literary career, Mr. Emerson has read before this lyceum of his own town. The customary request was made at the opening that, if any reporters were present, they would make no report. What here follows must not be regarded as a non-compliance with the request: it presents no more, if so much, of the lecture as any receptive and retentive hearer may to-day convey orally from house to house for the delectation of his or her appreciative friends who were unavoidably detained at home. Not many of this appreciative number permitted themselves, however, to be thus detained. The spacious town hall was quite full, though there was no uncomfortable crowding. The Boston trains, especially that of the Lowell road, brought up a very considerable number. The occasion passed off very successfully; for the lecturer appeared in excellent voice and vigor, for one whose years count up to seventy and seven, and his eyesight proved also equal to the task, for in only one word did his reading vary from the manuscript so far as to obscure the sense, and this was promptly rectified upon the suggestion of his daughter who sat near the platform.

Mr. Emerson announced the subject to be "Historical Notes of Life and Literature in Massachusetts." He said that there are always two parties,—the party of the past and that of the future, or that of the establishment and that of movement. It is not easy to date the eras of activity which from time to time are manifest with anything like precision; but the period beginning about the year 1820, and ending twenty years later, is to be regarded as such a one. It may be characterized as a war between institutions and nature, which caused a split in every church, as of Calvinists into old and new schools, and Quakers into old and new schools, and new divisions upon questions of politics, temperance, and slavery. The general mind had become aware of itself. Men grew conscious and intellectual. The swart earth spirit which had made the strength of past ages was all gone, and another hour had struck. In literature there appeared a decided tendency to criticism, and young men seemed to have been born with knives in their brains. The popular religion of our fathers received many shocks during this time; but much is to be attributed to the slow but extraordinary influence of Swedenborg, a man of prodigious mind, tainted, as I think, with a certain suspicion of insanity, but exerting a powerful effect upon an influential class. As among the more immediate causes of this intellectual and reformatory activity to which he had referred, the lecturer named the impression made upon the young men gathered at Cambridge by Edward Everett, who had just returned from Europe after a five years' residence there, and who presented with natural grace and splendid rhetoric some of the phases of contemporary German philosophy and literature. Dr. Frothingham and Professor Norton also contributed in making familiar the latest results of German thought.

But more potent than any of these influences, as a paramount source of the religious revolution of the period, was modern science, especially the science of astronomy. It came to be apprehended that, as the earth is not the centre of the universe, so it is not the special scene or stage on which the drama of divine justice is played before the assembled angels of heaven, the planet being but a speck in the created universe, too minute to be seen at the distance of

many of the fixed stars, which are plainly visible to us. These new perceptions required of men an extension and uplifting of their views as to the dealings of the Creator, and they received a confirmation in the then new science of geology. The writings of Dr. Channing, especially his papers on Milton and Napoleon, the first specimens in this country of that large criticism which had given power to the *Edinburgh Review*, were among the sources of this new intellectual activity. Channing, said the lecturer, was regarded as the star of the American Church while he lived; and we thought then, if we do not think now, that he had no peer. His sermons and addresses are printed, but the eye and the voice could not be printed: his discourses lose their best in losing him. Reference was made to the beginnings of cooperation among the new order of thinkers, and it was stated that nobody knew who gave or when was first applied to these the name of "Transcendentalists." The organ of this new order of thinkers, the *Dial*, was mentioned; and quite a full statement was made respecting the Brook Farm experiment, with incidental comment on the theories of Owen, Fourier, and other socialistic reformers. Much of this comment was evidently designed to be amusing, and called forth the laughter of the audience. Two specimens must here suffice. The married women, he said, uniformly disliked the Brook Farm way of life. It had too much of the hotel about it. A common school might do very well; but a common nursery was not to be tolerated. It might be admitted that the incubator has its advantages, but the hen on her own account must prefer the old way. Amid these scenes of "attractive labor," he said, the country members were astonished to see that one man of the association ploughed all day, and that one looked out of the window all day, and perhaps drew the first man's picture as he appeared when ploughing; but both got the same wages at the end of the day. He thought that Brook Farm had not proved wholly a failure, but that many practical lessons had come from the experiment, and that America of to-day is no longer eccentric or rude in its strength, but begins to show traces of a continuous and steady growth, whose proportions shall befit the spaces of the continent.—*Advertiser*, Feb. 5.

"ALOHA!"

"ALOHA!" A HAWAIIAN SALUTATION. By George Leonard Chaney. (Boston: Roberts Brothers. 1880. 16mo, pp. x.-299.)

Mr. Chaney, a well-known Boston clergyman, spent the first four months of 1876 in a tour to the Hawaiian Islands, visiting Oahu, Maui, and Hawaii, and seeing as much of the group as any recent traveller has seen except that energetic English tourist, Miss Isabella Bird. He had the usual experience of visitors to these islands, a vivid enjoyment of the two things which, for the heroine in *Lothair*, made life worth living, namely, "climate and the affections." The Hawaiian climate and scenery are unsurpassed. The joyousness of the aboriginal people, and the hospitality of both aborigines and foreign settlers, are things scarcely conceivable by the American who has not seen the islands. It is the most experienced travellers who find the amiability of the natives and the charm of the foreign society to be exceptional. Rightly or wrongly, Mr. Chaney repeats old testimony when he says: "Honolulu is socially the Paris of the Pacific, the most cosmopolitan city, perhaps, in the Western hemisphere. . . . I question if anywhere in the whole world general society is more attractive than in Honolulu. Nowhere else do so many nationalities blend in harmonious social intercourse." Mr. Chaney enjoyed this society without analyzing it. He might have pointed out that a main secret of its charm is to be found in its isolation. In Honolulu, the Anglo-Saxon, the Frenchman, the Chinaman, the German, are divided by thousands of miles from their natural battle-fields in politics, art, and religion. The island capital is neutral ground; for a social centre it has its little court; add that as to site and climate it is an earthly paradise, and it would be a hard case if its people could not agree, as they mostly do, to base their society upon their common sympathies, and to let the secular quarrels alone. It is a charming society, and yet there is in it a fault which Mr. Chaney has not recorded, and perhaps did not perceive, an ailment which is chronic, and which is aggravated by this very remoteness, otherwise socially lenitive, from the older worlds: it is the prevalence of personal gossip. The subtlety and energy which in other capitals, large or small, are given to public affairs, are in Honolulu devoted to an active, penetrating, and tireless interest in one's neighbor's affairs. It is a simple case of the conversion of forces.

But Mr. Chaney spent great part of his time in the saddle and elsewhere than in Honolulu. The island of Oahu, with its beautiful windward ravines; Maui, with its yet wilder scenery; the "mystery and majesty" of the great gorge of Iao, its broad fields of sugar-cane and its rare *filices* (Mr. Chaney and his family, who accompanied him, fell into the latest island fashion during their stay, and became ardent fern-collectors); and, chiefly, the great mountains and solemn desert uplands of Hawaii, with its greatest of living volcanoes,—these were what fully satisfied our traveller's heart after the somewhat unsubstantial nature-worship that he learned in the vicinity of Concord. He describes with enthusiasm the beauty of Hilo Bay, his point of view being the fronting islet, fringed with cocoanut-trees, which forms a part of its barrier from the waves of the Pacific. Mr. Chaney had previously seen many of the famous landscape views of Europe, but he says:—

"If there is anywhere else in the world a view in which grandeur and sweetness so conspire to elevate and console the spectator as the view from this is-

land, I have not found it: Byron's Bay in front, its face all smiles,—not laughing, far removed from that immeasurable laughter of the ocean which Homer celebrates, and in which there seems something almost sardonic,—then the keen edge of the beach flashing over the blossoming waves like a sickle that forever cuts a field forever blooming; . . . the fields of sugar-cane, the uplands covered with rich Hilo grass; then the belt of forest trees; and above all, yet in and through all, for we feel its presence even when its form is shut out by clouds, stands Mauna-Kea, the perfect mountain. It has the greatness of angels, above us, yet with us."

Mr. Chaney has the gift of poetic expression, as will be clear from the above quotation, though his book is not free from faults of taste. It deserves to be widely read in this country of unrest: it is a vivid, enthusiastic, and, from the tourist's point of view, not over-flattered picture of a contemporaneous lotoland and one of the most charming countries in the world.—*New York Nation*, Feb. 5.

AN AMERICAN KING DAVID.

When the Spaniards, under the famous Cortés, came to Mexico in 1519, they found the country inhabited by people already civilized. About a hundred years before, the Tezucucans, the most enlightened of the native tribes, had a prince whose history has a striking resemblance to that of the Hebrew King David. His name is a hard one, but, by dividing it into double syllables, we may master it,—Nezahualcoyotl. In his youth, like David, he was obliged to flee for his life from the wrath of a morose monarch who occupied the throne; and he met with many romantic adventures and hair-breadth escapes.

Once, when some soldiers came to take him in his own house, he vanished in a cloud of incense, such as attendants burned before princes, and concealed himself in a sewer until his enemies were gone. He fled to the mountains, where he slept in caves and thickets and lived on wild fruits, occasionally showing himself in the cottages of the poor people, who befriended their prince at the peril of their own lives. Once, when closely pursued, passing a girl who was reaping in a field, he begged her to cover him from sight with the stalks of grain she was cutting: she did so, and, when his enemies came up, directed the pursuit into a false path. At another time, he took refuge with some soldiers who were friendly to him, and who covered him with a war-drum, about which they were dancing. No bribe could induce his faithful people to betray him.

"Would you not deliver up your prince if he came in your way?" he once asked a young country-fellow, to whom his person was unknown.

"Never!" replied the peasant.

"Not for a fair lady's hand and a great fortune?" said the prince.

"Not for all the world!" was the answer.

The prince, who was rightful heir to the throne, grew every day in the favor of the people, and at last he found himself at the head of an army, while the bad king was more and more detested. A battle was fought, the usurper's forces were routed, and he was afterward slain. The prince, who so lately fled for his life, was now proclaimed king.

He at once set about reforming abuses, and making wise laws for his kingdom. He established a society devoted to the encouragement of science and art. He gave prizes for the best literary compositions (for these people had a sort of picture-writing), and he was himself a poet, like King David. His poems, some of which have been preserved and translated, were generally of a religious character. His favorite themes were the vanity of human greatness, praise of the unknown God, and the blessings of the future life for such as do good in this. The Tezucucans, like the Aztecs, were idolaters, who indulged in the horrid rites of human sacrifice to their awful deities; but this wise and good king detested such things, and endeavored to wean his people from them, declaring, like David, that above all idols, and over all men, ruled an unseen spirit, who was the one God.

The king used to disguise himself, and go about among his people, in order to learn who were happy, how his laws were administered, and what was thought of his government. On one such occasion, he fell in with a boy gathering sticks in a field.

"Why don't you go into yonder forest, where you will find plenty of wood?" asked the disguised monarch.

"Ah!" cried the boy, "that forest belongs to the king, and he would have me killed if I should take his wood; for that is the law."

"Is he so hard a man as that?"

"Ay, that he is,—a very hard man, indeed, who denies his people what God has given them!"

"It is a bad law," said the king; "and I advise you not to mind it. Come, there is no one here to see you: go into the forest, and help yourself to sticks."

"Not I!" exclaimed the boy.

"You are afraid some one will come and find you? But I will keep watch for you," urged the king.

"Will you take the punishment in my place, if I chance to get caught? No, no!" cried the boy, shrewdly shaking his head. "I should risk my life if I took the king's wood."

"But I tell you it will be no risk," said the king. "I will protect you; go and get some wood."

Upon that the boy turned and looked him boldly in the face.

"I believe you are a traitor," he cried,—an enemy of the king! or else you want to get me into trouble. But you can't. I know how to take care of myself; and I shall show respect to the laws, though they are bad."

The boy went on gathering sticks, and in the even-

ing went home with his load of fuel. The next day, his parents were astonished to receive a summons to appear with their son before the king. As they went tremblingly into his presence, the boy recognized the man with whom he had talked the day before, and he turned deadly pale.

"If that be the king," he said, "then we are no better than dead folks, all!"

But the king descended from his throne, and smilingly said:—

"Come here, my son! Come here, good people both! Fear nothing. I met this lad in the fields yesterday, and tried to persuade him to disobey the law. But I found him proof against all temptation. So I sent for you, good people, to tell you what a true and honest son you have, and that the law is to be changed, so that poor people can go anywhere into the king's forests, and gather the wood they find on the ground."

He then dismissed the lad and his parents with handsome presents, which made them rich for the remainder of their lives.

FRANCISCAN FRIARS have gone into the wine business extensively at Los Angeles, Cal.

COLORED MEN edit six newspapers in North Carolina, three in Louisiana, two in Tennessee and Texas; and in Virginia, Alabama, and Mississippi, one each.

SPURGEON'S CHURCH in London conducts twenty Sunday-schools, with five hundred teachers and five thousand eight hundred and fifty-three scholars.

THE BANKER of the Vatican, who managed the Pope's financial matters in Rome, has absconded, leaving behind debts amounting to more than 700,000 lire.

THERE ARE church accommodations in Providence, R.I., for 75,000 of the 100,000 inhabitants of that city; but not more than 30,000 habitually attend public worship.

THERE ARE 2,133,044 members of Baptist churches in the United States, with 24,794 churches, and 15,401 ministers. 30,000 new members were added during the year 1879.

THE RUSSIAN CHURCH has eleven thousand five hundred and seventy-two members and nine church buildings in Alaska and California. The church in San Francisco has about two hundred members.

THE *Evangelist* says that, as forty thousand of our two hundred and ninety-two thousand Indians can write, and thirty thousand are members of churches, the fact proves beyond a doubt that the Indian is capable of being civilized.

THE INDEPENDENT CATHOLIC CHURCH is gaining some strength. Mr. Felix O'Hare, a young deacon from the Propaganda, Rome, was ordained Sunday, Feb. 1, at Clarendon Hall, New York; and there is talk of forming a church in Boston.

Poetry.

[FOR THE INDEX.]

THE LIFE PUZZLE.

Fate set this wee, frail, human boat
Upon an unknown sea afloat,
With naught behind and naught before,
Save hope's unseen and distant shore.

Shot into life with but a choice!
Stricken out of life without a voice!
And yet we sail life's mystic sea,
Filled with a sense that we are free.

HOLMES HINKLEY.

PRAYER UNDISGUISED.

Of good received make us, O Lord, forgetful;
With present ills may we be duly fretful;
For future good may we show healthy greed;
Grant that our friends may nothing of us need;
Lord, make us wise—without the trouble of thinking;
Give us good health—'sute of rich food and drinking;
May we live long—but without growing old;
May we sell well—but without feeling sold;
Give us much wealth—without the pain of saving;
And labor's fruits—but not its tedious slaving.
May we be skilled, with many a dextrous thump,
To flagnellate the devil round a stump;
May general laws, with all their forfeits dire,
In our particular cases quite miss fire.
The impossible, for us, O Lord, perform,
Give us the sun-shine, but without the storm;
May we be filled, but never yet be cloyed,
Of want and wealth may we be ne'er devoid.
O, fire our souls with pleasure and good cheer,
De'll take the consequences—till they're here.

G. E. TUFTS.

BINGHAMTON, N. Y.

CASH RECEIPTS.

FOR THE WEEK ENDING FEB. 21.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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The Index.

BOSTON, FEB. 26, 1880.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 35 Monroe Street: J. T. FREE, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to give the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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ENOCH LEWIS, <i>Philadelphia, Pa.</i>	10.00
ELIZABETH R. BROWN, <i>Providence, R.I.</i>	5.00
E. WILKIN, <i>San Buena Ventura, Cal.</i>	2.00
T. W. CURTIS, <i>Meadville, Pa.</i>	1.00

Total.....\$1,692.00
WILLIAM J. POTTER,
Secretary F. R. A.

POLITICAL ATOMISM AND MORALITY.

The Declaration of Independence proclaims that "all men are created equal." This statement is often denied because it is often misunderstood. It is true or false according to the extent of the application made of it.

All human beings should be considered equal *before the law*, in respect to those fundamental rights of "life, liberty, and the pursuit of happiness" to which the Declaration of Independence especially referred. The law should, and does, regard the life of a babe as inviolable as that of an octogenarian,—the life of a woman as inviolable as that of a man,—the life of a negro as inviolable as that of a white man. With respect to the primary rights of individuality, the law (at least in theory) treats all persons as standing on a level of perfect equality; and the continuance of civilization is compatible with no other conception. The individual, as Sir Henry Maine has shown so ably in his *Ancient Law*, is the true unit of civilized society,—not the family, as Catholicism teaches. The science of popular government, like the science of mathematics, treats every unit as equal to every other unit for its own purposes. In other words, every individual *counts one*—no more and no less—before the law; his individual peculiarities and differences are dropped wholly out of sight, and only his natural rights and duties as a *person*, shared universally and equally with all other persons, are taken into account. Social chemistry is precisely as powerless as physical chemistry to dispense with the conception of ultimate and equal atoms; the constitution of government necessitates an atomic theory no less than the constitution of matter; and the ultimate equal atoms of political society are the individual (that is, indivisible) *persons* of whom it is simply the complex sum.

This is really all that the Declaration of Independence means by its famous doctrine that "all men are created equal." The forefathers were no visionary *doctrinaires*, but sagacious, practical statesmen,—too sagacious to despise theory in laying the foundations of a vast political edifice. They did as all competent architects do; they formed a coherent plan before they began to build. The great and imperishable glory of their work is that they founded practical politics upon a truly scientific basis, which practical politics had never before had—namely, upon the theory of political atomism. The rest of their work, though in most respects admirable, was still imperfect; later generations must make numerous corrections and improvements. But the theory

of political atomism, or the exact equality of all individuals as to their fundamental rights before the law of the land, is the very foundation of the Great Republic, which could not exist a day on any other.

Now every government which makes and administers the laws on republican principles makes and administers them with reference to the whole people; that is, all the individuals composing the people. Hence it considers only the *equalities* which subsist among these individuals, and entirely disregards their *inequalities* (unless these result in crime, for which, of course, there is a special treatment provided that need not be noticed here). While affirming the equalities of all men, however, it would be a gross blunder to suppose that the Declaration of Independence meant to deny the inequalities which no less subsist among them. This blunder has been very frequently made by captious critics, with no other consequence than the exposure of their own shallowness and superficiality. The primary function of all just government is simply the protection of all citizens in their fundamental personal rights; it is only with respect to these rights that they are equal; and it is only with respect to these rights that the Declaration of Independence proclaims their equality.

But personal inequalities nevertheless exist among mankind, together with these equal rights. Mankind differ physically, as in stature, weight, strength, color, sex,—or intellectually, as in culture, education, natural mental powers,—or morally, as in character, conduct, habitual motives of action. General society takes account of these personal differences no less than of the primary equalities of human rights. It by no means regards all men as equal in social value. No business man extends equal credit to all with whom he transacts affairs; he would soon become bankrupt, if he disregarded the inequalities of his customers in point of honesty and ability to pay. So also in the other social relations of life; personal peculiarities and inequalities can neither be denied nor ignored without involving all social interests in confusion and ruin. Government treats all men as alike—as mere political units, or fixed quantities, with universally identical attributes of rights and duties so far as itself alone is concerned. But general society, while recognizing fully these common attributes of humanity in all its members, recognizes also their profound qualitative differences, as giving different intrinsic social values to different individuals. It cannot afford to treat the sage and the fool, the upright citizen and the knave, as in all respects equal; it cannot afford to treat them merely as fixed and equal quantities, but insists on its right to take account also of their unlike individual qualities. Free popular government would go to pieces, if it did not ground itself on the theory of political atomism; but general society, even under such a government as that, would itself go to pieces, if it adopted this theory in its own treatment of individuals.

It must not be overlooked, however, that both government and society necessarily establish each their own moral standard in their treatment of individuals. Government requires its political units to obey the laws, and thus establishes a very low standard of morality by acting on the theory that criminals forfeit through their *crimes* their natural rights of life, liberty, and pursuit of happiness. Society establishes a much higher moral standard than this, though still not the highest, by inflicting upon offenders not known to the law the various penalties of outraged public opinion. Neither government nor society could exist at all, except by this greater or less recognition and enforcement of morality. Political atomism itself has thus a moral basis; and it is political charlatanism and quackery of the most disgracefully stupid sort to pretend that "government has nothing to do with morality." Ralph Waldo Emerson's magnificent emphasis on the "Sovereignty of Ethics" is implied already in the Declaration of Independence and the Constitution of the United States. National morality is nothing but the necessary corollary and completion of individual morality, covering so much of the moral law of Nature as applies to men in their collective capacity as organized communities. Social morality, rightly viewed, covers still more of this law, as it applies to men in their social relations. Individual morality covers the whole of it, as it applies even in the most hidden recesses of thought, feeling, and volition. Morality in its triple aspect—national, social, and individual—constitutes the very foundation and groundwork of civilization; and the human species has no worse enemy than he who would enfeeble the sense of moral obligation in the community in any one of these three aspects,

COLORADO.

This distant mountain State has been my place of sojourn for a few weeks past. It has become known world-wide of late for its great mineral resources, and especially for its marvellous production in the precious metals. The amount of silver yielded by the mining camp of Leadville alone, during the year 1879, is reported at more than \$12,000,000. Go where you will, prospecting and mining are in the air, pay ore the theme, and dreams of silver and gold and great bonanzas of wealth seem to fill all heads, and crowd out well-nigh everything else.

But these Rocky Mountains, with their wild picturesqueness and massive grandeur, are valuable for more than the precious metals they contain. They proffer a larger riches, a deeper, more exalting communion and possession, than silver or gold, or all metals together can afford. Lecky has somewhere said that it is impossible to lay down a railroad without exerting an intellectual influence. And certainly no one can ride up this road along the Clear Creek Cañon, winding its way beneath the frowning cliffs and amid the jaws of precipitous rocks that close in upon you on either side, without receiving a moral effect.

Here are majesty and power, power in repose, the rugged granite mountain dwelling in communion with the everlasting. What scenes has it witnessed! what ages, epochs, æons in the earth's past has it known, felt, survived! What a history stands here written, legibly written, reaching into untold periods of the fore-time, and waiting for the eye that should decipher and read it all out clear! Here is seen something of the origin of the prairie, the raw material from which the plains were made. For here, slowly disintegrating from the rock, are the elements which, warmed in the genial sun, mellowed and mingled together, do show you to-day, in every foot or square inch of soil that can gather in the roughness of this gorge, "All Nature quick and bursting into life."

And here, too, are the rocks too refractory for any of the present influences to work upon and subdue them, that refuse to be reduced and pulverized even in the thousands of years, and are waiting, as geology hints to us, for "another period," another glacial epoch, to come and grind them down, so that they, too, shall ameliorate and ripen to blooming meadow and fruitful, smiling prairie. There is no lack of manifold suggestion, to any mind, in this weird and silent majestic presence.

You see here in this mining camp, as might naturally be expected, all the types of quality and character, every variety of face, voice, expression, revealing the inner soul, and some sinister-looking and repellent enough. But, as a general thing, the miners are of a good class,—far better, I imagine, than they will average in the coal-producing region of our country, better quite likely than they will hold in Leadville and other newer sections in Colorado. I have been attracted and deeply interested in them. You meet men hard-handed and toil-marked indeed, accustomed to the heavy labors of the tunnel and the shaft, but bright, broad-browed, intelligent, and earnest. They spend their leisure moments in reading, ardent pursuit after knowledge, and feeding of the mind. Converse with them, you shall find them full of information, acquainted with books, apt in expression, and rich in suggestive wisdom.

And what has interested me more than aught else has been to find them broad, free, progressive religiously. They have left the old house of bondage, the Egypt, the Hagar in the wilderness; and their eyes are turned toward the dawn, they are looking for the new and better faith that shall come. It fills one with fresh astonishment to see how universally and almost completely the process of disintegration has gone on, crumbling into fragments and fine dust the old structures of religious belief, the hampering creeds and superstitions with which the people have been bound. There are drearier giants' castles here than ever Bunyan saw in his dreams. They are fast being razed to the ground, and the captives walk forth free.

Whatever may come,—and Heaven grant it may quickly be a better and not a worse that shall succeed!—the old can never be rehabilitated and restored. The change we see, like what the elder Mirabeau beheld preparing in France more than a hundred years ago, and which he designated as "the general overturn," has the stern push of destiny behind it, and it cannot be stayed. When the pick and the drill think, when the light of deliverance reaches and illumines the dark recesses of the tunnel and the shaft in the bowels of the mountains, then be sure the period of the old nightmares, the Judaism and

the scholasticism of the mediæval centuries, is past, and the dawn of the new life is come.

I spent a few days recently in Denver, where, despite all the preoccupation with mining and sudden, in some instances fabulous, accumulations of wealth, with which that city now is specially full, I found a very cordial hearing for the themes I seek to treat. A goodly number of thoughtful, cultivated, earnest men and women assembled from evening to evening to hear of the early history and growth of the religious sentiment, and the possibilities that seem already looking in upon us, and ripening towards fulfilment for the future. On Sunday P.M., Feb. 1, a very earnest and apparently interested audience gathered in the parlors of the Grand Central Hotel, that were opened by the kind and freely proffered hospitality of Mrs. Gage, the hostess. I witnessed there, too, renewed indication of what may be observed everywhere in regard to the very interesting and significant condition, at the present time, of the public mind. How exhilarating the fellowship that communion in one central thought, and oneness in hope, in resolve and expectation, afford! Long and with a grateful delight shall I remember Denver. May the liberal sentiment of that city grow and burn, until it become a white mounting flame, not only for thought and social converse, but also for bold, brave, aggressive deed!

It is an agitation—ours—akin to that of anti-slavery in the past days. People are in many instances sensitive and excitable; they are afraid to bear the presence of the pure light of Truth: as, for instance, to inquire dispassionately how or in what respect Jesus differs and stands distinguished above other great religious teachers and acknowledged masters, prophets of humanity in the different ages and climes; and how the Bible is marked and set apart from other books of religious wisdom; why it should be held exceptional, sole, in the literatures of the world. We have to encounter great prejudice, a blindness of worship, as of fetishism. There will be, there must be, a crisis reached, a stern, hard conflict. May it be brief and benign, attended with as little heat and exacerbation as possible, and without rude ruptures or any violence!

There seems to me at this hour great need of the living voice. It is the person, the presence, the preacher, that the people deeply want,—the word of inspiration, and uplifting, from lips touched with the heavenly fire. How shall it be sent forth? How make provision for this pressing want, even partially and initially, is, I think, a question eminently worthy the devoted attention of our best and wisest minds, here and now.

C. D. B. M.

IDAHO SPRINGS, Col., Feb. 8.

RELIGION IN GERMANY.

The *Contemporary Review* for last August contains an interesting article from Prof. von Schulte, on the "Religious Condition of Germany." Of the Universities he says: "There are indeed in every University one or more University preachers; but, apart from theological students, their sermons meet with a very scanty appreciation or hearing. There is no obligation on the part of either professors or students to attend the academic service, and practically it seems to be merely a pretext for giving the officiating professors or clergy an increased salary."

Of Sundays, he says that "not only do the trains run as on other days, but by almost every line there are also extra trains for the convenience of the holiday makers. . . . In many places, especially in Austria, companies choose Sundays and holidays for their great excursions; extra trains are put on especially in the morning; and arrangements for dancing for the people, popular concerts, etc., are fixed almost exclusively for these days."

Among his statements showing the religious condition are the following: "We may say generally that the so-called educated classes, Catholic or Protestant, especially the men, trouble themselves very little, as a rule, about the sacrament, etc., though of course there are exceptions to this rule, as for instance when an individual is identified by party interests with the church party, or when his presence at church is required by his official position, as in the case of those employed about the court. The same holds good of confession among the Catholics. It may safely be said of Austria that seventy-five per cent. of the educated men and fifty per cent. of the women neither attend church nor go to confession or to the sacrament; and this is the case in many other places also."

"As a rule, it is unquestionable that the Catholic worship is throughout Germany better attended than

the Protestant; that is to say, a larger proportion of Catholics than of Protestants attend church."

"In the larger towns, the Protestant churches are often deplorably empty, never crowded except when some celebrated preacher is expected." B. F. U.

IN THE CLOSE of his letter of February 12, in last week's INDEX, Mr. Wright wrote "wealthy Christians." It was printed "worthy Christians."

PERSONAL ITEMS.

A ST. LOUIS Roman Catholic felt so bad because his brother became a Presbyterian that he committed suicide.

EDWARD F. WILLIAMS, a retired ship-builder, and president of the Greenpoint, Long Island, Savings Bank, is under arrest for sending indecent matter through the mails.

THE WIDOW of the late Prof. Alpheus Crosby, of Dartmouth, has presented the college with her husband's working-library, consisting of eight hundred Greek, Latin, and German works.

DON MANUEL LARRAINZAR is publishing at Mexico a study, in five volumes, on the *History of America*, its ruins and antiquities, and on the origin of its inhabitants. The work is in Spanish.

REV. GEORGE W. WILCOX opens a communication in the Snow Hill, Del., *Messenger* as follows: "Wanted, immediately, in the Methodist Episcopal church, in Berlin, one hundred men and women to seek their souls' salvation."

THE REV. ROBERT COLLYER is filling up the pews of his church in New York. He has begun a series of Sunday evening sermons upon the Bible, which not unfrequently contain passages that, unless he is more guarded, are likely to class him with the unbelievers.

MRS. GRAY, whose husband recently published a highly interesting volume on China, has written a companion to it called *Fourteen Months in Canton*. It is more familiar in style than Dr. Gray's book, and is partly in the form of letters to the author's mother. The work is published by Macmillan.

MISS FANNY DAVENPORT, the actress, sends this letter to the New York *Herald* Irish relief fund:—

"WILKESBARRE, Pa., Feb. 11, 1880.

"TO THE EDITOR OF THE HERALD:—

"Enclosed please find my check for \$100. May it only be one-thousandth part of the fuel supplied to keep your fire burning, and God speed to all your good efforts in Ireland's cause.

"FANNY DAVENPORT."

THE REV. DR. BELLOWS' residence on East Fifteenth Street, New York, was recently visited by fire. It broke out in the basement, and caused considerable commotion in the neighborhood. The Doctor is not regarded especially sound in his faith in the nether fires, but it may be presumed that the event just referred to has afforded a practical conviction of the possibility of such an existence. Happily, the damage was small, about \$50 worth.

JAMES RUSSELL LOWELL is very cordially welcomed by the London *News* as minister to England. Among other complimentary allusions to him, it says: "He is one of a number of men who have won a distinct and peculiar reputation in literature for their country, and who have made Harvard University and Cambridge village places that all strangers in America love to see. Every one in this country will be pleased with President Hayes' latest appointment.

DR. FELIX ADLER, the curious will be interested to know, is but twenty-eight years of age. There are many who are not particularly curious, but rejoice in his joy, and feel a lively interest in all that pertains to his future prospects and happiness, who will be pleased to learn that he is about to present an example of the principle of cooperation he is accustomed to advocate so ably in domestic life, in which he and a young and beautiful lady of Brooklyn are to be the conspicuous figures.

"THERE is something," says the London *Spectator*, "about the writings of Charlotte Brontë, Jane Austen, George Eliot in her best phase, and the other two great geniuses above mentioned [Emily Brontë and George Sand] which has been surpassed only by the very best men's work, if George Eliot's best has ever been surpassed at all. But the disproportion between the average female writer and these is greater than between their productions and those of the average male writer. Few men are able to write so bad a novel as very many women do who write novels at all."

LONGFELLOW writes as follows to a little Cincinnati school-girl: "Yes, indeed, it will be very pleasant for me to remember that the school-girls of Cincinnati are thinking of me on my birthday. Few things could be more pleasant, and I assure you that when the day comes I will think of you all with equal kindness. The old can understand the young, having once been young themselves. But the young cannot so well understand the old, having never themselves been old. So perhaps you will not quite understand with how much sympathy I can enter into your feelings, and particularly when you tell me you are going to celebrate my birthday."

BISHOP COLENSO's concluding volumes on the Pentateuch and Book of Joshua will soon be published in London. His conclusions respecting these six books are of a most sweeping character. He denies that Moses was the author of any of the five books which bear his name, or even that he had anything to do with the decalogue. In fact, he goes further, and says the least said about the "activity of

Moses" the better. His name is merely that of the imaginary leader of Israel, and he is as mythical and unhistorical as Æneas or King Arthur. The Bishop accepts the documentary hypothesis, and thinks it probable that Samuel wrote the Elohist narrative, which embraces the Book of Genesis and five chapters and five verses of Exodus. The Book of Leviticus was produced by priests between 600 and 420 B.C.

THE CABLE announces the death of Rev. Henry Moule, a well-known English philanthropist. Mr. Moule was the son of a banker, and graduated in 1821 at St. John's College, Cambridge, at twenty years of age. Having taken orders in the Church of England, he became, in 1825, curate of Gillingham, Dorsetshire, and in 1829 vicar of Fordington. He was for several years chaplain to the Dorchester barracks, where in 1846 he built a church for the troops, partly from the sale of a volume of *Barrack Sermons*. Mr. Moule rendered a vast service to sanitary science by his discovery, about 1858, of what is known as the "Dry Earth System," for the utilization of town garbage and sewage. On this subject he published several pamphlets, as also on remedies for the sufferings of the lower classes in England, on the education of the children of the poor, and on kindred topics.

MR. PROCTOR notes that "compositors make strange work of scientific statements. I sometimes fancy they are not altogether so innocent in this matter as they would have us believe, and that they compose sometimes 'with their tongue' very much 'in their cheek.' They are fond, so far as my own individual experience is concerned, of substituting 'comic' for 'cosmic,' 'plants' for 'planets,' 'human' for 'known,' and in other ways making hash generally of my more serious and solemn statements. The most remarkable change they ever arranged for me was one of which I still retain 'documentary evidence' in a proof of the little book on *Spectroscopic Analysis*, which I wrote for the Society for Promoting Christian Knowledge. Here the words, which in the work itself appear—as they were certainly written—'lines, bands, and stria in the violet part of spectra,' were positively printed 'links, bonds, and stripes for the violent kind of spectres.'"

FOREIGN.

MR. W. RENTON, the artist critic and author of *Jesus*, has enlisted in the ranks of the secular propagandists. His first lecture was given at Edinburgh, January 11.

REV. CHARLES MILLER of St. Mary's, Harlow, England, has an unfortunate love of strong drink, which he does not appear able to control, and hence he has recently been dismissed from the church at the advanced age of eighty-three years.

AT A RELIGIOUS CONFERENCE in London some time since, it was stated that the wages paid to women engaged in producing tenpenny Bibles were not enough to keep body and soul together, and that of the three recent strikes in the bookbinding trade all had arisen out of Bible work.

THE TWO TOWERS of the Cologne cathedral, which is now nearly completed after centuries of work, are the highest in the world. They are 524 feet 12 inches and 415 feet and 1 inch high, respectively; while St. Peter's at Rome is 469 feet 2 inches. The ridge tiles of the Cologne cathedral are 360 feet and 3 inches from the ground, while the top of the dome of St. Paul's in London is only 4 feet 10 inches higher.

THE FRENCH MINISTRY are displaying considerable energy in providing work for the two Chambers. The bill providing secondary State education for girls was passed two weeks ago by the Deputies by a large majority; but to the Ultramontanes it is a very offensive measure. The schools to be created under it are called "godless colleges"; and M. Keller declared it an insult to every Deputy to say, as the bill did, that their wives and mothers had not been sufficiently educated. A bill has also been introduced for compulsory and gratuitous primary education, and the measure was received with much applause by the Deputies. The Government have likewise introduced a bill for reducing the number of Judges.

THE LANDLORDS' remedy for all the ills to which the Irish peasant is subject is a beautifully simple one; namely, emigration. Connaught, we are told, though an excellent province in which to breed cattle, is—to somewhat vary the saying of Telemachus—by no means suited for men. On the other hand, an Irishman of the last century held the opinion that—

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

Whether or not wealth is accumulating in the sister isle, or in the coffers of those sons of that isle who, with true Hibernian *insouciance*, lavish freely in Paris and London what the bailiffs and middlemen have screwed from the tenantry, is not a very doubtful question. But with regard to emigration it strikes us that the initial difficulty is how to obtain the means of emigrating. There are no Egyptians in Connaught for the flying Milesians to "spoil." Besides this, it would seem that America—the Irishman's Promised Land—is already sufficiently enriched with the bone and sinew of Ireland and the Scottish Highlands. We fancy that landlordism, as we have known it, is on its last legs on the other side of St. George's Channel; and we can discern in this country the uprising of a little cloud at present "like a man's hand," but nevertheless full of potentialities. "To everything there is a season, and a time to every purpose under the heaven." Wise men know this, and never strike till the iron is hot. At present it is but heating, and the people "bide their time": when, however, the forging has to be done, it will be done thoroughly.—*Secular Review*.

Communications.

"EMOTIONALISM."

Is it possible for man to know too much for his own happiness? Truth-worshippers would say no without hesitation. Give us all the facts, whatever they may be, is their incessant cry. Few people seem to realize how much of their happiness in this life depends on what modern philosophers term "subjective delusions."

A mother loves her child with that deep, undying affection known only to a mother's heart. Love idealizes her offspring, clothing it with the image of perfection. Maternal fancy translates the naughty boy from the rank of ordinary juvenile humanity to the glorious sphere of ideal excellence. "Deluded woman!" Truth would say. "Your boy is only an ordinary specimen of his race. The child you see is an imaginary being. Your hopes for his future are all unfounded. You are blinded by what modern science calls an 'emotional bias.' Your love and hope have no foundation in the nature of your child, but are purely subjective delusions!" This is the comfort scientific truth would give the mother. Sublime revelation!

Two young persons of opposite sexes, who have not been emancipated from all "emotional delusions," fall in love. They look into each other's faces, and see a divine beauty. They try to talk about the mystery of their new life, and feel that words only mock the unutterable emotions of their hearts. They are happy, they know not how or why; but this they do know, that life never seemed so lofty, hopeful, and holy as now. Undeceived, these deluded slaves of emotionalism might marry and live a happy life, loving and loved. But admit the stern truth into this Eden of love, and how soon the enchantment vanishes! Then each can say to the other, when freed from all "emotional bias,"

"What thou wast my fancy made thee,
What thou art I know too late."

Those who talk about "freeing man from emotionalism" talk about the impossible. Man's very existence depends on emotionalism. If there could be evolved the purely rational man that some people have in their minds, he would not be fit to live in this world a minute. He would have just about as much soul as a carding-machine. No emotional bias! Lovely creatures we would be, if gotten up scientifically! Too rational to love our parents, wives, children, and sweethearts. No subjective delusions! Seeing ourselves as others see us! Glorious desideratum of modern science!

Man's happiness depends more on what he feels than on what he knows. We need to cultivate the heart more, to educate our emotions to a higher plane. We need more faith in the soul, if it is a fiction. We need to resist the encroachments that a materialistic philosophy is making on the sacred domain of life. We should talk less about *monkey* and more about *men*. Modern science exalts the race at the expense of the individual. We are learning to worship an abstract humanity by forgetting the personality of the men around us. We need faith in a progress that has a soul, not a mechanical evolution that is governed by the laws of fate. This is "emotionalism" of course, but it is the ism of one person at least. If the grand conceptions of human nature that poetry and faith have given us are delusions, then I would like to flood the world with delusions. If, to become rational, man must be freed from what certain scientists call emotional and subjective errors, then I hope he may never become rational. If truth lies in the direction indicated by some of the tendencies of modern science, then may ignorance forever blind the eyes of mortals.

As rational people are proof against shocks, those who are too rational to share my emotionalism will not of course suffer any mental perturbation on account of my heresy.

H. CLAY NEVILLE.

Jan. 27, 1880.

"EXAMINER NOTES" EXAMINED.

EDITOR INDEX:—

There is no one writer for THE INDEX that I have read after with more interest and genuine satisfaction than Rev. Edward C. Towne. I thought in his late letter (INDEX January 15) he dissected Unitarianism with a very clean blade, and showed up the funeral of Christianity splendidly. But when at the close he attempts to separate from Christianity the teachings of the apostles even, after all that the Unitarians have thrown out, I felt like crying out: "Stop! If we are to have the play of Hamlet, please leave just a little of Hamlet's part in it, so that we may know what it is intended for, or else give the play some new name." Unitarianism has shorn Christianity of everything which gave it form and strength as a new system of thought, and by which it won its way to distinction and honorable recognition as a new religion. Still they claim to be Christian and to have the genuine article, pure and unadulterated, as the apostles taught it; yet really without the "Messias" of John, without an atonement, without a Savior in whom they must believe or be damned, without the "fall"; in fact without anything which went to make Christianity a live, strong system, they have their apostles left, to whom they refer with pride. But here comes Rev. Mr. Towne, and banishes the apostles, and eliminates their false ideas about his ideal Christ, and virtually says that Matthew, Mark, Luke, John, Paul, and Peter did not know anything about genuine Christianity and the ideal Christ! He then seeks to open an impassable gulf between the apostolic Christianity and the Christianity of Christ himself. Pray tell us, Mr. Towne, what you have

left then but the simple natural religion of a pure morality as exemplified in the life of Jesus? Where is the propriety of calling it Christianity? If the apostles and early fathers of the Church who formed and developed Christianity (as a system of thought), and gave it shape and character, failed to incorporate into the system the real spirit of the teachings of Jesus, we ought not, at this late day, to build up an entirely new and wholly different system, attempt to steal their name and assume that they were entirely ignorant of the true meaning of Jesus' mission and teachings, and that we have the whole truth on the subject. Why not leave Christianity intact as a system, with its fall, inherited sin, natural depravity, infallible Bible, salvation through Christ, resurrection of the body, divinity of Jesus, as the long-looked-for Messiah of the Jews, and all its early and crude superstitions which represent faithfully the best thought of those early times, and take a bold, manly stand as anti-Christians, and take some other name? Why not demonstrate to the world that we have indeed a better system of thought, a higher standard of morality, a nobler humanity, which needs no salvation other than that accomplished by evolution, development, and growth, a safer criterion of right in a cultivated and enlightened reason, and want no infallible word to fetter human thought, and hang like a deadly nightmare upon human progress?

Mr. Towne seems to cling still to the old ideas of faith and communion as inseparably connected with all religious growth, and treats that large class who stand aloof from church communion and a settled ministry as a "herd of wayfaring fools and intellectual and moral tramps," and characterizes their manly independence as "vagrant individualism," and treats them with seeming contempt. Can he afford it? He says: "I was myself in this case of Free Religious misconception of Christ until I got free from the pseudo-learning of the popular tradition, and had accomplished extensive study both of the other religions of mankind and of the origins of Judaism and Christianity." All right: if Mr. Towne has learned all about Christianity and the true character of Jesus, and can demonstrate to the "herd of wayfaring fools and intellectual and moral tramps," as well as to the creed-bound bigots of the Church, that the apostles, evangelists, and early church fathers did not know anything about these subjects, and did not understand the genius of the system which they formed and promulgated to the world, and in many instances sealed with their blood, then let him bring out his new system of "faith" and "communion" with his ideal Christ, found in the veritable Jesus of Nazareth as the central figure; but please be just and merciful, and not steal the name from the hoary old system which is fast sinking into a respectable forgetfulness and whose funeral rites Mr. Towne so graphically portrayed in his late letter.

Do not harass the dead, Brother Towne, but pay a decent respect to the remains of so worthy a predecessor. Leave to it its own chosen name, and seek some new and appropriate name for your new order, and thus avoid confusion and an immense amount of perplexity.

S. BIGELOW.

ALLIANCE, Ohio.

"DARWINISM" AGAIN.

GALETTA, Ont., 28 Jan., 1880.

EDITOR OF THE INDEX:—

Dear Sir,—I see by THE INDEX of Jan. 8 that Mr. H. Clay Neville runs a tilt against Darwinism in a very rash and violent manner. I can hardly think that he is in earnest, or that he means what he says, especially when he talks of Darwinism bidding us to "venerate" the beasts and slimy reptiles that preceded us. Surely also he does not think on what he is saying when he confesses that he is "wanting in that devotion to truth which would make the evolution of man from monkeys an agreeable thought to him, though he knew it to be true." He admits that this may possibly be treason against science, but it is treason also against common sense and common sanity. Has Mr. Neville ever considered the alternative hypothesis to Darwinism? If Darwinism does not give the true account of the origin of man, then we must suppose that the creative power came down to this earth, and compounded the first man and woman out of clay or mud or some other inorganic material,—that all the delicate and complex tissues of brain and nerve, muscle and blood-vessel, were started into existence at once out of this raw material. Not only so, but the same power must at widely distinct intervals have built up—like a clay modeller—those huge animals which the record of the rocks exhibits to us, whole species of which became extinct before the others came into existence. This is a far more irrational and incredible assumption than that which is made by Darwinism. It professes to give a rational account of the past workings of that plastic power in Nature which moulds man and all animals to their circumstances in such endless variety over the surface of the earth. There is a greater distance between the lowest savage and the highest type of cultured man than there is between the highest monkey and the lowest savage. The Bushman of South Africa and the native Australian can scarcely be said to have articulate speech, and their lives are no whit higher or better than those of the animals around them. In fact, the native Australian is surpassed in cleanliness of habits and perception of beauty by the Bower bird of the same island continent. Does Mr. Neville not feel disgusted with the thought that these are his fellow-men, with these same "ideas of native nobility"? What "lovely catechisms" might be made on this subject for the education of the young!

I wonder on what grounds it is that Mr. Neville believes that a general acceptance of Darwinism would degrade every conception of human life. He

has not found anything of this in the writings of Darwin or Huxley or Spencer, or of any of the men of science who have accepted Darwinism as the true theory of organic life. The very reverse is the case. The ideas of morality given utterance to by these men are higher in character, more definite in their relation to every-day life, than any system of morality that has preceded them.

I am afraid, however, judging from the strong air of prejudice that pervades Mr. Neville's article, that he has not troubled himself with the perusal of the works of Darwin or Huxley or Spencer. It is scarcely possible that he would write in such a strain if he had.

J. G. WHYTE.

"TWO, NOT ONE."

TOWANDA, BRADFORD CO., Pa., Feb. 10, 1880.

ED. INDEX:—

I have been close pressed by your "Two, not One," and "Misplaced Switch," in THE INDEX, Jan. 15, which I have only found time to read to-day. They contain too much of vital fact. The essential element in this stage of liberal growth,—I would like to have that emphasized. To demand liberty to act before we have rightly used the liberty to think is folly, and fatal. Right thought, clean thought, will bring right action. The "blue glass" crop of liberals do little honor to themselves or the world they live in. Labor is growth, and to grow in the beauty and comeliness of right manhood and womanhood requires time and labor.

This brings a thought about the misplaced switch. Under martial law, the recruit is but a cog in the wheel: thought, motive, will, are ignored; to obey is the law. Not so in or under the social law: that brings unity in diversity. "As I am, so shall I associate"—is sufficiently correct to show that to endeavor to organize dissimilar and crude minds is dangerous. Civil law hardly suffices. Moral law is yet to come. THE INDEX as an advocate, a missionary for truth and piety, has done much, is doing great good. The Lecture Bureau proposed appears to me to be a step in the right direction. Why this urgent call for organization? Are we to measure muscle with established faith and institutions? Esop gave us a picture in the keen north wind and the burning noonday sun. Why not continue to shine? We have no organization in Towanda, and not more than a dozen avowed liberals; yet has the spirit of liberty so influenced the people that the change is noticeable, and very encouraging in the past five years. Truly, there is riotous communism in the liberal as in the political sphere. I wish to acknowledge and to commend your clear statement of differences. We learn by comparison; and you have shown the relative "black" and "white."

L. F. GARDNER.

THE SCIENTIFIC INTELLECT.

FRIEND EDITOR:—

I was much interested in the perusal of Emerson's essay in the last number of THE INDEX, as well as with thy editorial in respect to it. Now true religion never did propose to limit the "scientific intellect." "Of every tree of the garden thou shalt freely eat, save only of the tree of the knowledge of good and evil." Here is the fullest room for all the powers of the spirit of a man to which the things of a man belong. But the things of God belong to the spirit of God. This was the Socratic philosophy as well as the Pauline, and hence Jesus said: "Of myself I can do nothing." That is, I will not eat of that fruit of which Adam partook. In other words, by searching I cannot find out God, and will not attempt it.

And now what is the fact as to the "scientific intellect"? Has it found out God in its inquiries from the time of Lucretius to that of Spencer? Let the acknowledged agnosticism of the age answer. It has failed and ever will fail in every and in all attempts to discover the ultimate in one single atom.

The truth is, natural truth and spiritual truth belong to separate and distinct spheres. "The natural man knoweth not the things of the spirit of God, because they are spiritually discerned." Or, in other words, to know the things of God, we must live to God, as Socrates and as Jesus did, by faith, which means by fidelity, by fealty, and by righteousness! Thus we are justified before the Eternal, or, as the apostle said, we are "justified by the faith of Jesus Christ."

DAVID NEWPORT.

ABINGTON, Pa., 2 mo., 7th, 1880.

SEEKING TRUTH.

The religious man is he who makes use of religion as the science of living.

A great many people have what they call religion, who are yet strangers to the science needed to make it otherwise than an empty, meaningless term,—in fact, as much of a failure as themselves, void of influence in the regeneration of the world.

To make the most out of facts, to adjust ourselves through and by them; to respond to the harmony of the whole to which each fact belongs,—passing on and up, as each conviction adds to our strength, eager and ready to meet another fact, adjusting ourself to it, and stepping up another round, meeting of course another fact still, and—well, to the real religious man, there seems to be no end to fact, no end to science, no end to truth, no end to the beauty involved in the illimitable.

Seeking truth is a journey that ever leads upward. Gaining truth, we dedicate it to the building up of virtue in strength and purity, that we may be worthy of such company as will doubtless be met with, no matter how high our search for her may lead us.

C. W. N.

JESTINGS.

IRELAND is almost as hard to govern as an American college, says an exchange.

THE MANAGER of a church fair, when asked if there would be music each evening, replied, "No; but there will be singing."

A BASHFUL PRINTER refused a situation in a printing office where females were employed, saying he never set up with girls in his life.

FIRST FRESHMAN: "Did you ever see an ape run?" Second Freshman: "Oh! yes. I've seen an apron. It covered one lap."—Columbia Spectator.

MANY A YOUNG lady who aspires to fame via pencil, brush, and canvas, would become a "rising artist" at once, if she would turn her attention to bread-making.—New Haven Register.

A GENTLEMAN met a stranger on the street, grasped his hand cordially, and exclaimed in tones of politeness, but uncertain recognition, "Mr. Brown, I believe?" "If you believe that," calmly replied the stranger, whose name was Hamilton, "you'll believe anything."

PROFESSOR OF CHEMISTRY: "Suppose you were called to a patient who had swallowed a heavy dose of oxalic acid, what would you administer?" Jones (who is preparing for the pulpit, and who only takes chemistry because it is obligatory): "I would administer the sacrament."

A TENANT HAS been dancing all night over the head of his landlord. At six in the morning the latter comes upstairs and complains bitterly of the annoyance. "What annoyance?" asks the tenant. "Why, I haven't slept a wink all night," is the answer. "Neither have I," says the tenant, "and yet I don't make any fuss about it."

"DO YOU KNOW," said she, "that if the stars were as near the earth as the moon is, they would be ever so many times bigger and brighter?" "No," said he, "I care nothing for astronomy; but, if your eyes should turn in my direction instead of heavenward, I think they would look bigger and brighter to me." How could she do otherwise than allow those lustrous orbs to shine into his soul. It was a delicious evening.—New Haven Register.

SABBATH SCHOOL CONCERT.—Subject: "God's Providence." Teacher: "Why, children, the good Lord cares for even the little sparrows you see hopping about your doors. Can you not tell me in what ways he cares for them?" "Feeds them," "Tells them how to build their nests," "Gives them wings to fly," are some of the answers given: when all are done, a little mite of a fellow, away in the back part of the room, pipes out: "He divs 'em feeders."

"CHEVALIERS of the press! Down with the despotism of the dictionary!" Class in American history stand up. Read! "Wen Jorg Uashintun wuz at Valle Forg, hiz trupz wur in ned ov fud, klothng, and liker. It wuz vevr kold wethur, and fu uv wur had shuz on thar fet. But Gorg Ushington's kurij nevur fald, and at last Kongres sent him supliz, and he chast the eneme ovur to Nu Jerze, and wipt him at the batel uv Trentum." "That'll do, boys. Run out now and play."—Philadelphia Bulletin.

A YOUNG LADY who teaches Sunday-school in the summer at Swampscot is in the habit, after the regular session is ended, of asking questions in natural history. Last Sunday she asked: "What bird is large enough to carry a man?" A little girl held up her hand, and said: "I know,—a lark." "Oh, no!" said the teacher, "larks are not large enough to carry men." "Yes, they are," said the youngster. "My papa goes away for two or three days, and my mamma says he's gone off on a lark."—Saturday Evening Gazette.

A YOUNG COUPLE with their first-born child take upper story rooms looking out on the street. "Be very careful about the windows," says the janitor, who has been showing them over the apartments. "Be very careful about the windows: the balconies are low, and the baby might fall and—" "You can just bet I'll be careful about the windows," says the young mother, folding the precious child to her heart; "for, if mother's little darling was to fall out, what would it's poor moth—" "Oh, it isn't that," says the janitor. "It's on account of the boss. He doesn't like to have the stone pavement mussed up."

POLITE STRANGER, in a railway station, to deaf old gentleman whom he has accidentally hit with his foot: "I beg your pardon, sir." Deaf old gentleman: "Eh?" "I beg your pardon, sir," polite stranger repeats, slightly embarrassed and in a more elevated tone of voice. Deaf old gentleman (raising his hand to his ear): "I don't quite understand you." "I beg your pardon," roars polite stranger, very much confused, in deaf old gentleman's ear: "I kicked you." Deaf old gentleman (very much surprised): "What for?" "An accident," roars polite stranger. "An accident! Bless me, where?" Polite stranger rushes off, and misses his train.

DURING THE past two weeks, a large number of pilgrims have arrived at Glendale, among whom are a number of the gentler sex, and in consequence thereof no one can form an idea of the change that has already taken place. Old forty-niners that have lived in the mountains for the last thirty years on bread and bacon and slept on the ground, and in all that time scarcely laid eyes on a woman, can now be seen on the streets harnessed in store clothes, with billed shirts. There ain't a man in Glendale over twenty years old. On Sunday evening we saw one of these would-be young bucks so much surprised by being asked how he came to leave Alder Gulch in '68 that he adjusted his wig, swallowed half a set of false teeth, and then swore that he was a school-boy in Missouri at that time.—Arizona Miner.

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BOSTON, MASS., THURSDAY, MARCH 4, 1880.

{ENTERED AS SECOND}
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THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

THE AGASSIZ MUSEUM at Harvard College is to be enlarged.

HUXLEY says that Lucretius "had drunk deeper of the scientific spirit than any poet of ancient or modern times except Goethe."

THE NEW HAVEN *Register* jokingly remarks: "Col. Ingersoll's lectures, 'Hell,' 'Burns,' 'Paine,'—nothing can be more consecutively logical and Orthodox."

M. VICTOR HUGO will be seventy-eight years old the 26th of this month, and about the same time he will publish his two new books, *Religions et Religion*, and *Tout la Lyre*. The poet is hale and vigorous.

RECENT LETTERS from Mr. O. B. Frothingham say that the Roman winter which he had hoped to enjoy, is so uncomfortably cold that, were it not for the voyage, he should seek the more equable climate of Egypt.

THE NEW YORK *Tribune* says: "Our latest advices show that while the poor are suffering in Ireland for want of food, two Irish bishops have just sent over \$4,000 to Rome as Peter's pence. This seems like a case of feeding the shepherd and leaving the sheep to starve."

PROFESSOR JEVONS, in his invaluable work on *The Principles of Science*, says (p. 334): "In the progress of time, exact investigation may possibly subdue regions of phenomena which at present defy all scientific treatment. That scientific method can ever exhaust the phenomena of the human mind is incredible." This is said with reference to "man in his economic, sanitary, intellectual, æsthetic, and moral relations." The ethics of the future will be neither utilitarian nor intuitional, but impartially scientific.

MICHELET, in *La Bible de l'Humanité*, has this poetical passage: "Language and light are two identical words in the primitive sacred language [of Persia], and it is not without reason. Light is, so to speak, the language of Nature. And Language, in its turn, is the light of the mind. The universe hears and answers. An eternal dialogue is carried on between Nature and the soul. If the soul does not translate, does not throw light upon what the other says, this Nature, obscure and uncomprehended, would be as if non-existent."

MR. F. B. SANBORN, of Concord, writes of his neighbor, Ralph Waldo Emerson: "His health is firm, his spirit cheerful and serene as in earlier years, but he sees fewer visitors, and finds his days more precious as they grow fewer. He writes little, reads much, and is revising those papers which he will never publish, but which will yet appear in print some day. His life is no longer a public one in any sense, and those who love him should respect his privacy, and allow one who has served his age so faithfully to withdraw from it as gently as he came before it."

THE LONDON *Spectator* illustrates the depressing effect of overstimulus of the brain: "It is impossible to read the careful observations now made upon red Indians, some South American tribes, and all the tribes of Australia, without believing that their sadness, the sadness which affects their vital powers, is the result of contact with a civilization which is too strong, too perplexing, too complicated, too like an atmosphere in its steady pressure, for them to escape it, or struggle with it, or, with their untrained powers, endure it. They die sad, of too continuous excitement of the brain. The English cultivated do not die like the Australians, but they grow sad and weary. The brain is unconsciously fatigued till spirits disappear, and the capacity of pleasure is diminished."

THE PHILADELPHIA *Bulletin* commiserates the city boy: "A city boy does not have a fair chance, even under the most favorable circumstances. The

things that he especially desires to do, which are often the very things that, for the sake of his health, he should be allowed to do, are those that the law positively refuses to permit him to do in any public place. He cannot fly a kite in the streets without threats from the police; he is forbidden to ride a velocipede upon the pavement; it is unlawful for him to play ball upon the public highway; he is commanded under penalty not to accept Mr. Charles Reade's advice that he shall practise at throwing stones; he cannot go swimming without making a journey of six or seven miles out of town; and, if he visits any of the squares, he is warned to keep off the grass."

JEFFERSON was a lawyer, learned in his profession, and at one time in a large practice: he did not think very highly, however, of lawyers and law-makers. "If the present Congress," said he in 1821, "errs in too much talking, how can it be otherwise in a body to which the people send one hundred and fifty lawyers, whose trade is to question everything, yield nothing, and talk by the hour?" Even the confederate Congress in 1783, he says, though "little numerous," was "very contentious." Day after day was wasted on the most unimportant matters, and Jefferson wonders "whether Bonaparte's dumb legislature, which said nothing and did much, may not be preferable to one that talks much and does nothing." He then goes on to say: "I served with General Washington in the legislature of Virginia before the Revolution, and during it with Dr. Franklin in Congress. I never heard them speak ten minutes at a time, nor to any but the main point, which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow of themselves."

THE NEW YORK *Independent*, which has vigorously defended for years the principle of State Secularization, and once thought THE INDEX so behind-hand on this point as to charge it with "Halting Radicalism," contained this editorial paragraph in its issue of February 19: "What the Liberal League has come to may be seen from the fact that the decent members of it, who formed it first to express their convictions, and who withdrew into a rival League when they found that the old organization had gone over to the defence of indecency,—these decent members, we say, who gave the League all the character it had, and who had great hopes once of regenerating the country from priestly domination thereby, have now given up their name. Their directors have adopted this tremendous arraignment of the organization which they founded: 'Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories, and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality." They have, accordingly, definitely given up the name which they declare is no longer fit to be used by the friends of "natural morality," and will henceforth take the name of "Liberal Union." Their auxiliary liberal unions now count but eight, and are at Boston, Albany, Syracuse, Rochester, Chelsea, Florence, Mass., Jacksonville, Ill., and Passaic City, N.J. We are sorry not to see Ithaca, N.Y., in the list. It had a famous local League once. Can it be that its learned members prefer to cast in their lot with Bennett and Rawson and the obscene jail-birds? We trust the explanation is that they have become so much disgusted that they have disbanded."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORSES HAYS, Rochester, N.Y.
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 W. H. HAMLEN, Boston, Mass. HOPE WHIPPLE, Boston, Mass.
 T. C. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Albany, N.Y. JOHN W. TRUESDELL, Syra-bany, N.Y.
 EBEN TURE, Chelsea, Mass. H. P. STARK, Rochester, N.Y.
 JOHN NILL, Watertown, N.Y. JOSEPH McDONOUGH, Albany, N.Y.
 E. A. SAWTELLE, Boston, Mass. W. SCHLESINGER, Albany, N.Y.
 THOS. DUGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
 JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MORREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propaganda of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

On the Choice of Books.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE UNIVERSITY OF EDINBURGH, APRIL 2, 1866.

BY THOMAS CARLYLE.

GENTLEMEN,—I have accepted the office you have elected me to, and have now the duty to return thanks for the great honor done me. Your enthusiasm toward me, I admit, is very beautiful in itself, however undesirable it may be in regard to the object of it. It is a feeling honorable to all men, and one well known to myself when I was in a position analogous to your own. I can only hope that it may endure to the end,—that noble desire to honor those whom you think worthy of honor, and come to be more and more select and discriminate in the choice of the object of it; for I can well understand that you will modify your opinions of me and many things else as you go on. (Laughter and cheers.) There are now fifty-six years gone last November since I first entered your city, a boy of not quite fourteen,—fifty-six years ago,—to attend classes here and gain knowledge of all kinds, I know not what, with feelings of wonder and awe-struck expectation; and now, after a long, long course, this is what we have come to. (Cheers.) There is something touching and tragic, and yet at the same time beautiful, to see the third generation, as it were, of my dear old native land rising up and saying, "Well, you are not altogether an unworthy laborer in the vineyard; you have toiled through a great variety of fortunes, and have had many judges." As the old proverb says, "He that builds by the wayside has many masters." We must expect a variety of judges; but the voice of young Scotland, through you, is really of some value to me, and I return you many thanks for it, though I cannot describe my emotions to you, and perhaps they will be much more conceivable if expressed in silence. (Cheers.)

When this office was proposed to me, some of you know that I was not very ambitious to accept it, at first. I was taught to believe that there were more or less certain important duties which would lie in my power. This, I confess, was my chief motive in going into it,—at least, in reconciling the objections felt to such things; for if I can do anything to honor you and my dear old *Alma Mater*, why should I not do so? (Loud cheers.) Well, but on practically looking into the matter when the office actually came into my hands, I find it grows more and more uncertain and abstruse to me whether there is much real duty that I can do at all. I live four hundred miles away from you, in an entirely different state of things; and my weak health, now for many years accumulating upon me, and a total unacquaintance with such subjects as concern your affairs here,—all this fills me with apprehension that there is really nothing worth the least consideration that I can do on that score. You may, however, depend upon it that, if any such duty does arise in any form, I will use my most faithful endeavor to do whatever is right and proper, according to the best of my judgment. (Cheers.)

In the mean while, the duty I have at present—which might be very pleasant, but which is quite the reverse, as you may fancy—is to address some words to you on some subjects more or less cognate to the pursuits you are engaged in. In fact, I had meant to throw out some loose observations—loose in point of order, I mean—in such a way as they may occur to me,—the truths I have in me about the business you are engaged in, the race you have started on, what kind of race it is you young gentlemen have begun, and what sort of arena you are likely to find in this world. I ought, I believe, according to custom, to have written all that down on paper, and had it read out. That would have been much handier for me at the present moment (a laugh), but when I attempted to write, I found that I was not accustomed to write speeches, and that I did not get on very well. So I flung that away, and resolved to trust to the inspiration of the moment—just to what came uppermost. You will therefore have to accept what is readiest, what comes direct from the heart, and you must just take that in compensation for any good order of arrangement there might have been in it.

I will endeavor to say nothing that is not true, as far as I can manage; and that is pretty much all that I can engage for. (A laugh.) Advices, I believe, to young men—and to all men—are very seldom much valued. There is a great deal of advising, and very little faithful performing. And talk that does not end in any kind of action is better suppressed altogether. I would not, therefore, go much into advising; but there is one advice I must give you. It is, in fact, the summary of all advices, and you have heard it a thousand times, I dare say; but I must, nevertheless, let you hear it the thousand and first time, for it is most intensely true, whether you will believe it at present or not,—namely, that above all things the interest of your own life depends upon being diligent now, while it is called to-day, in this place where you have come to get education. Diligent! That includes all virtues in it that a student can have; I mean to include in it all qualities that lead into the acquirement of real instruction and improvement in such a place. If you will believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life, in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterward, and you will arrive at indeed little; while in the course of years, when you come to look back, and if you have not done what you have heard from your advisers,—and among many counsellors there is wisdom,—you will bitterly

repent when it is too late. The habits of study acquired at universities are of the highest importance in after life. At the season when you are in young years the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to order it to form itself into. The mind is in a fluid state, but it hardens up gradually to the consistency of rock or iron; and you cannot alter the habits of an old man, but as he has begun he will proceed and go on to the last. By diligence I mean, among other things,—and very chiefly,—honesty in all your inquiries into what you are about. Pursue your studies in the way your conscience calls honest. More and more endeavor to do that. Keep, I mean to say, an accurate separation of what you have really come to know in your own minds, and what is still unknown. Leave all that on the hypothetical side of the barrier, as things afterward to be acquired, if acquired at all; and be careful not to stamp a thing as known when you do not yet know it. Count a thing known only when it is stamped on your mind, so that you may survey it on all sides with intelligence.

There is such a thing as a man endeavoring to persuade himself, and endeavoring to persuade others, that he knows about things when he does not know more than the outside skin of them; and he goes flourishing about with them. ("Hear, hear," and a laugh.) There is also a process called cramming in some universities (a laugh); that is, getting up such points of things as the examiner is likely to put questions about. Avoid all that as entirely unworthy of an honorable habit. Be modest, and humble, and diligent in your attention to what your teachers tell you, who are profoundly interested in trying to bring you forward in the right way, so far as they have been able to understand it. Try all things they set before you, in order, if possible, to understand them, and to value them in proportion to your fitness for them. Gradually see what kind of work you can do; for it is the first of all problems for a man to find out what kind of work he is to do in this universe. In fact, morality as regards study is, as in all other things, the primary consideration, and overrides all others. A dishonest man cannot do anything real; and it would be greatly better if he were tied up from doing any such thing. He does nothing but darken counsel by the words he utters. That is a very old doctrine, but a very true one; and you will find it confirmed by all the thinking men that have ever lived in this long series of generations of which we are the latest.

I dare say you know, very many of you, that it is now seven hundred years since universities were first set up in this world of ours. Abelard and other people had risen up with doctrines in them the people wished to hear of, and students flocked toward them from all parts of the world. There was no getting the thing recorded in books as you may now. You had to hear him speaking to you vocally, or else you could not learn at all what it was that he wanted to say. And so they gathered together the various people who had anything to teach, and formed themselves gradually, under the patronage of kings and other potentates who were anxious about the culture of their populations, nobly anxious for their benefit, and became a university.

I dare say, perhaps, you have heard it said that all that is greatly altered by the invention of printing, which took place about midway between us and the origin of universities. A man has not now to go away to where a professor is actually speaking, because in most cases he can get his doctrine out of him through a book, and can read it, and read it again and again, and study it. I don't know that I know of any way in which the whole facts of a subject may be more completely taken in, if our studies are moulded in conformity with it. Nevertheless, universities have, and will continue to have, an indispensable value in society—a very high value. I consider the very highest interests of man vitally intrusted to them.

In regard to theology, as you are aware, it has been the study of the deepest heads that have come into the world—what is the nature of this stupendous universe, and what its relations to all things, as known to man, and as only known to the awful Author of it. In fact, the members of the Church keep theology in a lively condition (laughter), for the benefit of the whole population, which is the great object of our universities. I consider it is the same now intrinsically, though very much forgotten, from many causes, and not so successful as might be wished at all. (A laugh.) It remains, however, a very curious truth, what has been said by observant people, that the main use of the universities in the present age is that, after you have done with all your classes, the next thing is a collection of books, a great library of good books, which you proceed to study and to read. What the universities have mainly done—that I have found the university did for me was that it taught me to read in various languages and various sciences, so that I could go into the books that treated of these things, and try anything I wanted to make myself master of gradually, as I found it suit me. Whatever you may think of all that, the clearest and most imperative duty lies on every one of you to be assiduous in your reading; and learn to be good readers, which is, perhaps, a more difficult thing than you imagine. Learn to be discriminative in your reading,—to read all kinds of things that you have an interest in, and that you find to be really fit for what you are engaged in. Of course, at the present time, in a great deal of the reading incumbent on you, you must be guided by the books recommended to you by your professors for assistance toward the prelections. And then, when you get out of the university, and go into studies of your own, you will find it very

important that you have selected a field, a province in which you can study and work.

The most unhappy of all men is the man that cannot tell what he is going to do, that has got no work cut out for him in the world, and does not go into it. For work is the grand cure of all the maladies and miseries that ever beset mankind,—honest work, which you intend getting done. If you are in a strait, a very good indication as to choice—perhaps the best you could get—is a book you have a great curiosity about. You are then in the readiest and best of all possible conditions to improve by that book. It is analogous to what doctors tell us about the physical health and appetites of the patient. You must learn to distinguish between false appetite and real. There is such a thing as a false appetite, which will lead a man into vagaries with regard to diet, will tempt him to eat spicy things which he should not eat at all, and would not but that it is toothsome, and for the moment in baseness of mind. A man ought to inquire and find out what he really and truly has an appetite for, what suits his constitution; and that doctors tell him is the very thing he ought to have in general. And so with books. As applicable to almost all of you, I will say that it is highly expedient to go into history, to inquire into what has passed before you in the families of men. The history of the Romans and Greeks will first of all concern you; and you will find that all the knowledge you have got will be extremely applicable to elucidate that. There you have the most remarkable race of men in the world set before you, to say nothing of the languages, which your professors can better explain, and which, I believe, are admitted to be the most perfect orders of speech we have yet found to exist among men. And you will find, if you read well, a pair of extremely remarkable nations shining in the records left by themselves, as a kind of pillar to light up life in the darkness of the past ages; and it will be well worth your while if you can get into the understanding of what these people were and what they did. You will find a great deal of hearsay, as I have found, that does not touch on the matter; but perhaps some of you will get to see a Roman face to face; you will know in some measure how they contrived to exist, and to perform these feats in the world; I believe, also, you will find a thing not much noted, that there was a very great deal of deep religion in its form in both nations. That is noted by the wisest of historians, and particularly by Ferguson, who is particularly well worth reading on Roman history; and I believe he was an alumnus in our own university. His book is a very creditable book. He points out the profoundly religious nature of the Roman people, notwithstanding the wildness and ferociousness of their nature. They believed that Jupiter Optimus—Jupiter Maximus—was lord of the universe, and that he had appointed the Romans to become the chief of men, provided they followed his commands—to brave all difficulty, and to stand up with an invincible front—to be ready to do and die; and also to have the same sacred regard to veracity, to promise, to integrity, and all the virtues that surround that noblest quality of men—courage—to which the Romans gave the name of virtue, manhood, as the one thing ennobling for a man.

In the literary ages of Rome, that had very much decayed away; but still it had retained its place among the lower classes of the Roman people. Of the deeply religious nature of the Greeks along with their beautiful and sunny effulgences of art, you have a striking proof, if you look for it.

In the tragedies of Sophocles there is a most distinct recognition of the eternal justice of heaven and the unfailing punishment of crime against the laws of God.

I believe you will find in all histories that that has been at the head and foundation of them all, and that no nation that did not contemplate this wonderful universe with an awe-stricken and reverential feeling that there was a great unknown, omnipotent, and all-wise, and all-virtuous Being, superintending all men in it, and all interests in it—no nation ever came to very much, nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world.

In our own history of England, which you will take a great deal of natural pains to make yourselves acquainted with, you will find it beyond all others worthy of your study; because I believe that the British nation—and I include in them the Scottish nation—produced a finer set of men than any you will find it possible to get anywhere else in the world. (Applause.) I don't know in any history of Greece or Rome where you will get so fine a man as Oliver Cromwell. (Applause.) And we have had men worthy of memory in our little corner of the island here as well as others, and our history has been strong at least in being connected with the world itself; for, if you examine well, you will find that John Knox was the author, as it were, of Oliver Cromwell; that the Puritan Revolution would never have taken place in England at all, if it had not been for that Scotchman. (Applause.) This is an arithmetical fact, and is not prompted by national vanity on my part at all. (Laughter and applause.) And it is very possible, if you look at the struggle that was going on in England, as I have had to do in my time, you will see that people were overawed with the immense impediments lying in the way.

A small minority of God-fearing men in the country were flying away with any ship they could get to New England, rather than take the lion by the beard. They durstn't confront the powers with their most just complaint to be delivered from idolatry. They wanted to make the nation altogether conformable to the Hebrew Bible, which they understood to be according to the will of God; and there could be no aim more legitimate. However, they could not have got their desire fulfilled at all, if Knox had not suc-

ceeded by the firmness and nobleness of his mind. For he is also of the select of the earth to me—John Knox. (Applause.) What he has suffered from the ungrateful generations that have followed him should really make us humble ourselves to the dust, to think that the most excellent man our country has produced, to whom we owe everything that distinguishes us among modern nations, should have been sneered at and abused by people. Knox was heard by Scotland—the people heard him with the marrow of their bones—they took up his doctrine, and they defied principalities and powers to move them from it. "We must have it," they said.

It was at that time the Puritan struggle arose in England, and you know well that the Scottish earls and nobility, with their tenantry, marched away to Dunse Hill, and sat down there; and just in the course of that struggle, when it was either to be suppressed or brought into greater vitality, they encamped on the top of Dunse Hill, thirty thousand armed men, drilled for that occasion, each regiment around its landlord, its earl, or whatever he might be called, and eager for Christ's Crown and Covenant. That was the signal for all England rising up into unappeasable determination to have the Gospel there also, and you know it went on and came to be a contest whether the Parliament or the King should rule—whether it should be old formalities and use and wont, or something that had been of new conceived in the souls of men—namely, a divine determination to walk according to the laws of God here as the sum of all prosperity—which of these should have the mastery; and after a long, long agony of struggle, it was decided—the way we know. I should say also of that Protectorate of Oliver Cromwell's—notwithstanding the abuse it has encountered, and the denial of everybody that it was able to get on in the world, and so on—it appears to me to have been the most salutary thing in the modern history of England, on the whole. If Oliver Cromwell had continued it out, I don't know what it would have come to. It would have got corrupted perhaps in other hands, and could not have gone on, but it was pure and true to the last fibre in his mind—there was truth in it when he ruled over it.

Machiavelli has remarked, in speaking about the Romans, that democracy cannot exist anywhere in the world; as a government it is an impossibility that it should be continued, and he goes on proving that in his own way. I do not ask you all to follow him in his conviction ("hear"); but it is to him a clear truth that it is a solecism and impossibility that the universal mass of men should govern themselves. He says of the Romans that they continued a long time, but it was purely in virtue of this item in their constitution; namely, that they had all the conviction in their minds that it was solemnly necessary at times to appoint a Dictator, a man who had the power of life and death over everything, who degraded men out of their places, ordered them to execution, and did whatever seemed to him good in the name of God above him. He was commanded to take care that the Republic suffered no detriment, and Machiavelli calculates that that was the thing that purified the social system from time to time, and enabled it to hang on as it did,—an extremely likely thing, if it was composed of nothing but bad and tumultuous men, triumphing in general over the better, and all going the bad road, in fact. Well, Oliver Cromwell's Protectorate, or Dictatorate, if you will, lasted for about ten years, and you will find that nothing that was contrary to the laws of heaven was allowed to live by Oliver. (A laugh and applause.) For example, it was found by his parliament, called "Barebones,"—the most zealous of all parliaments, probably,—(laughter) that the Court of Chancery, in England, was in a state that was really capable of no apology; no man could get up and say that that was a right court. There were, I think, fifteen thousand or fifteen hundred (laughter),—I don't really remember which, but we shall call it by the last (renewed laughter),—there were fifteen hundred cases lying in it undecided; and one of them, I remember, for a large amount of money, was eighty-three years old, and it was going on still. Wigs were waving over it, and lawyers were taking their fees, and there was no end of it; upon which the Barebones people, after deliberation about it, thought it was expedient, and commanded by the Author of Man and the Fountain of Justice, and for the true and right, to abolish the court. Really, I don't know who could have dissented from that opinion. At the same time, it was thought by those who were wiser, and had more experience of the world, that it was a very dangerous thing, and would never suit at all. The lawyers began to make an immense noise about it. (Laughter.) All the public, the great mass of solid and well-disposed people who had got no deep insight into such matters, were very adverse to it; and the president of it, old Sir Francis Rous, who translated the Psalms,—those that we sing every Sunday in the Church yet,—a very good man and a wise man, the Provost of Eaton, he got the minority, or I don't know whether or no he did not persuade the majority,—he, at any rate, got a great number of the parliament to go to Oliver, the Dictator, and lay down their functions altogether, and declare officially with their signature on Monday morning that the Parliament was dissolved.

The thing was passed on Saturday night, and on Monday morning Rous came and said, "We cannot carry on the affair any longer, and we remit it into the hands of your Highness." Oliver, in that way, became Protector a second time.

I give you this as an instance that Oliver felt that the Parliament that had been dismissed had been perfectly right with regard to Chancery, and that there was no doubt of the propriety of abolishing Chancery, or reforming it in some kind of way. He considered it, and this is what he did. He assembled sixty of the wisest lawyers to be found in England. Happily, there

were men great in the law,—men who valued the law as much as anybody does now, I suppose. (A laugh.) Oliver said to them, "Go and examine this thing, and in the name of God inform me what is necessary to be done in regard to it. You will see how we may clean out the foul things in it, that render it poison to everybody." Well, they sat down then, and in the course of six weeks—there was no public speaking then, no reporting of speeches, and no trouble of any kind,—there was just the business in hand—they got sixty propositions fixed in their minds of the things that required to be done. And upon these sixty propositions Chancery was reconstituted and remodelled, and so it has lasted to our time. It had become a nuisance, and could not have continued much longer.

That is an instance of the manner in which things were done when a Dictatorship prevailed in the country, and that was what the Dictator did. Upon the whole, I do not think that, in general, out of common history books, you will ever get into the real history of this country, or anything particular which it would beseech you to know. You may read very ingenious and very clever books by men whom it would be the height of insolence in me to do any other thing than express my respect for. But their position is essentially sceptical. Man is unhappily in that condition that he will make only a temporary explanation of anything, and you will not be able, if you are like the man, to understand how this island came to be what it is. You will not find it recorded in books. You will find recorded in books a jumble of tumults, disastrous ineptitudes, and all that kind of thing. But to get what you want you will have to look into side sources, and inquire in all directions.

I remember getting Collins' "Peerage" to read,—a very poor peerage as a work of genius, but an excellent book for diligence and fidelity,—I was writing on Oliver Cromwell at the time. (Applause.) I could get no biographical dictionary, and I thought the peerage book would help me, at least tell me whether people were old or young; and about all persons concerned in the actions about which I wrote. I got a great deal of help out of poor Collins. He was a diligent and dark London bookseller of about a hundred years ago, who compiled out of all kinds of treasury chests, archives, books that were authentic, and out of all kinds of things out of which he could get the information he wanted. He was a very meritorious man. I not only found the solution of anything I wanted there, but I began gradually to perceive this immense fact, which I really advise every one of you who read history to look out for, and read for, if he has not found it,—it was that the kings of England all the way from the Norman Conquest down to the times of Charles I. had appointed, so far as they knew, those who deserved to be appointed, peers. They were all royal men, with minds full of justice and valor and humanity, and all kinds of qualities that are good for men to have who ought to rule over others. Then their genealogy was remarkable; and there is a great deal more in genealogies than is generally believed at present.

I never heard tell of any clever man that came out of entirely stupid people. If you look around the families of your acquaintance, you will see such cases in all directions. I know that it has been the case in mine. I can trace the father, and the son, and the grandson, and the family stamp is quite distinctly legible upon each of them: so that it goes for a great deal,—the hereditary principle in government as in other things; and it must be recognized so soon as there is any fixity in things.

You will remark that, if at any time the genealogy of a peerage fails,—if the man that actually holds the peerage is a fool,—in these earnest, striking times, the man gets into mischief and gets into treason,—he gets himself extinguished altogether, in fact. (Laughter.)

From these documents of old Collins it seems that a peer conducts himself in a solemn, good, pious, manly kind of way when he takes leave of life, and when he has hospitable habits, and is valiant in his procedure throughout; and that in general a king, with a noble approximation to what was right, had nominated this man, saying, "Come you to me, sir: come out of the common level of the people, where you are liable to be trampled upon; come here and take a district of country and make it into your own image more or less; be a king under me, and understand that that is your function." I say this is the most divine thing that a human being can do to other human beings; and no kind of being whatever has so much of the character of God Almighty's Divine Government as that thing we see that went all over England, and that is the grand soul of England's history.

It is historically true that down to the time of Charles I. it was not understood that any man was made a peer without having a merit in him to constitute him a proper subject for a peerage. In Charles I.'s time, it grew to be known or said that, if a man was by birth a gentleman, and was worth £10,000 a year, and bestowed his gifts up and down among courtiers, he could be made a peer. Under Charles II., it went on with still more rapidity, and has been going on with ever-increasing velocity until we see the perfect break-neck pace at which they are now going. (A laugh.) And now a peerage is a paltry kind of thing to what it was in these old times. I could go into a great many more details about things of that sort, but I must turn to another branch of the subject.

One remark more about your reading. I do not know whether it has been sufficiently brought home to you that there are two kinds of books. When a man is reading on any kind of a subject, in most departments of books,—in all books, if you take it in a wide sense,—you will find that there is a division of

good books and bad books; there is a good kind of a book and a bad kind of a book. I am not to assume that you are all ill acquainted with this; but I may remind you that it is a very important consideration at present. It casts aside altogether the idea that people have that, if they are reading any book,—that if an ignorant man is reading any book, he is doing rather better than nothing at all. I entirely call that in question. I even venture to deny it. (Laughter and cheers.) It would be much safer and better would he have no concern with books at all than with some of them. You know these are my views. There are a number, an increasing number of books, that are, decidedly to him, not useful. ("Hear.") But he will learn also that a certain number of books were written by a supreme, noble kind of people,—not a very great number,—but a great number adhere more or less to that side of things. In short, as I have written it down somewhere else, I conceive that books are like men's souls,—divided into sheep and goats. (Laughter and applause.) Some of them are calculated to be of very great advantage in teaching,—in forwarding the teaching of all generations. Others are going down, down, doing more and more, wilder and wilder mischief.

And for the rest, in regard to all your studies here, and whatever you may learn, you are to remember that the object is not particular knowledge,—that you are going to get higher in technical perfections, and all that sort of thing. There is a higher aim lies at the rear of all that, especially among those who are intended for literary, for speaking pursuits,—the sacred profession. You are ever to bear in mind that there lies behind that the acquisition of what may be called wisdom; namely, sound appreciation and just decision as to all the objects that come round about you, and the habit of behaving with justice and wisdom. In short, great is wisdom, great is the value of wisdom. It cannot be exaggerated. The highest achievement of man,—“Blessed is he that getteth understanding.” And that, I believe, occasionally may be missed very easily; but never more easily than now, I think. If that is a failure, all is a failure. However, I will not touch further upon that matter.

[CONCLUDED NEXT WEEK.]

DO OUR COLLEGES TEACH EVOLUTION?

In his address before the Evangelical Alliance in New York, Dr. McCosh said:—

"It is useless to tell the younger naturalists that there is no truth in the doctrine of development; for they know that there is truth, which is not to be set aside by denunciation. Religious philosophers might be more profitably employed in showing them the religious aspects of the doctrine of development; and some would be grateful to any who would help them to keep their old faith in God and the Bible with their new faith in science."

This is a faithful saying, and we have only repeated it, having Dr. McCosh's warnings chiefly in mind, when we said:—

"We are all taught in our best schools, by our scientific authorities, almost without exception,—and we laymen in science are, therefore, compelled to believe,—that man was, at least so far as his physical structure is concerned, evolved from irrational animals. We, therefore, cannot help doubting, as every thinking and scholarly young man [in these schools] must and does doubt, whether the story of the fall in the first Adam is historical."

This evolution, we showed, is held and taught in harmony with Christian faith; and to deny that it can be so held, we showed, was extremely unwise.

But the *Observer*, a more zealous than wise friend of revelation, meets our assertion of the prevalence of the doctrine of evolution by an appeal to college presidents, and it seems to get the answers it wants. They give a more or less unqualified negative to our statement. Our statement was nevertheless correct, as we will show.

Had the *Observer* wished to know what our scientific authorities believe and teach, it would have asked them, and not the theologians at the head of our colleges. But we waive that point, and meet the *Observer* on its own chosen ground.

It sent the quotation above, from the *Independent*, to the President of Yale College, and asked him to say, in a "line," whether our assertion was true as to Yale. President Porter replied:—

"The enclosed does not give a correct representation of the teaching in this college by our scientific authorities."

Let us see. We said that "in our best schools, by our scientific authorities, almost without exception," it is taught that man was, "so far as his physical structure is concerned, evolved from irrational animals." We said nothing about man's soul, for we well knew what is the theistic and Christian theory of evolution held by Wallace and Mivart and Gray, and, after them, endorsed by McCosh and taught by many excellent Christian naturalists, that this physical evolution has been guided by a supreme intelligence, and that in due time God added a soul to the body which he had produced by evolution. But let us see what is taught by Yale's "scientific authorities." Professor O. C. Marsh is the Yale teacher of paleontology. In his presidential address before the American Association for the Advancement of Science, in Saratoga, last August, he said:—

"One of the main characteristics of this epoch [in the history of paleontology] is the belief that all life, living and extinct [thus including man], has been evolved from simple forms. Another prominent feature is the accepted fact of the great antiquity of the human race." (p. 40.) [His italics.]

Of the "theories he is a distinguished advocate. League of Am. p. 47, "now, regarded among the AMERICAN LIBE."

active workers in science as a waste of time to discuss the truth of evolution. The battle on this point has been fought and won." This is just what we said,—that evolution is taught "almost without exception." What is true of Professor Marsh is true of the veteran Professor Dana of Yale. He, too, is a vigorous supporter of evolution, a convert after having long opposed it on the same theological grounds as the *Observer*; and he is in some respects the most radical evolutionist we know of, as he holds that the primary forms of animals, out of which the several great classes were developed, were determined by the peculiar molecular construction of matter which favored the germ of one class or of another. What is true of these two men is true of Verrill, Brewer, Smith, and of all the other teachers of the biological sciences in Yale College. We venture to assert, without fear of contradiction, that every one of those seven men is a believer in evolution, and in the application of the law makes no exception of the "physical structure" of man. It is very likely that they take no pains, out of deference to lingering prejudice, to teach it; but they believe it, and express that belief when it is called for.

President McCosh writes guardedly from Princeton:—

"In answer to your inquiries, I have to state that we do not teach in this college that man is 'evolved from irrational animals.' I teach that man's soul was made in the image of God, and his body out of the dust of the ground. I do not oppose development, but an atheistic development."

Precisely. He does "not oppose development, but an atheistic development." So do we. He does not teach that "man is 'evolved from irrational animals.'" Of course not; for man is chiefly soul, and it is only the body, the "physical structure," which he allows, with scientists, to be made out of dust and evolved from irrational animals. On this matter, President McCosh's position is admirable. He is our leader. He sees the danger better than any other theologian, and prepares for it. His address before the Evangelical Alliance was an *itrenicon* between development and faith. His book on Christianity and Positivism was written just to head off such blunderers as the *Observer*. Spontaneous generation, he says, is not irreligious (pp. 35, 348); nor is development (p. 37). As to man, he says:—

"The impression left, on reading the account of the creation of man in the Book of Genesis, is that, while man's higher nature—his *vous*, which contemplates eternal truth and the infinite God—was produced at once by the breath of the Great Spirit, his lower nature, and especially his body ['physical structure'], may have been formed out of existing materials, it may be by secondary causes; and there is nothing unreasonable in the supposition that these secondary agencies may be the same as effect the growth of the young in the womb" (p. 354).

This "impression" may well be left on reading the story in Genesis as a poem or a parable, but certainly not as a history which records how the man was framed out of earth and the woman out of his rib.

In Princeton, we will inform the *Observer* more fully than President McCosh has in the "line" asked for, development is both taught and fought. The veteran geographer, Guyot, holds the views of his old friend Agassiz, and takes frequent occasion to ridicule Darwinism. With him are the clerical professors, Duffield and Atwater, unless the latter is yielding a little of late. Dr. McCosh is quite outspoken in defence of the legitimacy of evolution, though not a Darwinian nor a naturalist. Professor Macloskie, their only naturalist, a man who has developed remarkably within a few years, is even more decided in the same direction, as are, without reserve, the distinguished professors of astronomy and physics, Young and Brackett.

The remaining institutions can be briefly disposed of. President Seelye, of Amherst, an old opponent of evolution, writes with some asperity:—

"This college does not yet teach groundless guesses for ascertained truths of science. So long as the notion that man is evolved from the monkey has not a single fact to rest upon, and is in flat contradiction to all the facts of history, I think we may leave it with the scientists."

This looks like judicial blindness. It is sufficient to state that the professor of geology in Amherst is an unreserved theistic evolutionist, who teaches the antiquity of the human race; and we have no doubt the same is true of his young colleague in natural history.

President Chadbourne writes from Williams:—

"The doctrine is not taught here that man, even in his physical nature, was evolved from one of the lower animals. Wallace, who claims with Darwin the honor of the doctrine known as Darwinism, admits that its principles fail when applied to man."

Wallace says no such thing of evolution, but only of Darwinism; that is, natural selection, which is only one theory of evolution. He believes that man's physical nature was evolved from some one of the lower animals under divine supervision. Williams College has now no professor in biology; but the department is being carried along by the president. He teaches that evolution has not yet been proved; but that, if proved absolutely, it would have no effect on our religious notions.

President Robinson, of Brown University, writes:— "We do not teach the doctrine stated in the enclosed slip."

Prof. A. S. Packard, Jr., is the only instructor in zoology or botany that we recall in Brown. He fully believes in evolution,—man's physical structure no exception,—and his published books support evolution through and through.

The other institutions whose presidents have replied to the *Observer* are Lafayette, Hamilton, Union, and Rochester. We are not informed defi-

nately as to their instruction. We have little doubt that their teachers in biology hold the same views as in all the other colleges.

If we are asked how these college presidents could have given the *Observer* these answers, we answer: It was partly ignorance, and partly that they used language prudently. The evolution of man's physical structure may not be directly taught, but believed, and taught chiefly by implication.

Why did not the *Observer* inquire of the president of Harvard College? Probably because he was afraid of the answer he would get. But did he not know that Harvard is one of those "best schools," having "scientific authorities," which we were talking about; and that Louis Agassiz, the great opponent of evolution, the most influential naturalist that ever lived in America, was a Harvard professor; while Asa Gray, the great American botanist, a champion of religion against Materialism and a devout member of an Orthodox church, is another Harvard professor? But its omission was wise. Of all the younger brood of working naturalists whom Agassiz educated, every one—Morse, Shaler, Verrill, Niles, Hyatt, Seudder, Putnam, even his own son—has accepted evolution. Every one of the Harvard professors whose departments have to do with biology—Gray, Whitney, A. Agassiz, Hagen, Goodale, Shaler, James, Farlow, and Faxon—is an evolutionist, and man's physical structure they regard as no real exception to the law. They are all theists, we believe; all conservative men. They do not all believe that Darwinism—that is, natural selection—is a sufficient theory of evolution: they may incline to Wallace's view, but they accept evolution. It is not much taught: it is rather taken for granted. At Johns Hopkins University, which aims to be the most advanced in the country, nothing but evolution is held or taught. In the excellent University of Pennsylvania, all the biological professors are evolutionists.—Professors Leidy and Allen in comparative anatomy, Professor Rothrock in botany, and Professor Lesley in geology. We might mention Michigan University, Cornell, Dartmouth, Bowdoin; but what is the use of going further? It would only be the same story. There can scarcely an exception be found. Wherever there is a working naturalist, he is sure to be an evolutionist. We made inquiry of two ex-presidents of the American Association for the Advancement of Science. One wrote us, in reply: "My impression is that there is no biologist of repute nowadays who does not accept, in some form or other, the doctrine of derivation in time, whatever be the precise form in which they suppose the evolution to have occurred." His successor replied: "Almost without exception, the working naturalists in this country believe in evolution. . . . In England and Germany, the belief in evolution is almost universal among the active workers in biology. In France, the belief is less general, but is rapidly gaining ground. . . . I should regard a teacher of science who denied the truth of evolution as being as incompetent as one who doubted the Copernican theory." We challenge the *Observer* to find three working naturalists of repute in the United States—or two (it can find one in Canada)—that is not an evolutionist. And, where a man believes in evolution, it goes without saying that the law holds as to man's physical structure.

We have made it plain, we trust, that evolution may be thoroughly Christian. Our contention is, not that it is true, but that it is so generally taught that it is inevitable that our thinking and scholarly young men will generally accept it on the word of those whose business it is to study the matter. The *Observer* says that, "if the irrational animal gospel is true, Christ's gospel is a humbug." If that is so, then our thinking and scholarly young men will inevitably say that Christ's gospel is a humbug. Our only purpose is to withstand the *Observer*, and those like the *Observer*, who are trying to shove the students of Johns Hopkins and Harvard and Yale, and the University of Pennsylvania, and Princeton and Brown and Amherst, and Bowdoin—we cannot mention them all—over the precipice of infidelity.

The *Observer* must, of course, see the justice of acknowledging that we have fairly substantiated our statement. Will other papers which this week quoted the *Observer* do the same?—*Independent*, Dec. 18, 1879.

NORTH AMERICAN REVIEW FOR MARCH.

The leading article in the *North American Review* for March is by ex-Judge Jere S. Black, and is entitled "The Third Term," being a reply to ex-Senator Howe's paper on that subject in the *Review* for February. Mr. Black holds that to elect General Grant to a third term of office in the presidential chair would be a violation of a custom that is stronger than any laws or constitutions whatever; that it would, in effect, be the end of our republican institutions, and the instalment of "empire." Hon. E. W. Stoughton follows Mr. Black, taking precisely the contrary view, that not only is a third term not a thing to be deprecated, but that it is eminently desirable, especially if, as in General Grant's case, an interval of time has elapsed between the second term and the third. A timely article by David A. Wells aims to prove that a discriminating income tax is essentially Communism, and that this is specially true of such an income tax as was levied in the United States by Acts of Congress in 1863, and succeeding years. The fourth article is by Rev. Dr. Bellows, and treats of Civil Service Reform. The author recounts what has been done in Britain to reform the civil service of that country, and shows how the experience of British statesmen may be turned to advantage by American lawmakers. Professor Simon Newcomb, in an article on "Our Political Dangers," calls attention to the need of some non-political tribunal for the determination of contested elections. He looks on

the presidential struggle of three years ago and the recent excitement in Maine as symptomatic of a diseased political condition, which calls for remedies very different from those which have hitherto been employed. John Lancaster Spalding, Bishop of Peoria, makes a spirited reply to Froude's recent article on "Romanism and the Irish Race in America." The notices of new books are by Mr. E. L. Didier.

FOREIGN.

THE INTERESTING sketches of eminent radicals in and out of Parliament, which have appeared in the *Weekly Dispatch*, are about to be republished by Messrs. Stewart & Co., in one volume.

A CLERGYMAN of the Church of England, who has been a curate for thirty years, and who has bronchitis, has applied for admission to the Axminster Workhouse because he can no longer earn a living.

AN ADDITIONAL branch of the British Secular Union has been started in South London. A course of free-thought lectures will shortly be delivered in the district, under the auspices of this newly formed branch.

CREMATION is steadily increasing in favor in Northern Italy. Within the last four years, fifty cases have taken place in Milan and ten in the neighboring town of Lodi, while three fresh cases have already been reported this month.

THE POLICE of BERLIN have interdicted the sale of a lithographic picture representing the bust of a female figure wearing the Phrygian cap, flanked with medallions containing portraits of the Socialists Lassalle and Marx, and surmounting a vessel cleaving the waves, lighted by a rising sun bearing the word "Justice."

CANON SIDDON, like his great contemporary, Dr. Pusey, invites confessions and receives them from all kinds and conditions of men, chiefly from Oxford students. His penitents are not asked to go through any formula as in the Roman Catholic Church, but merely to state their troubles. The Canon is very sympathetic, helps the kneeling man as far as he can, intrudes no rash questions, and abstains from suggestive ones. He gives his advice, and, if the penitent desires, administers absolution in words taken from the order for "the visitation of the sick" in the Book of Common Prayer.

"FROM INQUIRIES which I have made among men who take a lively interest in missionary work, it would appear that during the last thirty years, throughout the whole Empire [of Turkey], only some four or five Mussulmans have been converted to Christianity." So writes the correspondent of the *Times* from Constantinople, in summing up the results of the late action of Sir Henry Layard in the "Khodja incident." Why on earth the Anglican Prayer Book should be rendered into Osmanli, when no Turk cares a piastre about it, is hard to say. Surely if, as some of our statesmen seem to think, it be necessary that the relations between this country and Turkey should be of the smoothest and most satisfactory nature, it is not good policy to allow a few meddlesome missionaries to stir up the slumbering fanaticism of the Ottoman people. Lord Beaconsfield and Sir Henry Layard are doubtless very pious Christians; but no one will consider them as being likely agents to promote the universal acceptance of Christianity.—*Secular Review*.

ONE NIGHT a few weeks since a tree of liberty, planted nine and half years ago, at Joigny, and therefore the same age as the French Republic, was deliberately sawn off near the root. The circumstance caused no little indignation among the republicans of the district. The police set to work, and their exertions have resulted in six sub-officers belonging to the Joigny garrison being charged with the offence before a council of war at Orleans. Prior to the prosecution being commenced, three Deputies of the Department of the Yonne had written to M. Gréve demanding that the guilty parties should be brought to justice. When questioned respecting the charge, one of the culprits explained that on the night in question he and his companions had been drinking *vin blanc*, and afterwards brandy, which "finished them." It then occurred to them that they would like to "play a joke" upon the people of Joigny. They, therefore, decided to cut down the tree of liberty. Two of the soldiers were acquitted, and the others sentenced to short terms of imprisonment, the Court apparently taking a lenient view of the offence.

COUNT BELA SZECHENYI, noted for his lion-slaying exploits in Africa, gives an interesting account of the holy tree, alleged to have sprung from the earth at the birth of Gyman-Bucsis, the great reformer of Buddhism, some five centuries ago. This wonder-working tree, a white-flowered syringa, still flourishes in the garden of the Lama Monastery at Kumbum. It is surrounded by barriers of wood and stone, to protect it from the touch of the many pilgrims visiting it annually, and is the source of a handsome income to the sacred Lamas, who collect the leaves, blossoms, and dead twigs falling from it, and grind them up into powder, which they sell as universal medicine at enormous prices. They informed Count Széchenyi that the last miracle was performed by the tree just ten years ago, when a wealthy mandarin, sojourning for a few days in their monastery, had the extraordinary good fortune to discover, growing on one of its branches, a leaf presenting a perfect portrait of Buddha. The worthy Lamas parted with this miraculous leaf to its finder for a consideration that left the mandarin's purse in a much emaciated condition. Count Széchenyi, apprehending that possibly he might be tempted to extravagant outlay by a recurrence of this expensive miracle, got up extremely early one morning, when the guardians of

the tree were still asleep, and cut off one of its flowering branches, with which he departed on his journey toward Tibet later in the day.

BIRMINGHAM is surely, *par excellence*, the town for demonstrations. Since the days of the Chartist and the Reform agitations, the art of "demonstrating" has been understood and practised in Birmingham with a success that few other communities have been able to equal. Occasionally political meetings of greater magnitude may be held elsewhere; but for strength and spontaneity of popular enthusiasm the Birmingham demonstrations must assuredly take first place. The great Liberal meetings in that town last week were protests against the present Government that could hardly have been more powerful and portentous. The Tuesday's banquet has been accurately described as a brilliant success. Perhaps the interior of the fine-looking Town Hall has never presented such a gay and picturesque appearance. Without intending any pun, it may be said that everything, on that occasion, looked bright. Long will Sir W. Vernon Harcourt's speech be remembered for its point and pungency. Such political wit and humor are so rare that the audience was both surprised and delighted. Seeing that several columns of the speech had found their way to the leading newspaper offices of the kingdom before the guests had assembled in the hall, the freshness and apparently impromptu nature of some of the "quips and cranks" was rather astonishing to the initiated. Mr. Bright's historic attack on Toryism was hardly equal, as an oratorical effort, to many of his previous speeches in the same hall; but, in addressing the Junior Liberals on the following Thursday, he warmed up to his work, and spoke with much of his old fire and force. On Saturday evening last, he was quite himself, and in his second speech on that occasion quite entranced the audience with his vigorous eloquence. Mr. G. J. Holyoake prominently figured at each of the meetings. Many of his old friends were delighted to observe the conspicuous position assigned to him at these great representative assemblies in his native town. At the banquet, Mr. Holyoake was conducted to a seat near the principal guests, and at the Saturday meeting was invited to a foremost place on the platform near Mr. Bright, who, recognizing Mr. Holyoake, exchanged a few words of kind and cordial greeting.—*Secular Review*, Jan. 31.

Poetry.

SOMEBODY'S MOTHER.

The woman was old and ragged and gray,
And bent with the chill of the winter's day;

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for amid the throng

Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of school let out,

Came the boys like a flock of sheep,
Hailing the snow piled white and deep.

Past the woman so old and gray,
Hastened the children on their way,
Nor offered a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage wheels or the horse's feet
Should crowd her down in the slippery street.

At last came one of the merry troop,—
The gayest laddie of all the group.

He paused beside her, and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong, young arm
She placed, and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's old and poor and slow;

"And I hope some fellow will lend a hand
To help my mother, you understand,

"If ever she's poor and old and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said

Was: "God be kind to the noble boy,
Who is somebody's son and pride and joy!"

—*Harper's Weekly*.

CASH RECEIPTS.

FOR THE WEEK ENDING FEB. 28.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Miss S. M. Nowell, \$3; S. B. Walker, \$1.60; William Stone, \$3.20; J. J. Nichols, \$3.20; James Eddy, \$3.20; T. J. Atwood, \$4.20; Edward A. Spring, \$4; New England News Co., \$2.20; G. A. Walker, \$1; Warren Emerson, \$10; E. W. Meddagh, \$100; Thoma Tibbets, \$1; W. A. Clark, \$4.20; Miss A. Richardson, \$1.50; T. Stuart, 20 cents; A. C. Erskson, \$6.40; Theo. Brown, \$20; James McGrath, \$1.30; Dr. E. Wigglesworth, \$4; Dr. C. W. Estabrook, \$3.20; E. A. Abbot, \$1; Hon. J. C. Bills, \$3.20; J. P. Haskin, \$3.20.

The Index.

BOSTON, MARCH 4, 1880.

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SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

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WILLIAM FRANKFURTH, Milwaukee, Wis.	5.00
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T. B. SKINNER, Battle Creek, Mich.	1.00
LEVI BEADLER, Augusta, Mich.	1.00
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A. SCHEIDLER, " " "	1.00
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S. BACHMAN, " " "	1.00
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A. I. DITTENHOFFER, New York	1.00
SAMUEL SACHS, " " "	3.00
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B. F. UNDERWOOD, Thorndike, Mass.	2.00
JOSEPH MARSH, Northampton, Mass.	1.00
JAS. M. W. YERRINTON, Boston	5.00
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EMIL SEIDELBERG, " " "	5.00
ISAAC MAY, " " "	1.00
A. W. BALCH, " " "	10.00
B., " " "	1.00
ISAAC LOWENSTEIN, " " "	1.00
E. C. STEDMAN, " " "	5.00
ARNOLD SAMPTER, " " "	5.00
S. RAWLINS, " " "	5.00
O. LUBBIN, " " "	2.00
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OTTO HORWITZ, " " "	1.00
MRS. LUCRETIA FOLGER, " " "	10.00
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CHARLES WHELE, " " "	1.00
A. FRANKFELD, " " "	2.00
E. FRANKFELD, " " "	1.00
EDWARD DREYFUS, " " "	1.00
E. NAUMBERG, " " "	1.00
MRS. E. NAUMBERG, " " "	1.00
MAX NAUMBERG, " " "	1.00
P. HECHT, " " "	1.00
ENOCH LEWIS, Philadelphia, Pa.	10.00
ELIZABETH R. BROWN, Providence, R.I.	5.00
R. WILKIN, San Buena Ventura, Cal.	2.00
T. W. CURTIS, Meadville, Pa.	1.00
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A. F. MACKINTOSH, " " "	1.00
H. B. HORWITZ, " " "	1.00
E. D. STARK, Cleveland, Ohio	5.00
A. N. ADAMS, Fairhaven, Vt.	1.00
Total	\$1,740.00

WILLIAM J. POTTER,
Secretary F. R. A.

MR. EMERSON'S VIEWS.

The following letter from Dr. E. W. Emerson, addressed (we believe) to Rev. George W. Cooke, of Indianapolis, has been published in the Sunday Journal of that city, February 22, and authoritatively silences the impudent and fraudulent pretence that Ralph Waldo Emerson has been converted to Orthodoxy or has materially changed his views of religion. Mr. Cooke is entitled to the thanks of all who love and revere Mr. Emerson for this most gratifying vindication of the truth. The Indianapolis Journal said, in publishing the letter:—

Ralph Waldo Emerson.

AN AUTHENTIC DENIAL OF HIS CONVERSION BY REV. JOSEPH COOK TO ORTHODOXY.

The following letter from a son of Ralph Waldo Emerson, in answer to a letter written by a gentleman of this city to the Concord philosopher, will explain the tenacity of foundation upon which rest a number of paragraphs floating through the papers, asserting the conversion of Mr. Emerson by Rev. Joseph Cook. The next thing in order is an explanation from Mr. Cook:—

CONCORD, Feb. 17.

Dear Sir,—Some weeks ago, my father received a letter from you, inquiring if a statement made to you by a friend in Boston with regard to him, was true.

The statement was that under the influence of Rev. Joseph Cook he had changed his religious beliefs, and accepted the doctrines of the Orthodox Congregationalists.

My father receives many letters, but now very seldom writes one.

More than once before, letters have been received by him from persons in the West, asking almost the same question that you ask; one gentleman stating that at Minneapolis, Rev. Joseph Cook had stated in a public lecture that Mr. Emerson and Mr. Alcott had publicly renounced their early religious beliefs, accepted Jesus as their Savior, the Bible as divine, and joined the Orthodox church. Paragraphs have lately appeared in the newspapers stating essentially the same thing. Therefore, it seems to me fair that persons who have been perhaps led out of the old paths by Mr. Emerson's teachings, and are now told that he has admitted that he went astray, and has returned to even a stricter fold than that from which he went forth, should know the truth. I therefore asked and received leave from my father to answer your note.

The statement is in every respect incorrect. Mr. Emerson is acquainted with Rev. Mr. Cook, who has called upon him when he has exchanged with

the Orthodox clergyman of Concord; and, by invitation of the latter gentleman, Mr. Emerson went, on one or two occasions several years since, to hear Mr. Cook preach in this town. Except on these occasions, Mr. Emerson has never had any relations with Mr. Cook. He never reads his lectures. He has not joined any church, nor has he retracted any views expressed in his writings after his withdrawal from the ministry. His last words given to the public on matters of morals and religion may be found in his paper in the *North American Review* for June, 1878, on the "Sovereignty of Ethics," and in his lecture entitled "The Preacher," delivered to the divinity students at Harvard University less than a year ago, and now printed in the *Unitarian Review* for January, 1880.

Mr. Emerson's friends and readers can judge for themselves whether these papers confirm the truth of the tale that is going about as to his conversion to Orthodoxy. Truly yours,

EDWARD WALDO EMERSON.

MR. WRIGHT'S "ANTI-LIBERTY LOGIC."

The letter of Mr. Wright, on another page of this issue, will not make the "repeal" case any stronger. It is too full of reckless misstatements, perverted views, and (we are sorry to add) unjust and even scurrilous epithets. It is not worth while to make any detailed answer to a paper which must so effectually answer itself with unprejudiced and dispassionate readers. One or two points, however, we will notice.

Mr. Wright, to our astonishment, joins with the unscrupulous vilifiers who every week attack us in the *Truth Seeker*, and misrepresents our position as "anti-liberty." This only shows how his present associates are dragging him down. Our position has been one and the same from the beginning of this unhappy controversy. It was expressed in resolutions presented to the Committee on Resolutions at the Syracuse Congress, and rejected by them, as follows:—

1. *Resolved*, That the freedom of the press which is guaranteed by the United States Constitution includes freedom to publish, and freedom to circulate by all customary channels, all theoretical opinions on all literary, scientific, political, social, moral, religious, or other subjects; that no indecencies of a merely incidental or occasional character, however reprehensible and deserving of public censure on moral or literary grounds, cause a forfeiture of this freedom, or constitute a just reason for legal prosecution or punishment; and that any narrower rules of judgment on this subject must compel legal condemnation of many of the most precious works of human genius, including the Bible.

2. *Resolved*, That by "obscene literature" we understand such writings or publications as do not appeal to or seek to elevate either the intellectual, moral, or esthetic condition of their readers, but show on their face that they were composed with unmistakably base motives, in order to poison the imagination, inflame and pervert the passions, and incite to vicious practices; that it is justly made a crime at common law to circulate such literature in any manner; and that it is an outrage on common decency to claim for such literature the freedom of the press.

3. *Resolved*, That, while we recognize the supreme importance of extinguishing as far as possible the demand for obscene literature by educational and moral means, we also recognize the practical necessity of legislation against the crime of circulating it; and we maintain the right and duty of both Congress and State legislatures, each in its appropriate province, to enact laws for the punishment of this crime.

4. *Resolved*, That, owing to the absence of definition in the United States statutes on this subject, and the abuse of power by the officers appointed to execute it, great wrong has been done to individuals, and dangerous violations of the freedom of the press have been consummated; and we seriously and earnestly protest against these wrongs and violations.

5. *Resolved*, That, in order to prevent these evils for the future, the following safeguards should be secured: (1) the amendment of the United States laws concerning obscene literature, in accordance with the principles enunciated in the foregoing resolutions; (2) the right of appeal and writs of error from the circuit courts to the Supreme Court of the United States in all criminal cases under these laws; and (3) a new legislative provision requiring that the entire publication alleged to be obscene, for circulating which through the mails any person shall be hereafter prosecuted in the United States courts, shall be set forth in the indictment.

If Mr. Wright persists in maintaining that our position is "anti-liberty," there is no escape from the conclusion, in the face of the above resolutions, that he includes under "liberty" the right to circulate that abominable class of publications which even "repealers" concede to be obscene. We maintain, and have consistently maintained, the utmost

liberty of opinion. Mr. Wright is not satisfied with this, but stigmatizes our position as "anti-liberty" simply because we approve the government's denial of liberty of circulation to the sensual and disgusting stuff which he too claims to condemn. That is the only "liberty" which is at issue between "repeal" and "reform"; and Mr. Wright seems willing now to be its champion. It is with sincere and profound grief that we see a man like him misled by the spirit of party into taking such ground as that. It is unworthy of him—unworthy of liberalism—unworthy of the nineteenth century. It is time for him to retrace his steps, if he sets any value on the respect of his fellow-countrymen.

One other point, and we have done. Mr. Wright says:—

"THE INDEX cannot but be aware that the National Liberal League, as such, has taken no action on the question of repeal, but has publicly called for the impartial execution of the law. . . . It distinctly resolved that it would not lift a finger to touch that dam."

THE INDEX is aware that at Syracuse, in 1878, the National Liberal League declared itself in favor of repeal by its action, when it dismissed one board of directors because all its members but one opposed repeal, and elected another board because all its members without exception were known to be in favor of repeal. The only re-elected member of the old board was the one who favored repeal. That action tells its own story to every candid man.

Further, THE INDEX is aware that the National Liberal League adopted these resolutions at Cincinnati, in 1879:—

"Resolved, That we are in favor of such postal laws as will allow the free transportation through the mails of the United States of all books, pamphlets, and papers, irrespective of the religious, irreligious, political, and scientific views they may contain, so that the literature of science may be placed upon an equality with that of superstition.

"Resolved, That we are utterly opposed to the dissemination through the mails, or by any other means, of obscene literature, whether 'inspired' or uninspired, and hold in measureless contempt its authors and disseminators.

"Resolved, That we call upon the Christian world to expunge from the so-called 'sacred' Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame; and until such passages are expunged, we demand that the laws against the dissemination of obscene literature be impartially enforced."

The first of these resolutions demands free transportation of "all books, pamphlets, and papers," and MAKES NO EXCEPTION WHATSOEVER. That is a demand for the free transportation of all publications, INCLUDING CONFESSEDLY OBSCENE LITERATURE. The second resolution does not recall this demand. The third resolution only calls for the enforcement of the present law against the Bible, if it is to be enforced at all; but it does not recall the demand of the first resolution. All three were concocted in cowardice, hypocrisy, and fraud, without moral courage to make a thoroughly honest and open avowal of the yet evident purpose of the series as a whole. They were a disgrace to those who drafted them, and are a disgrace to all who defend them.

It is with no small sorrow that we are compelled to speak in this unflinching style. Mr. Wright has been to us in the past a very generous supporter and friend; and nothing but the supreme duty we owe to the cause of truth, freedom, and public morality could possibly constrain us to oppose him at all. But the claims of private friendship, strong as they are, are yet not so strong as the claims of manifest public duty. All the more because it makes our very heart ache to tell the truth in this matter are we bound to tell it without fear and without favor; and, because Mr. Wright in the anti-slavery movement learned to know well what that means, we believe that in his secret soul, in spite of himself, he will cast his vote in approval of our course.

THE "GREAT UNANSWERED."

As our readers are aware, a new petition for the repeal of the postal laws prohibiting the transmission of obscene literature by mail has recently been started by the free-love ring in New York, and is now circulating for signatures. In support of this petition, the ring have just issued a new edition of T. B. Wakeman's Faneuil Hall speech under the grandiloquent title of "The Unanswered Argument against the Constitutionality of the so-called Comstock Postal Laws, and for the Inviolability and Free and Equal Use of the United States Mail."

There is something intensely comical in the anxiety

of T. B. Wakeman to pose before the public as the Great Unanswered Defender of the Constitution. It is very easy for anybody to be "unanswered" who sedulously stuffs his ears with cotton when the answer is made. The fact is that Wakeman's speech, as an argument for the repeal of those laws, was "answered," and pulverized, in THE INDEX for September 26 and October 24, 1878. He betrays his mortified consciousness of this fact by not venturing to include these "answers" in the new pamphlet, although he includes in it Judge Hurlbut's essay on "The Liberty of Printing" (which was not at all controversial), in order to make a show of presenting both sides!

All this is irresistibly funny, and exhibits the ridiculous side of "repeal" to full advantage. It reminds us of the famous trial of Mrs. Bardell vs. Pickwick. Sam Weller was on the witness-stand, and his old father in the gallery interrupted the court. But as the culprit could not be found by the usher, the judge sternly interrogated the witness.

"Do you know who that was, sir?"
"I rather suspect it was my father, my lord," replied Sam.
"Do you see him now?" said the judge.
"No, I don't, my lord," replied Sam, staring right up into the lantern in the roof of the court."

T. B. Wakeman does not see any "answer" to his "unanswered" argument. He stares right up into the lantern in the roof of the court. Happy Mr. Wakeman!

"In arguing, too, the parson owned his skill,
For, e'en though vanquished, he could argue still."

What one of the ablest and most eminent lawyers of the West thinks of this argument which advertises itself as "unanswered," will appear from the following letter:—

NORTHWESTERN GRAND TRUNK RAILWAY,
SOLICITOR'S OFFICE, DETROIT,
Feb. 24, 1880.)

MY DEAR MR. ABBOT:—

I most heartily approve of the change in the name of the National Liberal League of America. The reasons in favor of this have been so well and fully expressed by you and others in THE INDEX, that there is no need for my entering upon them here.

You are altogether right, and your opponents altogether wrong, on the issue that divided the old organization. The weight of argument and the enlightened moral sense of mankind are with you.

I exceedingly regret that there are any good men and women in our ranks susceptible of being misled into unqualified hostility to the anti-filth postal laws. Every such instance affords a potent argument for the Bible or Christian or some other authoritative standard in morals outside of reason.

The argument of "unconstitutionality" against these laws, so far as it has come under my observation, is a pitiful exhibition of ignorance and legal sophistry. To say nothing of the reasons based on general principles in favor of their validity, the Supreme Court of the United States, which is conceded to be the final arbiter on national constitutional questions, has in numerous decisions fully sustained the power of Congress in this class of legislation. In the light of its judgments, no lawyer, capable of dealing with such questions, who has not been forced out of intellectual plumb by the exigencies of a bad cause, can seriously doubt the constitutionality of these laws.

Very truly yours,
E. W. MEDDAUGH.

A VOTE TO BE WEIGHED, NOT COUNTED.

QUINCY, Ill., Feb. 23, 1880.

MY DEAR ABBOT:—

I suppose, indeed feel sure, you don't need propping; but I find sympathy and fellow-feeling dear, and at any rate I want to offer you mine, as well as my entire agreement with you in the sad fight you are obliged to sustain. As for Elizer Wright, I can look back only a little way to a time when I looked with reverence on his white head and keen eye. But I think hardly anything in all the miserable business which sober rationalists have had to wade through of late is more fundamentally odious and detestable than his cry, "Keep peace in your own ranks on any terms, and fight the Christians." Indeed, his letter of Feb. 12, to Mr. Savage, containing the passage which I thus translate in conformity with its context, seems to me on a moral plane of unspeakable meanness, not to say Jesuitical. One thing is certain: you have kept your own course clear, clean, and courageous.

Yours heartily,
J. VILA BLAKE.

PERSONAL ITEMS.

COL. HIGGINSON has a little daughter.

MRS. MARY J. TWEED, wife of William M. Tweed, once familiarly known as "the Boss," died a few days since at Paris.

MISS ROSA BONHEUR has just received, in addition to the Spanish decorations bestowed upon her, the order of Leopold, from the king of the Belgians.

MR. SWINBURNE thinks that Shakespeare was the very best man of business who ever expressed himself in numbers, as he made a fortune out of poetry.

JAMES LENOX, the founder of the Lenox Library of New York, a millionaire and a person of varied and elegant accomplishments, died a few days since, at an advanced age.

REV. W. R. ALGER, while recently passing a few days in New York, was complimented by a reception from the Goethe Club of that city, at which many literary notables were present.

THE CHAMBER OF COMMERCE of New York signaled Washington's birthday by a meeting to consider the erection of a statue to him in Wall Street. The proposition meets a cordial reception.

THE REV. RUSSELL STREETER, who recently died at Woodstock, Vt., was the oldest clergyman of the Universalist denomination, and possessed the distinction of being one of the fathers of that faith. He was eighty-eight.

REV. MR. COWLEY, of the Shepherd's Fold, New York, whose trial has just closed for cruelty to the children of his charge, has been sentenced to a year in the Penitentiary and a fine of two hundred and fifty dollars. Mr. Cowley was fortunate in being the clergyman of a very influential church and having some of its leading clerical dignitaries interested in his behalf. Otherwise there is good reason to believe that he would have been less gently treated.

FREDERICK VON BODENSTEDT, the German poet, was the object of two school receptions at Louisville the other day. First, he saw and heard about five hundred cherubs singing, and told them how glad he was to meet them and to know that music formed a part of their instruction; then he recited a poem in German. After this he was taken to the Girls' High School, where he became even more enthusiastic, making a long speech, and expressing the joy he felt at viewing this great and growing country, of which he had heard and read so much.

MR. JAMES RUSSELL LOWELL is now just past his sixtieth year. He was born in Cambridge, Mass.; and his home in that city always has been, and still is, the house in which he was born. "It is a fine old mansion of the Revolutionary period," says the *Literary World*, "square and three-storied, looking out from an environment of elms and other stately trees to the southward over the meadows of the Charles. Behind it rise the wooded slopes of Mount Auburn. Mr. Longfellow's home is half a mile away. Here, in simple but charming retirement, have been written the poems, the essays, and the critical papers which have distinguished Mr. Lowell's name; and here for many years were edited the *North American Review* and the *Atlantic Monthly*."

THE LONG ISLAND DIOCESE of the Episcopal Church is threatened with conflagration. The Rev. James W. Sparks is the incendiary torch. The situation is this: When Mr. Sparks was the assistant rector of St. Luke's church, just before the Rev. Dr. Diller was made pastor emeritus, he introduced a surpliced choir there, an intoned service and processions, and had conspicuous high churchmen deliver lectures on ritualism. When Rev. George R. Van Dewater, the new rector, brought back the old-fashioned simplicity, Mr. Sparks set up a little ritualistic forge on his own account. This was snuffed out by Bishop Littlejohn, after the services of one Sunday had been performed. Since then the seeds of ritualism in the Long Island Diocese, which had been smoldering, but not quenched, have broken out afresh. Mr. Sparks has fanned into life the old organization of the Church of the Mediator, which had been supposed to be extinct, in Ormond Place, Brooklyn, and there performed High Church services before a small but select audience, in spite of the mandate of good Bishop Littlejohn. The event is naturally causing a stir in the religious natures of fashionable Brooklyn people. "Behold how great a matter a little fire kindleth."—*New York Telegram*.

IN CONNECTION with the recent banquet to Gen. Grant at Chicago, Mark Twain tells a story of how he attended a "tremendous dinner" in London, when the Lord Mayor, "or whoever was bossing the occasion," read a list of the noble and distinguished persons who were present. Notwithstanding the occasional applause when the names of favorites were read, Mark became tired of the drawing monotone of the reading, and entered into conversation with the gentleman by his side, who talked most pleasantly. "Suddenly," says Mark, "just as he was giving me his views upon the future religious aspect of Great Britain, our ears were assailed by a deafening storm of applause. Such a clapping of hands I had never heard before. It sent the blood to my head with a rush, and I got terribly excited. I straightened up, and commenced clapping my hands with all my might. I moved about excitedly in my chair, and clapped harder and harder. 'Who is it?' I asked the gentleman on my right. 'Whose name did he read?' 'Samuel L. Clemens,' he answered. I stopped applauding. I didn't clap any more. It kind of took the life out of me, and I sat there like a mummy, and didn't even get up and bow. It was one of the most distressing fixes I ever got into, and it will be many a day before I forget it."

Communications.

ANTI-LIBERTY LOGIC.

TO THE EDITOR OF THE INDEX:—

When a logician mounts a figure of speech, his own legs become useless. He may ride into his own camp or that of the enemy, according to the nature of the animal under him. There never was a better illustration of this general principle than the little argument which THE INDEX of February 12 puts forth against those members of the National Liberal League who are in favor of the total repeal of the Postal Laws which exclude certain publications from the national mails. THE INDEX cannot but be aware that the National League, as such, has taken no action on the question of repeal, but has publicly called for the impartial execution of the law. Yet it shamelessly persists in accusing the League, as a body, of seeking the repeal of the law for the very purpose of promoting the circulation of corrupt literature. It has not offered, and cannot offer, one particle of proof that any single member of the National League seeks the repeal of the law for that purpose, or that its repeal would have any such result. It seeks to form a union of liberals and others, who shall be unanimously opposed to the repeal, and yet in favor of the perfect secularity of the State. The National Liberal League wishes it all possible success; but it cannot expel from its membership men and women who conscientiously believe that the Colgate and Comstock law is unjust, unconstitutional, ridiculous, hypocritical, and dangerous to American liberty, that it is in fact a priestly usurpation, a disgrace to national legislation, and in its execution hitherto a proof of judicial corruption.

The little argument of THE INDEX, on which its anti-repeal movement is to proceed harmoniously with Howard Crosby and Joseph Cook, is as follows (I quote heading and all):—

The Logic of "Repeal."

AS ILLUSTRATED BY THE NATIONAL LIBERAL LEAGUE.

Resolved, That we are in favor of destroying the dams.

Resolved, That we are totally opposed to the rush of the waters after the dams are destroyed.

Resolved, That whoever says we are in favor of flooding the country is either a fool, a knave, or a Christian, which is the same thing.

Here are two figures of speech—a nice span—under this logical Ducrow. "Dams" on the near side, and "rush of the waters" on the off. Now what does Ducrow mean by "dams"? Does he include among them that d—liar, Comstock, and that learned and pious justifier of lies, Rev. Dr. Howard Crosby? What does he mean by "rush of the waters"? Not a single member of the League has sought to destroy any dam, except one which was built by stealth six or seven years ago, and the whole strength of which has rested on a single liar ever since. Are there no other dams? If this should break down entirely, would the "rush of waters," whatever that may be, be much worse than before? Well, if it would not be, then subtracting all the dams from the major premise except this particular recent dam, the whole syllogism becomes unobjectionable, so far as I, for one, am concerned. But the major premise is still false, so far as concerns the National Liberal League; for it distinctly resolved at its last Congress that it would not lift a finger to touch that dam. It left it to go to the "demnition bow-wows" by its own weight of lying and hypocrisy.

If by the "rush of waters" the logical Ducrow means "dirty waters," he might have well added "coward" to the three epithets in his third resolution.

The same number of THE INDEX declares that the "free-love ring which at once rules and ruins the National Liberal League" is pushing a new petition for repeal. This I hope is true. I should be glad to sign the petition. I believe every intelligent and honest man and woman will. But, whether the "free-love ring" ruins the League or not, it is not true that it rules it. If it were true, whose fault would it be more than that of those who seceded before any vote was taken on the question of repeal?

Here follows another sentence, full of a logic which cuts its own throat:—

"This persistent attempt to get rid of the only effective statute against the sale and circulation of matter declared to be criminal by the common law was first instigated, and is now again secretly urged forward, by parties who found their infamous profits cut down and their infamous business crippled."

Common law existed before 1873. Here it is gravely asserted that it was ineffective. By whose fault was that? Did the "free-love ring" rule the world in all those years?

Who are the "parties who found their infamous profits cut down and their infamous business crippled," and are now "secretly" urging forward the petition for repeal? I know plenty of men and women who are doing it *openly*. They of course are not meant. It would have been braver in THE INDEX to have named the parties who are doing it in secret. Indeed, if it knows who they are, and that their "infamous profits have been cut down," they are still indictable at common law in State courts; and THE INDEX, as a good citizen, should at least send their names to the proper prosecuting officer for the use of a grand jury.

The only approach to a specific, manly, and tangible charge which THE INDEX makes, is in quoting from "an influential New York paper," the name and date of which it does not give, a paragraph on the then "recent discovery of the body of a mur-

dered girl in a trunk at Lynn." The writer alleges that this discovery "brought to light the terribly significant fact that over six hundred women, some married, some single, are recently missing from their homes, within a not very large geographical province of which Boston may be regarded as a centre. Most of them were believed by their friends to have given themselves up to a life of shame." Admitting the statistical accuracy of this writer, which is not easy to do without seeing a list of these six hundred women, it by no means follows that his next sentence is credible. He goes on to say, "This is the terrible fruitage of such seed as Heywood and Bennett are sowing."

Here we have something tangible, something to exercise our reason and common-sense upon; not an unincorporated association which cannot sue or be sued, but two individual persons who can be indicted and punished, and who, if falsely charged with having made profits out of an infamous and illegal business, by a party peculiarly responsible, can sue and recover damages. The writer in "the influential New York paper," however, does not charge them with anything but sowing seed, which is not actionable. THE INDEX escapes liability to a libel suit by not naming these parties as among the parties who have made profits by an infamous business. Whatever its disposition may have been, it did not quite have the courage to say that Heywood and Bennett have made profits out of an infamous business. It lugs in a paragraph from a nameless editor, who alleges before a credulous public that a "murdered girl in a trunk" and "six hundred women" gone astray are "the fruitage of such seed as Heywood and Bennett are sowing." Does THE INDEX indorse this figure of speech, and expect us to swallow it whole? It knows, or ought to know, that on the little pamphlet, for which Heywood and Bennett were unrighteously and to the eternal disgrace of the United States judiciary imprisoned, neither of them would ever have made a cent of profit, but for the absurd prosecution, which was the natural consequence of the ridiculous and unconstitutional legislation. Possibly the fruitage of six hundred and one ruined women, admitting that they were ruined, all came from the extra seed sown by means of that very unprofitable liar, Anthony Comstock. But, in the matter of seed-sowing, what is that trifling, prosaic, and unpalatable little pamphlet, compared with the teaching of Christendom that the wisest of the human race had seven hundred wives and three hundred concubines, that he was divinely inspired to write Solomon's Song, and that God commissioned Mordecai to save his peculiar people by prostituting his niece to an old libertine who had just divorced his wife because she would not submit to an abominable indignity? Here, in point of fact, we have, in this boasted refuge of liberty, science, and civilization, an ecclesiastical usurper making use of corrupt politicians and subservient judges to strain at an ephemeral microscopic gnat in our literature, while an old idolized camel is allowed free circulation in every infant-school and Sabbath-school in the land, to be swallowed whole!

ELIZUR WRIGHT.

BOSTON, Feb. 12, 1880.

MR. WRIGHT'S LETTERS.

TO THE EDITOR OF THE INDEX:—

Your excellent and timely editorial contrasting "The Board of Indian Commissioners and the Paine Memorial Corporation" very clearly sets forth the fact that the latter body, unlike the former, are in no hurry to investigate the charges of fraud raised against them, with apparent good reason.

I will not dwell upon that, but come at once to what seems under the circumstances to be a duty that I personally owe to those who are interested in the efforts that are making to right the injustice connected with the Paine Memorial enterprise of this city.

Mr. Elizur Wright, President of the Paine Memorial Corporation, in his letters published in THE INDEX of Feb. 19, seems to be much more anxious to reflect upon myself than to furnish Mr. Savage with the information that he desired. In the letter of Feb. 7, Mr. Wright says:—

"But I wonder at Mr. Ellis' publication in THE INDEX. He professes to be a 'Liberal,' and to have the honor of Liberalism at heart. He had previously published in the *Herald* and been answered, so that the facts on both sides were before the public. He finds THE INDEX badly disgruntled, and repeats his charges therein, that Mendum has stolen the Lick Fund, and the new corporation has received stolen goods which it cannot legally hold. This would be criminal, whether in Christians or infidels. If Ellis were a Christian, and Paine Hall a church, I should think him a fool to be growling in the newspapers, when he ought to be prosecuting in the courts."

In his letter of Feb. 12, he further says:—
"As to breach of trust or fraud, that concerns only those who believe such a crime has been committed. I do not. If Mr. Ellis or you or Mr. Lick's heirs do, I advise you to spend no more breath or printer's ink outside the courts. There are thousands of cases of high Christian fraud, perjury, and robbery, which I should sooner help bring into court. Please tell Mr. Ellis that, if he has really got a good case of fraud against Mendum, Seaver, yourself, or the Paine Memorial Corporation, he has only to go to some wealthy Christians to get all the means necessary for a successful prosecution. They will doubtless shell out the money, thank and despise him."

I wish to reply to the two extracts given above.

The Reply.

1. If by my efforts to expose and break down the fraud that has been for years surely dragging the cause of honest Liberalism into disgrace, I have

done something not consistent with my having "the honor of Liberalism at heart," it would appear vastly more probable that Mr. Wright himself has that "honor" "at heart," if he had exposed me by disproving the evidence I adduced,—without attempting to cover up the facts by misrepresentation, taunt, and evasion. As a substitute for documentary evidence and the truth of facts, these latter are not a success; as Mr. Wright will learn when it is too late, perhaps, to save his good name.

I never published anything in the *Herald* in regard to Paine Memorial. When the *Herald* in May, 1879, published the article that Mr. Wright ascribes to me, one of the sub-editors of that paper waited upon Mendum at Paine Hall, told him that he was about to publish such an article, and desired to interview him upon the subject for the purpose of publishing his statement at the same time. Therefore when Mendum and Seaver subsequently, in the most malignant and abusive language, charged me with the authorship of the *Herald* article, they knew that they were publishing a falsehood. And, if they have been open, confiding, and truthful with their devoted friend, the President of the Paine Corporation, he also knew as much when he wrote that I had "published in the *Herald*." The *Herald* article was, as all know who read it, merely a general statement, with no attempt at giving evidence. The answer to it by J. P. Mendum was remarkable only for its prevarication, evasion, and falsehood; and hence it is not true, as Mr. Wright says, "that the facts on both sides were before the public."

I did prepare a reply to Mendum's article in the *Herald*, but could not afford the money necessary to secure its publication in that paper. A portion of that "reply" forms part of my recent article in THE INDEX. The remainder of it is a candid reply to false charges against me in the *Investigator*, which professes to "hear all sides, and then decide"; and I shall be happy to forward it to that sheet for publication, if its motto means anything.

2. Mr. Wright admits that the theft of the Lick Lecture Fund would be "criminal"; but he refuses to investigate, and suppresses an appeal to investigate the offered evidence of that theft.

3. The reason I have not been "prosecuting in the courts," instead of using the newspapers, is this: My first object was to warn "the liberal public," from whom Mendum was drawing money under pretence of saving Paine Hall, that the management of the Paine Memorial enterprise was such as to make it extremely unwise for them to place any more money in it, if they were at all anxious that their party should bear a good name. To do this, I had recourse to the papers. My confidence in the honesty of the party was such as to convince me that, if I could once turn their attention to this fraud, they would insist upon clearing their own reputation, and carry it themselves into the courts. I conscientiously believed that to expose this fraud was a duty that was peculiarly mine, because I was aware that few, if any, of the supporters of the Paine Memorial project knew anything about the true inwardness of its management. Circumstances, which I am ready to explain at any time, carried me "behind the scenes" as no "outsider" had ever been admitted before, or probably ever will be again. I saw that the people were being deceived, and in my opinion, based upon what seemed to me good evidence, defrauded; that Liberalism was being doomed to certain disgrace in the future, in consequence of its internal corruptions. I therefore determined to sound the alarm. I did so, and have continued the agitation at the risk of my life; for Mendum threatened to kill me.

The work of exposure has been slow, because I had no avenue of public appeal at my own control; and the evidence in my possession (which has not all been published, by any means) revealed so foul a nest that newspaper men were very diffident about touching it. You yourself, sir, can bear witness to this fact, and to my long and unrelenting endeavor to get the public eye and ear upon this subject. It is over three years since I began the siege, and I have carried it on alone, without help, or hope of reward other than the satisfaction of the reflection that I have done my duty towards the cause of honest Liberalism. That cause is dear to my heart. I have never once lost sight of this work during all these three years. And now, thanks to your noble devotion to the same sublime cause, I see the beginning of the end. The Truth has been told; the Fraud has been exposed; the Record will henceforth stand where the world can read it; and, if financial robbery and licentious vice bury the cause for which we have both labored in ruin for this generation, the day is sure to come when a TRUE LIBERALISM shall rise like the immortal Phoenix from the ashes of that ruin, and then the work that has been done in this struggle will bear its noble fruit. The labor of putting this matter before the public has been done. The next step is to carry it into the courts. And I do not despair of seeing that also done.

But Mr. Wright, alas! does not seem willing to encourage this last step, notwithstanding his taunt that we should go to court. Mr. Wright would rather bring "Christian fraud, perjury, and robbery" into court than that of his own party. Well, it can only be regretted and deplored that a man occupying his position cannot show the sterling integrity of manhood by insisting that *infidel* ("fraud, perjury, and robbery") are no less to be condemned than *Christian*, and prove his devotion to truth and justice by investigating, not J. P. Mendum, who is arraigned on grave charges before the public conscience, but the evidence by which these charges are made and supported against him! Until Mr. Wright does this, he must himself stand before the public as an abettor of the fraud which he attempts to excuse and hide.

I have not asked, and shall not ask, any "wealthy Christian" to aid me in "the means necessary for a

successful prosecution"; and I am not disconcerted by Mr. Wright's gratuitous assumption that "wealthy Christians" will "despise" me for my part in the exposure of this infidel dishonesty. I, a private in the ranks of Liberalism, having discovered a gross, shameless, unmitigated fraud in the very heart of the party, have done what I could to destroy that fraud. If I have not succeeded or shall not succeed, so much the worse for the party! He hides and excuses its vices and frauds, and sneeringly attempts to smother me with a gratuitous threat of Christian contempt. Well and good! I am content to leave it to *honest men*, of all names and lands, as to which of us two they will "despise" in the end. And in all sincere charity I grieve to think that *Elizur Wright* has written himself down in such a lamentable way that among all honorable men and women, regardless of party name or theological sect, a verdict must inevitably be rendered against him.

BOSTON, Feb. 19, 1880.

CHARLES ELLIS.

FREE MEDICINE.

A PAPER READ TO AN ASSEMBLY OF PHYSICIANS IN DOVER, N.H., BY ONE OF THEM.

PHYSICIANS:—

We meet here for the purpose of bringing about greater harmony among all the practitioners of medicine in our town, and to shield the public and ourselves against false pretensions.

We agree not to use presumptuous names; e.g. "Allopathy, from *ἀλλος*, other, and *πάθος*, morbid condition: the method of medical practice in which there is an attempt to cure diseases by the production of a condition of the system either different from, opposite to, or incompatible with the conditions essential to be cured." The term Allopathy has not been used by medical societies, and only partisans among the physicians have called themselves Allopaths. Such terms have been used only by medical partisans and sects in medicine, probably for speculative purposes and to distinguish themselves from those physicians who could not accept their dogmas and pretensions. All impartial men and women will agree that "medical society" and "physician" are sufficient to designate the medical profession. So also:—

"Homoeopathy, from *ὁμοιος*, like, and *πάθος*, affection: the doctrine or theory of curing diseases with very minute doses of medicine by producing in the patient affections similar to those of the disease."

"Hydropathy, from *ὕδωρ*, water, and *πάθος*, affection: the water-cure, a mode of treating diseases by the copious and frequent use of pure water, both internally and externally."

"Isopathy, from *ἴσος*, equal, and *πάθος*, affection. This mode of treatment was expounded by a physician in Germany, who administered remedies in doses similar to those of Hahnemann; but he classified the diseases in accordance with the remedies indicated, as sulphur diseases, silver diseases," etc.

"Eclecticism, from *ἐξ*, out of, and *λέγω*, to choose: the act or practice of selecting from different systems."

"Thompsonianism. This mode was introduced by Thompson, who treated the patients with vomiting, sweating, and stimulation."

The founders of the various modes of treatment were men of indefatigable industry and undaunted energy, and some of them were profound classical scholars; but their minds must have been perverted by vanity, when they assumed that each one of those so-called systems contained the all-in-all for the cure of diseases, and when they baptized the children of their brains with those peculiar names, or something-nothings. Strife and wrangling about *pathies* and *isms* have frustrated many good endeavors for human improvement among medical practitioners. Like all partisan and sectarian schemes, these hobbies interfere with better work for the welfare of humanity. Let us use honestly what we possess of science, and strive to make a cosmos in our own minds, out of the chaos of the conflicting schools of medical treatment. Religion and science are the most misjudged and misused words we have; but let us endeavor to use them rightly.

When we are called upon to meet a new-comer in consultation, let us not refuse to go. But, when we find an advertising, cure-promising pretender, let us attend to the immediate wants of the patient first; then let him know what we think of him, and inform the family. If they still desire to have such a person continue visiting the patient, let us then refuse farther aid, because such individuals are dishonest and are likely to interfere with our sincere efforts. Let us try to convince practitioners, who have been educated in colleges with the names Eclectic or Homoeopathic prefixed, that such titles cause contention; let us kindly invite them to come on our platform, which we will make so broad and firm that the physicians of the world may find room and contentment on it. If they then continue to proclaim their dogmas, they create exclusiveness, and compel us to let them sincerely alone. We will pay due deference to all rational modes of medical treatments, and appreciate, maintain, and propagate knowledge and truth, whether it comes from Galen, Paracelsus, Stahl, Silrius, Boerhaave, Braun, Hahnemann, or any other men. The title "regular physician" seems to be also a superfluity; because, if persons have not studied medicine and cannot give proof of their acquirement, they are not "irregulars," but simply *no physicians*. Let us do our best to convince the people that we have their welfare at heart, and have no desire to form an exclusive medical cast. If we carry out our agreement consistently and conscientiously, guard against vanity, jealousy, selfishness, and prejudice, an all-wise, all-just Deity and the intelligence of Humanity will bear witness that we have a true stand-point as *physicians*, and that we are better enabled to act in unison for the relief of suffering humanity. After years of con-

versation on this subject, proposals of various forms and discussions in three meetings, the following resolutions, framed by Dr. M. C. Lathrop, were adopted:

DOVER, N.H., February, 1880.

We, the undersigned, assuming that entire liberty of thought and freedom of opinion are absolutely essential to real progress in the science and art of medicine,

Resolve, First, That we will in no way approve, sanction, or hold allegiance to any organization, society, or name, which, by giving exceptional prominence and authority to any exclusive medical dogma or system of practice, tends to limit such freedom of thought or opinion.

Secondly, That we will recognize, professionally, those, and only such, honorable and well-accredited physicians as in their medical associations and conduct conform to the spirit of the foregoing resolution.

LEVI G. HILL.	A. NOEL SMITH.
T. J. W. PRAY.	PAUL A. STACKPOLE.
CARL H. HORSCH.	JOHN R. HAM.
JAMES H. WHEELER.	JOHN G. PIKE.
JASON W. DRAKE.	CHARLES A. FAIRBANKS.
ALBERT G. FENNER.	CHARLES A. TUFTS.
EDWARD S. BERRY.	M. C. LATHROP.
D. T. P. CHAMBERLIN.	WM. B. MACK.
	JAMES PITTS.

COMPULSORY EDUCATION.

UPPER GLOUCESTER, ME., Dec. 11, 1879.

EDITOR OF THE INDEX:—

In the present state of politics, no interested parties will favor or advocate compulsory education, however appropriate as a condition of suffrage such as I have suggested in a previous communication; and therefore it is a subject concerning which the liberal reformatory movement must take the initiative, if it is ever to be accomplished. The present generation must entirely pass away, and all above sixteen years of age (when such a measure becomes a law) must be excepted from its operation, or else even the young will never be in favor of it. The intelligent young men of the country are those who should take hold of this work and bring it to the attention of every one. The superintendents of the common schools should consider and recommend it, and in time it may succeed.

Our children and grandchildren may reap the benefit, if we may not.

No doubt many would now favor only intelligent, educated suffrage, but what we want is universal intelligent suffrage, and the only way to accomplish it is by compulsory intelligent education, which is attainable by all, if right measures are adopted; otherwise our country must be remanded to the condition of Mexico and the South American Republics.

D. S. GRANDIN.

JESTINGS.

A FRENCH WIT said of a man who was exceedingly fat that Nature only made him to show how far the human skin would stretch without breaking.

AN EDITOR at a dinner-table, being asked if he would take some pudding, replied in a fit of abstraction, "Owing to a crowd of other matter, we are unable to find room for it!"

THE *Harvard Lampoon* says that an Unsocial Illiterate Club has lately been formed in the Back Bay, one of its rules being that no member shall recognize another member in any place.

WHEN DOUGLASS JERROLD heard a society bore speaking of a song that "always carried him away" when he heard it, Jerrold simply asked if some one present would please to sing it.

THE CLASS in geography was on exhibition, when the question came, "Who discovered the Sandwich Islands?" Every hand was instantly raised, followed by a chorus of "Joseph Cook."

IT'S ALL NONSENSE talking about a well running dry. The only thing that we ever noticed running when it was dry was a toper on a quick trot to the nearest saloon.—*Keokuk Constitution*.

A YOUNG MAN at a tea-party, overhearing one lady say to another, "I have something for your private ear," immediately exclaimed, "I protest against it, for privat-earring is illegal!"

"PA, ARE YOU IN FAVOR of the Bible in public schools?" asked a youngster, at the breakfast-table. "Why, of course I am," responded the father. "What makes you ask such a question, my son?" "Oh! only I thought maybe you wasn't, as you never read it at home." The urchin dodged, but he wasn't quick enough.

AT A SMALL dinner-party presided over by King William IV., a gentleman thought fit to be witty at the expense of the American nationality of the Marchioness Wellesley, born Miss Caton, of Maryland. Turning to Lady Wellesley, he asked, "Now do pray tell us, do you come from that part of America where they guess or where they calculate?" "She comes from neither," said the King, slowly, immediately interrupting him. "She comes from where they fascinate."

THE BLACKSMITH of Glamis' description of metaphysics was: "Twa folk disputin' thegither: he that's listenin' disna ken what he that's speakin' means, and he that's speakin' disna ken what he means himself,—that's metaphysics." In De Morgan's *Formal Logic*, the following is found: "I would not dissuade a student from a metaphysical inquiry: on the contrary, I would rather endeavor to promote the desire of entering upon such subjects; but I would warn him, when he tries to look down his own throat with a candle in his hand, to take care that he does not set his head on fire."—*Exchange*.

Advertisements.

THE PATRONAGE

of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

THE INDEX must not be held responsible for any statement made by advertisers, who will in all cases accept the responsibility for their own statements.

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 " 13 " 25 " 8 " "
 " 26 " 51 " 6 " "
 " 52 " " 5 " "

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On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made. FRANCIS E. ABBOT, Editor.

TO ADVERTISERS.

The following states the experience of a successful Bookseller who has advertised in THE INDEX:—

TOLEDO, Ohio, Sept. 20, 1872.

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Yours truly,

HENRY S. STEBBINS.

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It is the object of THE INDEX to give public utterance to the boldest, most cultivated, and best matured thought of the age on all religious questions, and to apply it directly to the social and political amelioration of society.

It is edited by FRANCIS E. ABBOT, with the following list of Editorial Contributors:—

WILLIAM J. POTTER, New Bedford, Mass.
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FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

MR. O. B. FROTHINGHAM, now abroad, has just lost his brother, Mr. T. B. Frothingham, who died on March 2, at Jamaica Plain. He will have the deep sympathy of many friends in his bereavement.

OF AGASSIZ'S theory of a local origin for several distinct branches of the human race, Quatrefages says that it "ought to be rejected by any one who sets the least value upon the results of observation."

A "DEFEAT" which calls forth such words as these, quoted from the Boston Herald, is scarcely distinguishable from a victory: "The defeat of Mr. Curtis is due to his known political honesty; and when, to advance the cause of Gen. Grant, it becomes necessary to thrust political honesty into the background, what good can be expected from the cause or from the man who profits by such a transaction? It will be like the false hope of expecting figs to grow on thistles."

A WASHINGTON dispatch of February 11 outlined the proposed polygamy bill: "In the Senate, to-day, Mr. Garland (Dem.), of Arkansas, from the Judiciary Committee, reported a bill to amend Section 5352, of the Revised Statutes, in reference to bigamy and polygamy. It imposes a fine of \$500 and five years' imprisonment upon every person who has a husband or wife living, and who hereafter marries another, and declares that any man who marries more than one woman is guilty of bigamy. This provision does not extend to any person by reason of any former marriage, whose husband or wife by such marriage is absent for five successive years and is not known to be living, nor to any person whose lawful marriage has been dissolved by the decree of a competent court. It provides that in any case of prosecution for bigamy, any person drawn as a jurymen may be challenged, if he is or has been living in the practice of bigamy or polygamy, or if he believes it morally, religiously, or legally right for a man to have more than one living and undivorced wife, or to live in the practice of cohabiting with more than one woman. It also authorizes the President to grant amnesty to offenders against the law for offences committed before January 1, 1879, on such condition and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall have been complied with. The bill also provides that the issue of plural or Mormon marriages born before November 1, 1879, shall be considered legitimate, and entitled to all the rights of heirs, and next of kin of their parents."

HERE IS A piteous story, told in a New York despatch of February 22: "Mrs. Louisa McKay, a respectable middle-aged woman, died Wednesday from the effects of undue exposure and want of nourishment in a garret at 330 Third Avenue. To-day friends, who learned too late of her misfortunes, placed the body in Greenwood Cemetery. Mrs. McKay was a native of Norwich, Conn., and her maiden name was Randall. At the age of sixteen, she ran away from school, and married a wealthy man named Clarke, who treated her cruelly, and at length procured a divorce, leaving her with an infant daughter. Her father, who had renounced her after her elopement, refused to receive her again, but consented to adopt the child. Mrs. Clarke then went to Philadelphia, and for a time earned her living by making dresses. She became acquainted with and married John McKay, son of a country clergyman, who proved to be a drunkard, and by whom she had a daughter. Some months ago she fled from her husband and came to this city with her daughter, and hired a room, where she died. She earned a scanty living as dressmaker. Among her patrons was Sarah Jewett, the actress. Although she was often compelled to do without fire and sufficient food, she was too proud to complain. At length,

when she became sick, she sent her daughter to the pawn-shop with what few articles of value she possessed. When the girl returned from the pawn-shop Wednesday, after parting with almost the last article of clothing, she found her mother dying. Despatch was sent by the coroner to the woman's father in Norwich, who replied that he would not contribute a cent toward her burial. A subscription to bury her was started by one of her patrons."

THE DEATH of Miss Cobbe, at the age of only fifty-seven, is a great loss to the cause of reverent and upward-looking liberalism. We take this obituary notice from the Advertiser: "Miss Frances Power Cobbe, whose death is announced, was born Dec. 4, 1822, at Dublin, of English ancestors, and educated at Brighton. She has spent the best part of her life in London. She was interested at an early day in religious matters, and after considerable reading in various directions became deeply interested in the writings of Theodore Parker. After her mother's death, she inquired of him as to immortality: his answer was his 'Sermon of the Immortal Life.' The two were intimate friends and close correspondents ever since; but they never saw each other until 1860, at Florence. Parker in receiving her said: 'It is strange that we should meet thus at last. But you do not see me,—only the memory of me. They who wish me well wish me a speedy departure to the other world.' She gave him flowers,—tea-roses and lilies of the valley. His spirits came back to him once more. Miss Cobbe caught a glimpse of the man's powers. 'Do not speak of your feelings for me,' he said, 'it makes me too unhappy to leave you.' He wanted to see her every day. It was his last joy on earth. A few days later he was no more. Miss Cobbe was the first to edit his works (in twelve volumes, London, 1863-65). The preface, on the religious demands of the age, was reprinted in this city in 1863. Upon the death of her father, Miss Cobbe travelled in the East and in Italy, and in consequence wrote her *Italics: Brief Notes on Politics, People, and Places in Italy*, 1864, and the *Cities of the Past*, 1864, the latter being reprints from *Fraser's Magazine*. After her return, she was for a short time associated with Miss Mary Carpenter in the Red House Reformatory, but her labors were terminated by an accident: however, they resulted in her *Studies New and Old of Ethical and Social Subjects*. In 1860 she made her second visit to Italy, when she met Theodore Parker; and it was in some measure due to him that she espoused the cause of the Union during the war. In her *Broken Lights, an Inquiry into the Present Condition and Future Prospects of Religious Faith*, 1864, may be found a statement on the various schools of the English Church, and a critical review of Renan's writings. The *Essay on Intuitive Morals*, 1859, is directed against the utilitarians, and is considered by some to be her ablest production: its sequel is contained in her *Religious Duty* of 1864. In 1869 she published a work, the title of which has become classical, *Criminals, Idiots, Women, and Minors? Is the Classification Sound? A Discussion on the Laws concerning the Property of Married Women*. Miss Cobbe was one of the principal contributors to the London periodicals, and prominent in reformatory and philanthropic labors. She opposed vivisection; she defended and helped to enlarge the rights of women; she was a strong advocate of physical culture, an honest lover of moral health, and she leaves the world better than she has found it. It is but natural that she had many friends in America, particularly in this city." P.S.—The Advertiser of March 9 had this contradiction of Miss Cobbe's death: "The Miss Frances Power Cobbe whose death was recently reported, was a distant relative of the lady of the same name so well known for her social and political writings."

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Chartered by the American Liberal Union.

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 ALBANY, N. Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. C. Andrews.
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 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N. Y.
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETHIR O. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, case, N. Y.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N. Y. waukee, Ill.
 HARRIET A. MILLS, Syracuse, N. Y. J. H. ADAMSON, Passaic City, N. J.
 SARAH B. OTIS, Boston, Mass.
 W. H. HAMLEN, Boston, Mass. HOPE WEEPLE, Boston, Mass.
 T. O. GAGE, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 JOHN W. TRUESDELL, Syra-cuse, N. Y.
 CATHERINE C. HURLBUT, Albany, N. Y.
 EPHRAIM TURK, Chelsea, Mass. H. P. STARK, Rochester, N. Y.
 JOHN NILL, Watertown, N. Y. JOSEPH McDONOUGH, Albany, N. Y.
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 THOS. D. GAN, Albany, N. Y. JOHN PREST, Albany, N. Y.
 JAMES B. PIKE, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MORREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

On the Choice of Books.

AN ADDRESS DELIVERED TO THE STUDENTS OF THE UNIVERSITY OF EDINBURGH, APRIL 2, 1866.

BY THOMAS CARLYLE.

[CONCLUDED FROM LAST WEEK.]

In this university I learn from many sides that there is a great and considerable stir about endowments. Oh, I should have said in regard to book-reading, if it be so very important, how very useful would an excellent library be in every university! I hope that will not be neglected by those gentlemen who have charge of you; and, indeed, I am happy to hear that your library is very much improved since the time I knew it; and I hope it will go on improving more and more. You require money to do that, and you require also judgment in the selectors of the books, pious insight into what is really for the advantage of human souls, and the exclusion of all kinds of clap-trap books which merely excite the astonishment of foolish people. (Laughter.) Wise books,—as much as possible good books.

As I was saying, there appears to be a great demand for endowments,—an assiduous and praiseworthy industry for getting new funds collected for encouraging the ingenious youth of universities, especially in this the chief university of the country. ("Hear, hear.") Well, I entirely participate in everybody's approval of the movement. It is very desirable. It should be responded to, and one expects most assuredly will. At least, if it is not, it will be shameful to the country of Scotland, which never was so rich in money as at the present moment, and never stood so much in need of getting noble universities to counteract many influences that are springing up alongside of money. It should not be backward in coming forward in the way of endowments (a laugh),—at least, in rivalry to our rude old barbarous ancestors, as we have been pleased to call them. Such munificence as theirs is beyond all praise, to whom, I am sorry to say, we are not yet by any manner of means equal or approaching equality. (Laughter.) There is an over-abundance of money, and sometimes I cannot help thinking that, probably, never has there been at any other time in Scotland the hundredth part of the money that now is, or even the thousandth part; for wherever I go there is that gold-nuggeting (a laugh),—that prosperity.

Many men are counting their balances by millions. Money was never so abundant, and nothing that is good to be done with it. ("Hear, hear," and a laugh.) No man knows—or very few men know—what benefit to get out of his money. In fact, it too often is secretly a curse to him. Much better for him never to have had any. But I do not expect that generally to be believed. (Laughter.) Nevertheless, I should think it a beautiful relief to any man that has an honest purpose struggling in him to bequeath a handsome house of refuge, so to speak, for some meritorious man who may hereafter be born into the world, to enable him a little to get on his way. To do, in fact, as those old Norman kings whom I have described to you,—to raise a man out of the dirt and mud where he is getting trampled, unworthily on his part, into some kind of position where he may acquire the power to do some good in his generation. I hope that as much as possible will be done in that way; that efforts will not be relaxed till the thing is in a satisfactory state. At the same time, in regard to the classical department of things, it is to be desired that it were properly supported; that we could allow people to go and devote more leisure possibly to the cultivation of particular departments.

We might have more of this from Scotch universities than we have. I am bound, however, to say that it does not appear as if of late times endowment was the real soul of the matter. The English, for example, are the richest people for endowments on the face of the earth in their universities; and it is a remarkable fact that since the time of Bentley you cannot name anybody that has gained a great name in scholarship among them, or constituted a point of revolution in the pursuits of men in that way. The man that did that is a man worthy of being remembered among men, although he may be a poor man, and not endowed with worldly wealth. One man that actually did constitute a revolution was the son of a poor weaver in Saxony, who edited his "Tibullus" in Dresden in the room of a poor comrade, and who, while he was editing his "Tibullus," had to gather his peas-cod shells on the streets and boil them for his dinner. That was his endowment. But he was recognized soon to have done a great thing. His name was Heyne.

I can remember it was quite a revolution in my mind when I got hold of that man's book on Virgil. I found that for the first time I had understood him,—that he had introduced me for the first time into an insight of Roman life, and pointed out the circumstances in which these were written, and here was interpretation; and it has gone on in all manner of development, and has spread out into other countries.

Upon the whole, there is one reason why endowments are not given now as they were in old days, when they founded abbeys, colleges, and all kinds of things of that description, with such success as we know. All that has changed now. Why that has decayed away may in part be that people have become doubtful that colleges are now the real sources of that which I call wisdom, whether they are anything more—anything much more—than a cultivating of man in the specific arts. In fact, there has been a suspicion of that kind in the world for a long time. (A laugh.) That is an old saying, an old proverb, "An ounce of mother wit is worth a pound of clerg." (Laughter.) There is a suspicion that a

an is perhaps not nearly so wise as he looks, because he has poured out speech so copiously. (Laughter.)

When the seven free Arts on which the old universities were based came to be modified a little in order to be convenient for, or to promote the wants of, modern society,—though perhaps some of them are obsolete enough even yet for some of us,—there arose feeling that mere vocalty, mere culture of speech, that is what comes out of a man, though he may be a great speaker, an eloquent orator, yet there is no real substance there,—if that is what was required and aimed at by the man himself, and by the community that set him upon becoming a learned man. Maid-servants, I hear people complaining, are getting instructed in the “ologies,” and so on, and are apparently totally ignorant of brewing, boiling, and baking (laughter); above all things, not taught what is necessary to be known, from the highest to the lowest,—strict obedience, humility, and correct moral conduct. Oh, it is a dismal chapter, all that, if one cuts into it!

What has been done by rushing after fine speech? I have written down some very fierce things about that, perhaps considerably more emphatic than I could wish them to be now; but they are deeply my conviction. (“Hear, hear.”) There is very great necessity indeed of getting a little more silent than we are. It seems to me the finest nations of the world—the English and the American—are going all away to wind and tongue. (Applause and laughter.) But it will appear sufficiently tragical by and by, long after I am away out of it. Silence is the eternal duty of a man. He won’t get to any real understanding of what is complex, and what is more than any other, pertinent to his interests, without maintaining silence. “Watch the tongue,” is a very old precept, and a most true one. I do not want to discourage any of you from your Demosthenes, and your studies of the niceties of language, and all that. Believe me, I value that as much as any of you. I consider it a very graceful thing, and a proper thing, for every human creature to know what the implement which he uses in communicating his thoughts is, and how to make the very utmost of it. I want you to study Demosthenes, and know all his excellences. At the same time, I must say that speech does not seem to me, on the whole, to have turned to any good account.

Why tell me that a man is a fine speaker, if it is not the truth that he is speaking? Phocion, who did not speak at all, was a great deal nearer hitting the mark than Demosthenes. (Laughter.) He used to tell the Athenians: “You can’t fight Philip. You have not the slightest chance with him. He is a man who holds his tongue; he has great disciplined armies; he can brag anybody you like in your cities here; and he is going on steadily with an unvarying aim toward his object; and he will infallibly beat any kind of men such as you, going on raging from shore to shore with all that rampant nonsense.” Demosthenes said to him one day, “The Athenians will get mad some day, and kill you.” “Yes,” Phocion says, “when they are mad; and you as soon as they get sane again.” (Laughter.)

It is also told about him, going to Messina on some deputation that the Athenians wanted on some kind of matter of an intricate and contentious nature, that Phocion went with some story in his mouth to speak about. He was a man of few words, no unveracity, and, after he had gone on telling the story a certain time, there was one burst of interruption. One man interrupted with something he tried to answer, and then another; and, finally, the people began bragging and bawling, and no end of debate, till it ended in the want of power in the people to say any more.

Phocion drew back altogether, struck dumb, and would not speak another word to any man; and he left it to them to decide in any way they liked.

It appears to me there is a kind of eloquence in that which is equal to anything Demosthenes ever said,—“Take your own way, and let me out altogether.” (Applause.)

All these considerations, and manifold more connected with them,—innumerable considerations, resulting from observation of the world at this moment,—have led many people to doubt of the salutary effect of vocal education altogether. I do not mean to say it should be entirely excluded; but I look to something that will take hold of the matter much more closely, and not allow it to slip out of our fingers and remain worse than it was. For if a good speaker—an eloquent speaker—is not speaking the truth, is there a more horrid kind of object in creation? (Loud cheers.) Of such speech I hear all manner and kind of people say it is excellent; but I care very little about how he said it, provided I understand it, and it be true. Excellent speaker! but what if he is selling me things that are untrue, that are not the fact about it, if he has formed a wrong judgment about it, if he has no judgment in his mind to form a right conclusion in regard to the matter? An excellent speaker of that kind is, as it were, saying, “Ho, every one that wants to be persuaded of the thing that is not true, come hither.” (Great laughter and applause.) I would recommend you to be very chary of that kind of excellent speech. (Renewed laughter.)

Well, all that being the too well-known product of our method of vocal education,—the mouth merely operating on the tongue of the pupil, and teaching him to wag it in a particular way (laughter),—it had made a great many thinking men entertain a very great distrust of this not very salutary way of procedure, and they have longed for some kind of practical way of working out the business. There would be room for a great deal of description about it, if I went into it; but I must content myself with saying that the most remarkable piece of reading that you may be recommended to take and try, if you can

study, is a book by Goethe,—one of his last books, which he wrote when he was an old man, about seventy years of age—I think one of the most beautiful he ever wrote, full of mild wisdom, and which is found to be very touching by those who have eyes to discern and hearts to feel it. It is one of the pieces in *Wilhelm Meister's Travels*. I read it through many years ago; and, of course, I had to read into it very hard when I was translating it (applause), and it has always dwelt in my mind as about the most remarkable bit of writing that I have known to be executed in these late centuries. I have often said, there are ten pages of that which, if ambition had been my only rule, I would rather have written than have written all the books that have appeared since I came into the world. (Cheers.) Deep, deep is the meaning of what is said there. They turn on the Christian religion and the religious phenomena of Christian life—altogether sketched out in the most airy, graceful, delicately wise kind of way, so as to keep himself out of the common controversies of the street and of the forum, yet to indicate what was the result of things he had been long meditating upon. Among others, he introduces, in an aerial, flighty kind of way, here and there a touch which grows into a beautiful picture,—a scheme of entirely mute education, at least with no more speech than is absolutely necessary for what they have to do.

Three of the wisest men that can be got are met to consider what is the function which transcends all others in importance to build up the young generation, which shall be free from all that perilous stuff that has been weighing us down and clogging every step, and which is the only thing we can hope to go on with, if we would leave the world a little better, and not the worse of our having been in it for those who are to follow. The man who is the eldest of the three says to Goethe, “You give by nature to the well-formed children you bring into the world a great many precious gifts, and very frequently these are best of all developed by nature herself, with a very slight assistance where assistance is seen to be wise and profitable, and forbearance very often on the part of the overlooker of the process of education; but there is one thing that no child brings into the world with it, and without which all other things are of no use.” Wilhelm, who is there beside him, says, “What is that?” “All who enter the world want it,” says the eldest; “perhaps you yourself.” Wilhelm says, “Well, tell me what it is.” “It is,” says the eldest, “reverence—*Ehrfurcht*—Reverence! Honor done to those who are grander and better than you, without fear; distinct from fear.” *Ehrfurcht*,—“the soul of all religion that ever has been among men, or ever will be.” And he goes into practicality. He practically distinguishes the kinds of religion that are in the world, and he makes out three reverences. The boys are all trained to go through certain gesticulations, to lay their hands on their breast and look up to heaven, and they give their three reverences. The first and simplest is that of reverence for what is above us. It is the soul of all the Pagan religions; there is nothing better in man than that. Then there is reverence for what is around us or about us,—reverence for our equals, and to which he attributes an immense power in the culture of man. The third is reverence for what is beneath us—to learn to recognize in pain, sorrow, and contradiction, even in those things, odious as they are to flesh and blood—to learn that there lies in these a priceless blessing. And he defines that as being the soul of the Christian religion, the highest of all religions; a height, as Goethe says—and that is very true, even to the letter, as I consider—a height to which the human species was fated and enabled to attain, and from which, having once attained it, it can never retrograde. It cannot descend down below that permanently, Goethe’s idea is.

Often one thinks it was good to have a faith of that kind,—that always, even in the most degraded, sunken, and unbelieving times, he calculates there will be found some few souls who will recognize what that meant; and that the world, having once received it, there is no fear of its retrograding. He goes on then to tell us the way in which they seek to teach boys, in the sciences particularly, whatever the boy is fit for. Wilhelm left his own boy there, expecting they would make him a Master of Arts, or something of that kind; and when he came back for him he saw a thundering cloud of dust coming over the plain, of which he could make nothing. It turned out to be a tempest of wild horses, managed by young lads who had a turn for hunting with their grooms. His own son was among them, and he found that the breaking of colts was the thing he was most suited for. (Laughter.) This is what Goethe calls Art, which I should not make clear to you by any definition, unless it is clear already. (A laugh.) I would not attempt to define it as music, painting, and poetry, and so on; it is in quite a higher sense than the common one, and in which, I am afraid, most of our painters, poets, and music men would not pass muster. (A laugh.) He considers that the highest pitch to which human culture can go; and he watches with great industry how it is to be brought about with men who have a turn for it.

Very wise and beautiful it is. It gives one an idea that something greatly better is possible for man in the world. I confess it seems to me it is a shadow of what will come, unless the world is to come to a conclusion that is perfectly frightful; some kind of scheme of education like that, presided over by the wisest and most sacred men that can be got in the world, and watching from a distance,—a training in practicality at every turn; no speech in it except that speech that is to be followed by action, for that ought to be the rule as nearly as possible among them. For rarely should men speak at all, unless it is to say that thing that is to be done; and

let him go and do his part in it, and to say no more about it. I should say there is nothing in the world you can conceive so difficult, *prima facie*, as that of getting a set of men gathered together,—rough, rude, and ignorant people,—gather them together, promise them a shilling a day, rank them up, give them very severe and sharp drill, and by bullying and drill—for the word “drill” seems as if it meant the treatment that would force them to learn—they learn what it is necessary to learn,—and there is the man, a piece of an animated machine, a wonder of wonders to look at. He will go and obey one man, and walk into the cannon’s mouth for him, and do anything whatever that is commanded of him by his general officer. And I believe all manner of things in this way could be done, if there were anything like the same attention bestowed. Very many things could be regimented and organized into a mute system of education that Goethe evidently adumbrates there. But I believe, when people look into it, it will be found that they will not be very long in trying to make some efforts in that direction; for the saving of human labor and the avoidance of human misery would be unaccountable, if it were set about and begun even in part.

Alas! it is painful to think how very far away it is—any fulfilment of such things; for I need not hide from you, young gentlemen,—and that is one of the last things I am going to tell you,—that you have got into a very troublous epoch of the world; and I don’t think you will find it improve the footing you have, though you have many advantages which we had not. You have careers open to you, by public examinations and so on, which is a thing much to be approved, and which we hope to see perfected more and more. All that was entirely unknown in my time, and you have many things to recognize as advantages. But you will find the ways of the world more anarchical than ever, I think. As far as I have noticed, revolution has come upon us. We have got into the age of revolutions. All kinds of things are coming to be subjected to fire, as it were; hotter and hotter the wind rises around everything.

Curious to say, now in Oxford and other places that used to seem to lie at anchor in the stream of time, regardless of all changes, they are getting into the highest humor of mutation, and all sorts of new ideas are getting afloat. It is evident that whatever is not made of asbestos will have to be burned in this world. It will not stand the heat it is getting exposed to. And in saying that it is but saying in other words that we are in an epoch of anarchy,—anarchy *plus* the constable. (Laughter.) There is nobody that picks one’s pocket without some policeman being ready to take him up. (Renewed laughter.) But in every other thing he is the son, not of Kosmos, but of Chaos. He is a disobedient and reckless and altogether a waste kind of object,—a commonplace man in these epochs; and the wiser kind of man—the select, of whom I hope you will be part—has more and more a set time to it to look forward, and will require to move with double wisdom; and will find, in short, that the crooked things that he has to pull straight in his own life, or round about, wherever he may be, are manifold, and will task all his strength wherever he may go.

But why should I complain of that either? for that is a thing a man is born to in all epochs. He is born to expend every particle of strength that God Almighty has given him in doing the work he finds he is fit for,—to stand it out to the last breath of life, and do his best. We are called upon to do that; and the reward we all get—which we are perfectly sure of, if we have merited it—is that we have got the work done, or at least that we have tried to do the work, for that is a great blessing in itself; and I should say there is not very much more reward than that going in this world. If the man gets meat and clothes, what matters it whether he have £10,000, or £10,000,000, or £70 a year. He can get meat and clothes for that; and he will find very little difference intrinsically, if he is a wise man.

I warmly second the advice of the wisest of men, “Don’t be ambitious; don’t be at all too desirous of success; be loyal and modest.” Cut down the proud towering thoughts that you get into you, or see they be pure as well as high. There is a nobler ambition than the gaining of all California would be, or the getting of all the suffrages that are on the planet just now. (Loud and prolonged cheers.)

Finally, gentlemen, I have one advice to give you, which is practically of very great importance, though a very humble one.

I have no doubt you will have among you people ardently bent to consider life cheap, for the purpose of getting forward in what they are aiming at of high; and you are to consider throughout, much more than is done at present, that health is a thing to be attended to continually,—that you are to regard that as the very highest of all temporal things for you. (Applause.) There is no kind of achievement you could make in the world that is equal to perfect health. What are nuggets and millions? The French financier said, “Alas! why is there no sleep to be sold?” Sleep was not in the market at any quotation. (Laughter and applause.)

It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for “holy” in the German language—*heilig*—also means “healthy.” And so *Heilbronn* means “holy-well,” or “healthy-well.” We have in the Scotch “hale”; and I suppose our English word “whole”—with a “w”—all of one piece, without any hole in it—is the same word. I find that you could not get any better definition of what “holy” really is than “healthy”—completely healthy.” *Mens sana in corpore sano*. (Applause.)

A man with his intellect a clear, plane geometric

mirror, brilliantly sensitive of all objects and impressions around it, and imaging all things in their correct proportions,—not twisted up into convex or concave, and distorting everything, so that he cannot see the truth of the matter without endless groping and manipulation,—healthy, clear, and free, and all round about him,—we never can attain that at all. In fact, the operations we have got into are destructive of it. You cannot, if you are going to do any decisive intellectual operation—if you are going to write a book—at least, I never could—without getting decidedly made ill by it, and really you must, if it is your business—and you must follow out what you are at—and it sometimes is at the expense of health. Only remember at all times to get back as fast as possible out of it into health, and regard the real equilibrium as the centre of things. You should always look at the *heilig*, which means holy, and holy means healthy.

Well, that old etymology,—what a lesson it is against certain gloomy, austere, ascetic people, that have gone about as if this world were all a dismal prison-house! It has, indeed, got all the ugly things in it that I have been alluding to; but there is an eternal sky over it, and the blessed sunshine, verdure of spring, and rich autumn, and all that in it too. Piety does not mean that a man should make a sour face about things, and refuse to enjoy in moderation what his Maker has given. Neither do you find it to have been so with old Knox. If you look into him, you will find a beautiful Scotch humor in him, as well as the grimmest and sternest truth when necessary, and a great deal of laughter. We find really some of the sunniest glimpses of things come out of Knox that I have seen in any man; for instance, in his *History of the Reformation*, which is a book I hope every one of you will read,—a glorious book.

On the whole, I would bid you stand up to your work, whatever it may be, and not be afraid of it,—not in sorrows or contradiction to yield, but pushing on toward the goal. And don't suppose that people are hostile to you in the world. You will rarely find anybody designedly doing you ill. You may feel often as if the whole world is obstructing you, more or less; but you will find that to be because the world is travelling in a different way from you, and rushing on in its own path. Each man has only an extremely good-will to himself—which he has a right to have—and is moving on toward his object. Keep out of literature as a general rule, I should say also. (Laughter.) If you find many people who are hard and indifferent to you in a world that you consider to be inhospitable and cruel,—as often, indeed, happens to a tender-hearted, stirring young creature,—you will also find there are noble hearts who will look kindly on you, and their help will be precious to you beyond price. You will get good and evil as you go on, and have the success that has been appointed to you.

I will wind up with a small bit of verse that is from Goethe also, and has often gone through my mind. To me it has the tone of a modern psalm in it in some measure. It is sweet and clear. The clearest of sceptical men had not anything like so clear a mind as that man had,—freer from cant and misdirected notion of any kind than any man in these ages has been. This is what the poet says:—

The future hides in it
Gladness and sorrow:
We press still thorow;
Nought that abides in it
Daunting us—Onward!

And solemn before us,
Veiled, the dark Portal,
Goal of all mortal
Stars silent rest o'er us,—
Graves under us, silent.

While earnest thou gazest
Comes boding of terror,
Come phantasm and error;
Perplexes the bravest
With doubt and misgiving.

But heard are the voices,
Heard are the sages,
The Worlds and the Ages:
"Choose well; your choice is
Brief, and yet endless."

Here eyes do regard you
In Eternity's stillness;
Here is all fullness,
Ye brave, to reward you.
Work, and despair not.*

The original runs as follows:—

Die Zukunft decket
Schmerzen und Glücke.
Schrittweis' dem Blicke,
Doch ungeschrecket
Dringen wir vorwärts.

Und schwer und schwerer
Hängt eine Hülle
Mit Ehrfurcht. Stille
Ruhn oben die Sterne
Und unten die Gräber.

Betracht' sie genauer,
Und siehe, so melden
Im Busen der Helden
Sich wandelnde Schauer
Und ernste Gefühle.

Doch rufen von drüben
Die Stimmen der Geister,

*Originally published in Carlyle's *Past and Present* (London, 1843), p. 318, and introduced there by the following words:—

"My candid readers, we will march out of this Third Book with a rhythmic word of Goethe's on our tongue; a word which perhaps has already sung itself, in dark hours and in bright, through many a heart. To me, finding it devout yet wholly credible and veritable, full of piety yet free of cant; to me joyfully finding much in it, and joyfully missing so much in it, this little snatch of music, by the greatest German man, sounds like a stanza in the grand *Road Song* and *Marching Song* of our great Teutonic kindred—wending, wending, valiant and victorious, through the undiscovered Depths of Time!"

Die Stimmen der Meister:
Versäumt nicht zu läsen
Die Kräfte des Guten.

Hier winden sich Kronen
In ewiger Stille.
Die sollen mit Fülle
Die Thätigen lohnen!
Wir heissen euch hoffen.

One last word. *Wir heissen euch hoffen*,—we bid you be of hope. Adieu for this time.

THE ITHACA LIBERAL LEAGUE.

We publish here the record of recent action by this League, simply as part of a history which will certainly be reviewed with keen eyes at some day not very far distant:—

Record of Proceedings.

The Liberal League of Tompkins County, N.Y., held its regular monthly meeting at the Unitarian Church parlors, Ithaca, Monday evening, Dec. 1, 1879, the President, Dr. J. Winslow, in the chair. The attendance was large, embracing members from several neighboring towns. A letter was received from Hon. Elizur Wright, of Boston, President of the National Liberal League, saying: "The subject proposed for discussion interests me so much that I should attend, did not a business engagement made for the same day prevent"; also a letter from Mr. J. H. Robinson, of Trumansburg, expressing his views upon the subject.

The debate upon the question, "Are we in danger of a moral interregnum?" was participated in by Rev. H. C. Badger, Prof. James Johannot, Prof. J. E. Oliver, Prof. S. H. Gage, Mr. Starr, and Mr. Roberts, commanding the greatest interest for two hours, when it was cut off by important business.

The Chair stated that a recent public letter of the Secretary of the National Liberal League [*Truth Seeker*, Nov. 22, 1879], showing that he entertained, and had in years past put in practice, theories of morals at variance with those upon which the great body of the best and wisest consider the safety of society to rest,—and the action of the President of the National League upon his proffered resignation, with the principle upon which it was based,—had received the careful consideration of the Board of Directors of the Tompkins County League. They had requested Prof. Oliver to prepare a series of resolutions upon the subject, which were now submitted with their unanimous approval.

Prof. Oliver read the resolutions as follows:—
WHEREAS, The President of the National Liberal League, in an official letter dated Nov. 22, 1879 [*Truth Seeker*, Nov. 29, 1879], refuses the proffered resignation of Albert L. Rawson, Secretary of the League, and uses this language: "I shall regard every man whose own standard [of morals] does not lead him into practical conflict with the constitutional laws of the land as much entitled to . . . honor in the League as I am,"—thus virtually declaring the principle that a practical standard of conduct above public reproach is no necessary qualification for office and honor in the League; and

WHEREAS, We regard the Liberal cause as eminently a moral cause, whose strength lies in its appeal to conscience and justice, and in the personal character of its representatives; and

WHEREAS, We think that the good of society demands that only those whose conduct conforms to the highest standard be held up as deserving of the highest honor; and

WHEREAS, In our card of Feb. 22, 1879, printed in THE INDEX of March 13, 1879, we have said: "Unless some action of the parent League, or of its Directors, shall tend to put us in a false position, we see no reason for leaving it, nor can we do so honorably"; and

WHEREAS, The above official action of the President of the parent League, with the reason assigned by him therefor, does, in our opinion, put us in a false position by committing the League, in view of the public, to principles which we deem injurious to public morals as well as fatal to the success of our cause; therefore,

Resolved, That we hereby sever our connection with the National Liberal League, and that we will make such changes in our Constitution as this may necessitate; but that we will continue to work, both individually and as an organization, with unabated earnestness, for the general objects of the League,—secularity of the government, and equality of rights with respect to religion.

Resolved, That while protesting against the principle declared in President Wright's decision, we have the highest respect for his pure and noble character, and admiration for his services to humanity.

Resolved, That though leaving, for the reason assigned, the National Liberal League, we believe that it as a body, and also the great majority of its members individually, are entirely opposed to weakening any of the real safeguards of morality, and are honestly desirous of promoting the welfare of society.

Resolved, That we deem the charges made against the National Liberal League upon these points wholly unjust, as also the additional charge of bad faith made by the seceding body at Syracuse; and that, because the "National Liberal League of America" is founded upon an indorsement of these charges, we cannot affiliate with it.

These resolutions involving a change in the Constitution, they could not be acted upon until the next meeting; and, in accordance with the Directors' recommendation, their further consideration was postponed to that time. Adjourned.

W. R. LAZENBY, Secretary.

Record of Proceedings.

The Liberal League of Tompkins County held its

regular meeting Monday evening, Feb. 2, 1880. The subject of Liberalism in its relation to character was discussed by Prof. Oliver, Judge Brewer, Dr. Franklin, Prof. Roberts, Mr. Morrison and Rev. Mr. Badger.

The Directors reported, through Prof. Oliver, that the record of the last meeting, Dec. 1, 1879, including their proposed resolutions of separation from the National League, had been sent to the officers and other prominent members of that League, as well as to all those Auxiliaries whose addresses were known. Their object in this had been twofold,—to call attention to the subject discussed in the resolutions, and to learn, as far as might be, what was the prevailing sentiment in the League. Numerous replies had been received, either by letter or in the Liberal papers. Among them was a public "Correction and Disclaimer," by Hon. Elizur Wright, President of the National League (*Truth Seeker*, Jan. 3, 1880), referring to certain misconceptions of his official letter of Nov. 22, 1879, upon which the proposed resolutions of separation were based, and giving an explanation so thoroughly satisfactory as to remove all reason for action upon that ground. The Directors therefore asked leave to withdraw their resolutions. While so doing, they desired emphatically to reiterate their expression of "respect for Mr. Wright's pure and noble character, and admiration for his services to humanity."

President Wright's "Disclaimer" was here read, and it was voted that leave to withdraw the resolutions be granted.

Some twenty-five of the replies alluded to were now read either in full or in part.

Mr. Charles H. White said that the discussion in this community, upon the resolutions just now withdrawn, had revealed great interest in the position and work of the Tompkins County League; and that it had become evident that many Liberals, who were not now members of the League, would be glad to aid in its work, if only it were an independent body, generally recognized as responsible neither to nor for any other organization. This independence would not prevent it from cooperating freely with other organizations for liberal work whenever, in any special case, it should deem such cooperation conducive to the highest success. He therefore moved the appointment of a committee to consider this question, and report at the next meeting.

The motion was carried; and the Chair appointed as such committee Messrs. C. H. White, Stephen Brewer, B. W. Franklin, J. E. Oliver, and W. A. Anthony.

Voted to adjourn for one week to hear the report of this committee.

The League met Feb. 9, 1880, according to adjournment.

The committee appointed at the last meeting reported unanimously the following resolutions, which, after full discussion, were adopted by the League without dissent:—

Resolved, That in our opinion we can most effectively aid the cause of State secularization, as well as the kindred interests of social science and political reform, by acting as an independent Liberal club; and that therefore we hereby dissolve our connection with the National Liberal League.

Resolved, That we heartily sympathize with all who are striving to promote free thought and State secularity, and who recommend their principles by exemplary and noble lives; and that, believing this to be the spirit of the great body of our late associates in the National Liberal League, we will gladly cooperate with them in all measures that seem to us wisely calculated to advance these objects.

Resolved, That the purposes of this club shall be: to secure equality of rights for all with respect to religion, and the complete freedom of the government from religious or anti-religious bias; to discuss ethical, educational, social, political, and other questions in a scientific spirit; and to promote such practical reforms as shall conduce to virtue and human welfare.

Resolved, That the club, as such, shall not commit itself for or against any purely religious or theological views.

Voted, That the same committee be continued, with instructions to report at an adjourned meeting, one week from to-night, such modifications of the Constitution as may be required by the above action. Adjourned.

Met Feb. 16, 1880, according to adjournment.

The committee on the Constitution reported an amended form, which, after some modification, was adopted as follows:—

Constitution.

ARTICLE I.—The name of this association shall be THE RADICAL CLUB OF TOMPKINS COUNTY, NEW YORK.

ART. II. § 1.—The purposes of the club shall be: to secure equality of rights for all with respect to religion, and the complete freedom of the government from religious or anti-religious bias; to discuss ethical, educational, social, political, and other questions in a scientific spirit; and to promote such practical reforms as shall conduce to virtue and human welfare.

§ 2.—The Club, as such, shall not commit itself for or against any purely religious or theological views.

ART. III. § 1.—Any person may become a member by signing this Constitution and making his first semi-annual payment.

§ 2.—Each member shall pay from one dollar to five dollars a year, as he may elect, in semi-annual instalments, dating from his admission. When practicable, he shall notify the Treasurer at the time

each payment what sum may be expected for the next.

§ 3.—Any member failing to pay the minimum dues for more than one year shall forfeit his membership one month after notification by the Treasurer.

ART. IV. § 1.—The officers shall be a President, Vice-President, a Secretary, a Treasurer, the Chairman of a Committee on Work, the Chairman of a Committee on the Press, and the Chairman of a Committee on Membership and Finance. All these shall be chosen by ballot at the annual meeting; shall hold their offices one year, or until others are elected; and shall constitute a Board of Directors, which, subject to instruction by the Club, shall have the general management of its affairs. The three standing committees herein named shall, with the exception of their Chairmen, be appointed by the Directors from among the other members of the Club.

§ 2.—The President (or, in his absence, the Vice-President) and the Secretary shall act, respectively, as Chairman and Secretary of the Board of Directors; and shall have power to call a meeting of that Board at any time.

§ 3.—The Treasurer shall notify members of unpaid dues within one month after they are payable, and shall notify the Secretary of all lapses of membership. He shall present a detailed report to the Club at the close of his term of office.

All appropriations from the treasury shall be by vote of the Board of Directors; and all orders on the treasury shall be signed by the President and Secretary.

§ 4.—The Committee on Work shall keep informed, and shall report to the Directors, and with the approval of the Directors to the Club, as to any opportunities for advancing the objects of the Club. As a part of their duty, they shall note and report upon the condition of the public institutions in this County, with any improvements that, in their judgment, can be made therein.

They shall also act, under the instructions of the Directors or of the Club, in carrying out any plans of work that may be determined upon.

§ 5.—The Committee on the Press shall report to the Directors any discussions of those subjects to which the Club chiefly devotes itself, and any misstatements as to the purpose and spirit of the Liberal movement or of the Club, which may appear in the public prints.

§ 6.—The Committee on Membership and Finance shall solicit persons who sympathize with the purposes of the Club, and whose characters deserve respect, to aid in its work, by becoming members or otherwise.

The Committee shall also devise measures for raising funds to carry on the work of the Club.

They shall report frequently to the Directors.

ART. V. § 1.—The regular meetings shall be held monthly from October to June inclusive.

§ 2.—The regular meeting for February shall be the annual meeting for the election of officers.

§ 3.—The Directors may at any time call a special meeting, stating its object and giving one week's notice.

ART. VI.—Amendments to this Constitution may be made at any regular meeting by a three-fourths vote of all the members present; but no amendment shall be made, unless its substance shall have been announced in the notice of the meeting which is to act upon it.

Several new members joined the Club, after which the following officers were elected for the coming year:—

President, Dr. John Winslow; Vice-President, Mr. D. B. Morton, of Groton; Secretary, Mr. Charles H. White; Treasurer, Miss L. A. Wheelock; Chairman of Committee on Work, Dr. B. W. Franklin; Chairman of Committee on the Press, Rev. H. C. Badger; Chairman of Committee on Membership and Finance, Prof. J. E. Oliver.

Adjourned. W. R. LAZENBY, Sec'y.

ROMAN CATHOLICISM AND LIBERTY.

The Church of Rome has a clear theory of liberty. Its own is the liberty to teach, backed by the divine command, "Go teach all nations": that of all others is to obey. We cannot deny that the highest freedom possible to a rational being consists in voluntary subjection to rightful law. Thus liberty is distinguished from anarchy. The intelligent Catholic's first principle is that the only law rightfully supreme is God's law as interpreted by the Church. As Cardinal Manning puts it in his recent paper in the *North American Review*: "Authority is an imperishable element in the condition and history of man. It is not of human creation, but in itself divine. As St. Paul declares: 'Let every soul be subject to higher powers, for there is no power but of God; and those that are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation.'" Father Ramière, a noted French ecclesiastic, in his able article recently translated for the *Catholic World*, on "The Catholic Church and Modern Liberties," frankly says: "The first principle of Christian law is the social royalty of Jesus Christ: the principle of modern law is the independence of the social from the religious order. Following the first principle, nations as well as individuals must submit to the evangelical law interpreted by the Church: following the second, religion is a purely individual affair, and the State should remain neutral with regard to Christianity as to all other religions." Father Ramière, who is warmly indorsed by our American Father Hecker, in his editorial comments, laments that the revolutionary principle of modern liberty is so clearly in the ascendancy. "The conspiracy which has for its object to remove from Jesus Christ,

first, the empire of society, and, afterward, that of souls, has accomplished the first of these two enterprises. Christendom no longer exists: it has given place to the universal reign of social anti-Christianism."

Cardinal Manning asserts that modern society is "the old society of Christendom mutilated by the character forced upon it by the last three hundred years. . . . the political society of the natural order, fallen from the unity of faith, communion, and obedience to the divine voice of the Church, revolutionary in its political creed and practice, and either in open usurpation or in culpable connivance at the usurpation of the sacred rights and sovereignty of the vicar of Christ."

Hence a thorny problem for devout and honest Catholics, what shall they do with modern liberty, politics, education?

The peril, says Father Ramière, is equal, of withdrawing or of mixing in the fight. If we withdraw, we leave the forces of society in the hands of the enemies of the Church. If, on the other hand, we accept public functions, we run great risk of compromising our faith and conscience, both of which reprobate the underlying principle of the laws which these functions execute.

We see at once the dilemma in which Catholic leaders place themselves in consenting, for instance, to act on school committees. Cardinal Manning says: "The social and political evils which are undermining Christian society culminate in *one master evil*,—*State education*,—the formation of men without Christ and without God in the world, and that is the truest description of paganism. . . . Nevertheless, the Church never withdraws from the State as such, which would be to abandon it to its own maladies and mortality; but continues always to save and uphold it; and, without taking the contagion, it is in contact with its maladies to heal them. For this cause, while it permits the sons of heretics to frequent its own schools, it forbids Catholic parents to send their sons to the schools of those who are out of the faith."

Father Scully, of Cambridgeport, is traditionally and logically right, if not practically and Jesuitically wise. We honor him for the frankness and courage of his convictions. His superior, Archbishop Williams, has precisely the same convictions. It is only a temporary question as to the best strategy of the fight.

"Apparently," says Father Ramière, "there is no place for us among the divers political parties. Obligated to fight all around, we must resign ourselves to the fate of having all for foes. Alliances with them would seem to sacrifice something of our principles and give grounds for suspecting our sincerity. And yet not necessarily,—the holy see has never sanctioned so absolute an interdiction." The best horn of the dilemma then, thinks the French father, is for Catholics to ally themselves with that political party which has the most chance of promoting Catholic success. And Catholic success is simply the supreme right of the Church to "teach all nations" the "social royalty of Jesus Christ." The "modern liberty" of teaching in the name of the State is, in the Catholic view, atheistic. As Father Ramière says: "It reaches to God himself, and strikes him. It is against God that it is directed from first to last, since it only strikes us as we make profession of faith in and bear witness to the word of God."

And so the conflict is irrepressible. There is no permanent conciliation. It is a religious war, at least on the part of the devout Catholic, which ranges in the lowest depths of the conscience. He says, we must obey God rather than man. This modern liberty is atheistic. "It is evident," says Father Ramière, "that, if God has spoken to man, he is compelled to obey his orders, and to proclaim the necessity of accomplishing them; in a word, to act as the Catholic Church has been acting for eighteen centuries in regard to the word which it knows to be divine." We admire frankness, clearness, and sincerity; and these qualities mark the utterances of both the French priest and the English cardinal. They are significant, too, as being the latest and the ablest. There is no ground left for mistaking the firm position of the Catholic Church in regard to modern liberty. Its position is that there is no true liberty but Christian liberty, and that is defined and limited by Christian law, "the basis of all morality, all legislation, and all social order." This Christian law is interpreted and promulgated by the Church, "which has been divinely established on the earth ('*ite docete*') to teach, define, and defend it," and whose visible and legitimate head is "the sovereignty of the vicar of Christ." But, in carrying on this irrepressible conflict, Father Ramière resents the slander that Catholics would in this age choke up liberty by doges of Venice, or St. Bartholomew's days, or *auto da fés*. He maintains that the weapons must not be carnal, but spiritual. The work of the Church is not to force, but to convert society. The victory can only be won by "the free and unanimous consent of society itself." The issue must be left to free discussion and experience. Judged by these tests, it is his opinion that Protestantism and anti-Christianism of every stripe are fast losing the day. If so, and if this be the arena and these the weapons, it is a fair fight. Fair statements, a manly defence, an even temper, free discussion (the *Republican's* columns are open to both sides), unveiled history, the precise facts both of doctrine and experience,—let the fight proceed: the truth will win.—*Springfield Republican*, Feb. 23.

A BOSTON PAPER SAYS: A butterfly was caught at the South End yesterday. It may be safe enough to catch a butterfly at the south end, but, when you go to grasp a wasp, you want to catch it at the north end.

THE PRESIDENT'S LETTER.

EXECUTIVE MANSION, WASHINGTON, }
Dec. 4, 1879.

My dear —, You want money to be plenty, the rate of interest to be low; at the same time you want the money to be good. You can only have this state of things when there is confidence in the stability of the currency. Capital will not go where it is uncertain in what currency debts will be paid next month or next year. If the legal tender for debts depends on the uncertain action of Congress there will be a want of confidence. The only constitutional legal tender is gold and silver. Depart from that, and confidence is gone. All the world now believes that investments in America are likely to be profitable. A sound financial policy will bring us money from all the commercial nations of the earth. In good times prepare for hard times; in good times pay debts. The legal-tender notes are debts. Let them be paid by the coin in the Treasury and the coin that is coming in from abroad and it will not contract the circulation. Let our ship be headed in the right direction. It is a sound policy which has brought good times; the same policy will continue good times. Sincerely, R. B. HAYES.

Poetry.

KEATS.

Full late in life I found thee, glorious Keats!
Some chance-blown verse had visited my ear
And careless eye, once in some sliding year,
Like some fair-plumaged bird one rarely meets;

And when it came that o'er thy page I bent,
A sudden gladness smote upon my blood;
Wonder and joy, an aromatic flood,
Distilled from an enchanted firmament.

And on this flood I floated, hours and hours,
Unconscious of the world's perplexing din,—
Its blackened crust of misery and sin,—
Rocked in a shallop of elysian flowers.

All melodies of earth and heaven are thine;
That one so young such music could rehearse
As swells the undulations of thy verse
Is what Hyperion only might define.

The voices of old pines, the lulling song
Of silver-crested waterfalls, the sweep
Of symphonies that swell the booming deep
To thy immortal minstrelsy belong.

Nor less the whispered harmony that falls,
Like twilight dew, from heaven's starry arch
For gentle souls that listen to the march
Of airy footfalls in ethereal halls.

Unhappy, happy Keats! A bitter-sweet
Was thy life's dream; death grinning at thy heels,
While Fame, before thee, smiled her grand appeals,
Tempting to dizzy heights thy winged feet.

Methinks thou didst resemble (over-bold
May be the fancy thy Endymion,—
Now charmed with earth-born beauty and anon
Finding some imperfection in the mould,

He sued a heaven-born Splendor to allay
The hunger and the fever of his heart;
And thus to Cynthia he did impart
The fearful secret of his misery.

And thou, impassioned poet, never, never
Did other mortal kneel at beauty's shrine
With any offering fairer than the line,
"A thing of beauty is a joy forever."

Oh, had I missed this Hippocrene, and slept
Without full measure of the choicest draught
That ever gods or men divinely quaffed,
Some pitying angel o'er my loss had wept,

And would remind me in bright ages hence—
Glancing to earth from some celestial height—
That nothing in his world of chaste delight
My ignorance of Keats could recompense.

GEORGE MARTIN.

—*New Dominion Monthly*.

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 6.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

E. D. Stark, \$1.30; D. Ferguson, \$5; W. R. James, \$3.20; American News Co., \$5.36; W. H. Fitch, \$3.25; Dennis Murphy, \$3; Dr. W. S. Leach, \$4.20; David B. Bates, \$6.40; James McGrath, \$3.20; Thos. J. Houston, \$3.20; Geo. E. Jewett, \$3.20; Rev. J. S. Gilbert, \$5.46; W. A. Clark, \$1; Luther Woods, \$3; L. F. Robinson, \$2; Arthur M. Lee, \$13.20; William Jones, \$1.60; A. Hale, \$3.20; Adolph Werner, \$3.20; H. L. Higginson, \$6.40; S. F. Schild, \$5.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

The Index.

BOSTON, MARCH 11, 1880.

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Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns*, and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged March 4.....	\$1,740.00
ARMAND PIONNIE, Newark, N.J.	1.00
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Total.....	\$1,804.00

WILLIAM J. POTTER,
Secretary F. R. A.

THE TERM-SYSTEM AS THE GREAT Foe OF DEMOCRATIC GOVERNMENT.

In a speech delivered to a large public audience at Phoenix Hall, Rockland, Mass., October 14, 1879, General Benjamin F. Butler said:—

"Our Constitution says—and it was framed with all the wisdom of our fathers, and is the best political document upon the whole that the wisdom of man ever devised—that the frequency of elections is necessary as a safeguard for the people. Our elections come so often that we are apt to consider them as a matter of course. We don't think how great is the privilege we enjoy. No other people on the face of the earth have the high privileges which we enjoy of meeting together and consulting as to the laws we shall make and who as our servants shall execute those laws. In other lands, law-making is given over to kings and princes, emperors and nobles; but here we are all sovereigns in our own right, and as a rule the ballot is never unfairly or unjustly used by the masses of mankind. Therefore, I say, we are about business the highest and most important given to men."

This opinion that "the frequency of elections is necessary as a safeguard for the people" was the cause of the original adoption by the country of the short-term system of office-holding, and is still the cause of its retention. It was supposed that power would be permanently vested in the people, and permanently secured to them, by limiting the tenure of office to short periods, and compelling office-holders to obtain at frequent intervals a fresh suffrage of approval from their constituents, as the condition of their continued exercise of power. It was supposed that usurpation would thus be rendered impossible, while the best possible service would be guaranteed. In short, it was supposed that the evils of hereditary power, from which our forefathers had suffered so severely as to prefer a long and bloody war of revolution to any further endurance of them, could only be escaped by the term-system, and that this system was the sheet-anchor of genuine democratic government.

We frankly confess that we had inherited and accepted this traditional opinion, until the powerful arguments of Colonel Stickney, as set forth in his *True Republic*, caused us to perceive that it rested on weak grounds, and that the existence of truly democratic government is to-day chiefly threatened by the term-system. It had never occurred to us to question the truth of the traditional opinion until it was challenged by this robust and vigorous thinker; and we conceive it to be a real public service to call the attention of our countrymen to his book in all possible ways. He is a thorough believer in universal suffrage, and in the honesty and capacity of the people as a whole; he is not deceived by that plausible humbug, the proposition to establish an educational qualification of suffrage; he grounds his recommendations on the actual experience of the Anglo-Saxon race, and not on any fine-spun abstractions of mere theory. He shows that the "tyranny of party" to-day deprives the people at large of all real political power beyond a mere veto on intolerably bad nominations. In his own terse and nervous language,—

"The tyranny of kings has been often overthrown by one people or another in the history of nations. The tyranny of party is the most dangerous enemy freedom can have. No people has ever yet conquered it. These single royal tyrants, with only one life, are puny things; but this immense monster, party, which is immortal, has the people's own strength." [Page 141.]

"In theory and in law, the people elect their rulers. In fact, these rulers are not elected by the people, but are appointed by the party leaders. The real working of the government is controlled, not by the officials whom the people nominally elect, but by the party managers who really appoint these officials. These party managers hold, as such, no position known to the law; they have no duties or responsibilities under the law. Usually they hold some official position for the purpose of drawing a salary from the people. But their real power they have, not from their official position, but because they control the party policy, and, above all, the party nominations. And they hold their real power in the State, not for any short term of years, but without any limit whatever as to time, simply until their tyranny becomes unbearable, and we have a peaceful revolution at the polls." [Page 100.]

This is a picture drawn to the life. The evil here is the *practical disfranchisement of the people*; and its root is the *term-system of office-holding*. That this is true appears from these facts:—

1. The term-system as we have it is a system of short tenures; and that means frequent elections.

2. Frequency of elections creates a great host of aspirants for office, and office-holding becomes a mere "struggle for life" between the *ins* and the *outs*.

3. This "struggle for life" obliges office-holders to

give their main attention not to discharging well the duties of their posts, but to carrying the next election.

4. The effect of this abnormal training is to create an almost professional class of electioneers, who manipulate primaries and pre-primaries so skilfully as to exclude the citizen-voters from all real participation in the making of nominations.

5. In this manner the "Machine" comes into existence, falls under the control of a very few leaders known as "party managers" or "bosses," and acquires such enormous influence in politics as to absorb all real political power, to the virtual disfranchisement of the people.

6. The consequence of all this is to substitute loyalty to party for loyalty to country in the minds of "practical politicians," to convert legislation into a mere means of securing party victories, and to pave the way for terrible civil convulsions whenever parties become pretty evenly balanced.

This is the evil fruit of the TERM-SYSTEM. It is childish to expect any other fruit so long as the term-system continues. The appalling dangers of the Presidential election of 1876, and the ominous struggle in Maine during the winter just elapsed, warn the American people what to expect in the near future, unless the term-system is speedily abolished. The evils of this system are developing with frightful rapidity. "Civil service reform" will be not only an impossibility, but an utter absurdity, until the term-system shall have been replaced by the system of tenure during good behavior. The great army of office-hunters is kept in existence by the frequency of elections and appointments; and by nothing else; they live in the hope of succeeding next year, if they fail this year; they could not afford to wait and to scheme, if elections and appointments were comparatively infrequent; they would be compelled to go to work for a livelihood, if it were not for the hope of "spoils" engendered and fostered by the existing system. The coexistence of the term-system and of true civil service reform is absolutely and absurdly impossible; the cherished dream of competitive examinations grows out of a fatally mistaken diagnosis of a disease far more deeply seated than the excellent men imagine who rely on that method as a cure. Just so long as the Machine exists (and it will exist just so long as the term-system continues), it will be impossible to establish competitive examinations on a large scale; and, even if they should be established, the Machine would infallibly find means of compelling the examiners to do its own arbitrary will. The Machine will only grow greater, more powerful, more reckless, and more defiantly independent of the will of the people, until the term-system shall have been abolished. The continued existence of democratic government, in fact if not in name, depends on the ability of the people to strangle this monster Machine, to overthrow the tyranny of party, and to substitute tenure during good behavior for that almanac tenure which Colonel Stickney, with equal wit and truth, satirizes as "the astronomical system" of office-holding.

Whoever, in fine, has at heart the permanence of genuine democracy—that is, of universal suffrage as a successful means of executing the real will of the people—ought to make himself acquainted with *A True Republic* for the sake of the instruction it contains. The splendid vigor of its thought is mirrored in the equally splendid vigor of its style, which for terseness, incisiveness, and Anglo-Saxon force has no superior within our knowledge. This little treatise is strong with all the strength of truth; and the main reform it urges with so much power upon the attention of intelligent Americans (we do not accept all its minor suggestions) is destined, we believe, to be at last adopted, simply because no other means can be found for making the American people the *real master* of its own future.

WAGES AND POPULATION.

Ricardo assumes that there is everywhere a minimum rate of wages: either the lowest with which it is physically possible to keep up the population, or the lowest with which the people will consent to do so. To this minimum he asserts that the general rate of wages always tends; that they can never be lower (beyond the length of time required for a diminished rate of increase to make itself felt), and can never long continue higher. And John Stuart Mill says, "Nothing can permanently alter general wages, except an increase or diminution of capital (always

meaning by this term the funds of all sorts destined for the payment of labor) compared with the *quantity* of labor offering itself to be hired." And again, "Wages depend mainly upon the demand and supply of labor; or, as it is often expressed, on the *proportion* between population and capital. By population is here meant the number only of the laboring class, or rather of those who work for hire; and by capital only circulating capital, and not even the whole of that, but only that portion which is expended in the direct purchase of labor. With these limitations of the terms, wages not only depend upon the relative amount of capital and population, but *cannot under the rule of competition be affected by anything else*. Wages (meaning of course the general rate) cannot rise, but by an increase of the aggregate funds employed in hiring laborers, or a diminution in the number of the competitors for hire; nor fall, except by a diminution of the funds devoted to paying labor, or by an increase in the number of laborers to be paid.

There are strange notions afloat concerning the nature of competition. Some people seem to imagine that its effect is something indefinite; that the competition of sellers may lower prices, and the competition of laborers may lower wages down to zero, or some unassignable minimum. Nothing can be more unfounded. Goods can only be lowered in price, by competition, to the point which calls forth buyers sufficient to take them off the dealers' hands; and wages can only be lowered by competition *until room is made to admit all the laborers to a share in the distribution of the wages fund!* If they fell below this point, a portion of capital would remain unemployed for want of laborers; a counter-competition would commence on the side of capitalists, and wages would rise.

Since, therefore, the rate of wages which results from competition distributes the entire wage-fund among all the laboring population, if either law or public opinion succeeds in fixing wages *above* this rate, some laborers must be kept out of employment, and provided for at the expense of the community at large.

Speaking of the various popular fallacies in relation to keeping wages up to a certain fixed rate by laws and legislation, John Stuart Mill says, "If this claim on society could be limited to the existing generation; if nothing more were necessary than a compulsory accumulation, sufficient to provide permanent employment at ample wages for the existing numbers of the people,—such a proposition would have no more strenuous supporter than myself. Society mainly consists of those who live by bodily labor; and, if society, that is, if the laborers, lend their physical force to protect other individuals in the employment of superfluities, they are entitled to do so, and have always done so, with the reservation of a power to tax those superfluities for purposes of public utility; among which purposes the subsistence of the people is the foremost. Since no one is responsible for having been born, no pecuniary sacrifice is too great to be made by those who have more than enough, for the purpose of securing enough to all persons already in existence.

"But it is another thing altogether, when those who have produced and accumulated are called upon to abstain from consuming until they have given food and clothing, not only to all who now exist, but to all whom these and their descendants may think fit to call into existence! Such an obligation acknowledged and acted upon, would suspend all checks, both positive and preventive; there would be nothing to hinder population from starting forward at its most rapid rate; and, as the natural increase of capital would, at the best, not be more rapid than before, taxation, to make up the growing deficiency, must advance with the same gigantic strides. The attempt would of course be made to exact labor in exchange for support. But experience has shown the sort of work to be expected from recipients of public charity. *Where the pay is not given for the sake of the work, but work is found for the sake of the pay, inefficiency is a matter of course: to extract real work from day-laborers without the power of dismissal, is only practicable by the power of the lash.*

"But, let them work ever so efficiently, the increasing population could not increase the produce proportionally: the surplus, after all were fed, would bear a less and less proportion to the whole produce and to the population; and the increase of people going on in a constant ratio, while the increase of produce went on in a diminishing ratio, the surplus would in time be wholly absorbed; taxation for the support of

the poor would engross the whole income of the country; the payers and the receivers would be melted down into one mass. The check to population, either by death or prudence, could not then be staved off any longer, but must come into operation suddenly and at once; everything which places mankind above a nest of ants or a colony of beavers having perished in the interval! These consequences have been so often and so clearly pointed out by authors of reputation, in writings well known and easily accessible, that ignorance of them on the part of educated persons is no longer pardonable. It is doubly discredit-able in any person setting up for a public teacher to ignore these considerations, or to dismiss them silently, and discuss and declaim on wages and poor laws, not as if these arguments could be refuted, but as if they did not exist.

"No remedies for low wages have the smallest chance of being efficacious, which do not operate on and through the minds and habits of the people. While these are unaffected, any contrivance, even if successful, for temporarily improving the condition of the very poor, would but let slip the reins by which population was previously curbed; and could only, therefore, continue to produce its effect, if, by the whip and spur of taxation, capital were compelled to follow at an equally accelerated pace. But this process could not possibly continue for long together, and whenever it stopped, it would leave the country with an increased number of the poorest class, and a diminished proportion of all except the poorest, or, if it continued long enough as in modern Egypt, with next to none at all. For to this complexion must it come at last, when the natural checks to population are removed without substituting others.

"No one," says Mill, "has a right to bring creatures into life to be supported by other people." Yet there are abundance of writers and public speakers, including many of most ostentatious pretensions to high feeling, whose views of life are so truly brutish, that they see hardship in preventing paupers from breeding hereditary paupers in the workhouse itself. Posterity will one day ask with astonishment, what sort of people it could be among whom such preachers could find proselytes.

If a man cannot support even himself unless others help him, those others are at least entitled to say that they will not also undertake the support of any offspring which it is physically possible for him to call into the world. It would be possible, perhaps, for a State to guarantee employment to all who are already born. But if it should do this, it would be bound in self-protection, and for the sake of every purpose for which government exists, to provide and insist that no person should be born without its consent. If the ordinary and spontaneous motives to self-restraint are removed, others must be substituted. At least, restrictions on marriage, corresponding to those existing in Norway, Switzerland, and many parts of Germany (where young men are required to prove they have sufficient property to support a family before the consent of the authorities can be obtained), should be indispensable, as well as severe penalties upon those who have children which they are unable to support. "To give profusely to the people, whether under the name of charity or of employment, without placing them under such influences that prudential motives shall act powerfully upon them, is to lavish the means of benefiting mankind, without attaining the object," wrote Mill, in summing up upon this subject. But "guarantee to them a certain payment, either by law or by the feeling of the community; and no amount of comfort you can give them will make either them or their descendants look to their own self-restraint as the proper means for preserving them in that state. You will only make them indignantly claim the continuance of your guarantee, to themselves and their full complement of possible posterity. An effective national education of the children of the laboring class is the first thing needful. Without entering into disputable points, it may be asserted without scruple that the aim of all intellectual training for the masses of the people should be to cultivate common-sense, to qualify them for forming a sound practical judgment of the circumstances by which they are surrounded. Whatever in the intellectual department can be superadded to this is chiefly ornamental; while this is the indispensable ground-work on which education must rest. Let this object once be acknowledged and kept in view as the thing to be first aimed at, and there will be little difficulty in deciding either what to teach, or in what manner to teach it."

A. W. K.

PERSONAL ITEMS.

THE PRINCESS LOUISE is making arrangements for an Art School in Canada.

GEN. NEAL DOW, the veteran temperance reformer, is lecturing in Vermont.

MR. JOHN RUSKIN is said to be a student of snakes, and this fact will make doubly interesting the lecture which he will give in London on St. Patrick's Day,—the lecture being appropriately entitled, "A Caution to Snakes."

PROFESSOR PROCTOR says that he finds the interest in scientific matters much more widely spread in America than in England, more people attending lectures here and reading and thinking intelligently upon these subjects.

GEN. BENJ. F. BUTLER is to deliver a lecture, under the auspices of the Veteran Corps of the Sixty-ninth Regiment, at Steinway Hall, Sunday evening, March 14, in behalf of the Irish Relief Fund. His subject will be "The Irish Soldier."

T. W. CURTIS, of Meadville, Pa., has been recently doing Free Religious missionary work in Connecticut. He finds a growing tendency in the direction of organization; but he does not seem aware of other tendencies which render it dangerous just now.

FLORENCE NIGHTINGALE has just lost her mother, who has died at the venerable age of ninety-two. Mrs. Nightingale married in 1818 the late Mr. William Edward Shore, of Embley Park, Hampshire, and of Leahurst, Derbyshire, who assumed the name of Nightingale by Royal sign manual, on inheriting the estates of his maternal grand-uncle, Mr. Peter Nightingale.

PRINCE BISMARCK's life at his country house at Varzin is very quiet. He sees few visitors, rises and goes to bed early, and passes a good share of his time in reading French novels. He is said to be constantly having law-suits, the last being about some wild boars belonging to him which some thoughtless neighbor had killed. The veranda of the Prince's house makes it rather conspicuous, as it is painted a bright blue and white. At dinner, his two big dogs sit on either side of him, and at his conclusion are fed by the hand of their master.

PROF. HITCHCOCK, of Amherst College, lately told his students that brain-work, properly engaged in, was healthful to body and mind; but the brain might easily be overworked. Suicides follow school examinations in England, and ill-health accompanies them in our high schools. Children cannot use the brain more than three hours daily, and brain work is more hurtful here than in Europe. Let us educators then dispense with much of this intense cramming. Worry, speed, greed, and excess in our school-work are elements of disorder in the health of young pupils.

THERE IS A GOOD DEAL of significance in the fact that anti-Comstockism, free-lovism, and bigamy are so frequently associated. Mr. Charles A. Byrne, for example, the editor of a New York penny daily called *Truth*, whose principal distinction seems to be (like that of its namesake with the verbal extension) as untruthful as possible, and to devote a certain portion of each issue to fierce assaults upon Anthony Comstock, has just been arrested for bigamy. The trial was postponed for two weeks. The judge, however, decided that Byrne should deposit twenty dollars for the support of the woman, who claims to be his lawful wife, in the mean time, as she was entirely destitute.

PERHAPS one of the secrets of Buckle's great popularity with the boys of his acquaintance was that he was strongly convinced of the necessity of not burdening their brains with too much work. He had no faith in the efficacy of keeping them long at prescribed lessons, and was all in favor of encouraging them to acquire knowledge by other inducements. When he was consulted by parents,—and, indeed, whether he was consulted or not,—his advice was always toward the shortening of the hours of lessons and the extension of the hours of freedom. In this matter, he reasoned from his own experience, as John Stuart Mill did in his estimate of what a boy could profitably learn. His experience was very different from Mill's, but it was probably quite as unfit to be taken as a general rule of education.—*The Academy*.

MISS KATE FIELD has brought back from England a new idea. It is the plan of a Coöperative Millinery and Dressmaking Association. The project, though new here, is not so on the other side of the water, where similar establishments have been for some time in successful operation. Miss Field proposes to issue stock for the company to the amount of \$250,000, a considerable share of which, it is stated, is already taken. The enterprise contemplates, in connection with the sales-rooms of the association, a lunch room and also a reading-room. That will certainly do much to add to the agreeableness and comfort of shopping. It will occasion some regret, however, that the movement is apparently wholly in the interest of the rich and well-to-do, in cheapening the price of articles purchased, and not at all in that of the working-people who produce them. If we are wrong in this conjecture, we simply ask for more light on the subject as to this particular.

AUERBACH, according to the Berlin correspondent of the *San Francisco Chronicle*, is of a very thrifty turn. He seldom loses an opportunity for profit. He has made by his writings, I understand, 300,000 marks, some \$75,000—a large sum in Germany; and he has invested so judiciously that he has, counting his earnings, some 16,000 marks, or \$4,000 a year. He edits and publishes here a popular almanac, which he finds remunerative, and looks after his least in-

terest shrewdly and vigilantly. During the French war, he accompanied one of the German Princes to the field, and wrote army letters to one of the Berlin newspapers. He has lived at Mannheim, Frankfurt, Bonn, and Cologne; but of late years he has taken up his permanent abode here, seeing that the capital of the new German Empire is the best place for an author who has an established reputation. He long since surrendered his Judaism, and is now a rationalist, as most German men of letters are. His face denotes his Jewish parentage: he is far from handsome, but he has an amiable, pleasant expression, is reputed to be very kind-hearted and particularly fond of children. He dresses plainly, has simple tastes and demonstrative, unpolished manners. When he is walking meditatively through the Unter den Linden, he looks like a rural tradesman in Sunday clothes; but he imagines that all the world knows him to be Berthold Auerbach.

FOREIGN.

AMONG THE PRIVATE audiences recently given by the Pope was one for Monsignor Hostlot, who was the bearer of sixty thousand francs in gold from Cardinal McClosky.

A LADY'S MAID in Paris is under arrest for an attempt to murder her mistress for scolding. She tried vainly to tear out her tongue, and was about to throw her out of the window.

THERE ARE AT PRESENT in France no fewer than two thousand six hundred and fifty-eight parishes unprovided with pastors, and this notwithstanding all the efforts of the bishops to obtain candidates for holy orders, and although old priests anxious to retire from their cures are kept in harness. At the same time the Abbé Bougaud bewails the fact of there being some three thousand parishes in which there is neither church nor curé nor any regular services. The State, he says, will only build some thirty chapels of ease a year, and so this lamentable state of affairs will long continue. But, seeing the difficulty in obtaining priests, the government seems justified in not proceeding faster.

A CURIOUS HABIT of English ladies at the theatre is noted by a French contemporary. The fair English women, so says the Gallic writer, generally wear a large gold cross at the throat; and this cross is hollow, and is filled with some "precious cordial," sherry, Madeira, or brandy. Thus fitted, this religious symbol assumes an unexpected utilitarian aspect, and plays a serious rôle in the existence of the ladies of England. It helps them to satisfy their ingenious instincts of comfort, and allows them to take, without scandal before everybody at a ball or the theatre, one of those tonics which, it is said, the people of the North need to excite, awaken, and stimulate their nerves. This custom can be observed nightly at the opera.

PROFESSOR FRANZ FERDINAND BENARY, of the University of Berlin, whose death is announced by a cable despatch, was born at Cassel, March 22, 1805; studied theology and philosophy at Bonn and Halle, graduating as doctor of philosophy in 1827; concluded his theological and Oriental studies at Berlin, became an assistant professor there in 1829, and full professor of Biblical exegesis in 1831. He was one of the earliest thorough masters of the Sanskrit language, and refused an invitation to become professor of that language at St. Petersburg. He published at Berlin, in 1830, a Latin translation of the Sanskrit poem, "Nalodaya," accompanied by the original text and critical notes. He was author of a learned monograph on the "Levirate Marriages among the Hebrews" (1835), which procured him the degree of D.D. from the University of Halle, and contributed a large number of essays, reviews, and memoirs on Oriental subjects to the reviews. He was an elder brother of Prof. Albert Agathon Benary, of the Real Gymnasium at Berlin, who was one of the leaders of the popular movement at Berlin in March, 1848.

THE LONDON *Telegraph* in a recent number says: Those curious personal resemblances, which are not uncommon, have given rise to the popular belief that every man has his double somewhere in the world; and a superstition exists in Germany to the effect that he whom ill luck shall bring into contact with his "Doppelgänger" will do well to prepare himself for death, as such a meeting portends a proximate passage over the Stygian Ferry to both parties concerned. It appears that the double of an eminent professor of physiology at the Berlin University is a hair-dresser, whose shop is situate in the immediate neighborhood of that institution, and who, well aware of his likeness to the learned doctor, carefully copies the latter in dress, bearing, and demeanor. A few days ago, the professor was walking homeward from his lecture-room, when a gentleman, entirely unknown to him, stopped him in the streets, saying, "Follow me to my house. I want you to cut my hair!" The amiable professor, one of whose principles of life it has always been never to withhold from a fellow-creature any service that it might be within his power to render, meekly accompanied the stranger home, and there addressed himself to the task thus imperatively prescribed to him. Forlorn of professional scissors, he picked up a pair of shears used for cutting paper from a writing-table in the dressing-room to which he was conducted, and, with this implement, proceeded most conscientiously to cut his victim's hair down to the very roots. When he had cleared about half the skull of its hirsute covering, he accidentally stuck the point of his shears into the scalp of his patient, who, springing to his feet in great pain and wrath, exclaimed, "Can't you take care what you are about? Do you call yourself a hair-cutter?" "A hair-cutter!" replied the astonished sage. "Certainly not. I am only Professor B—, very much at your service, as you perceive."

Communications.

A FABLE.

WORCESTER, Feb. 13, 1880.

MY DEAR MR. ABBOT:—

Some time since, the Rev. Mr. Knapp went into Canada, having some business with a Catholic priest who resided in a small village in that country. This village had the most woe-begone, dilapidated appearance, dirty outside, dirty inside; and the squalid wretches of this village appeared as though dirt was their natural and necessary element. At last, he found the priest superintending some female work-hands in a garden, where they dug up the ground and stirred the soil around the plants with their fingers, using no other instruments for that purpose. Such ragged, wretched, overworked, haggard, ignorant animals in human shape he had never seen. After contemplating this sad picture for some time, Mr. Knapp said to the priest, "Your people appear to be in rather a low condition." "Y-e-s," said the priest, "but they are all good Christians." The whole village was the same. It was no matter how miserable, degraded, brutal, and filthy, if they accepted without question all that the priest enjoined; such a community was to the priest the kingdom of heaven. Now, in case any should undertake to raise themselves above the degraded level of the community, all history shows what opposition the priest would make; and, if a portion of the community should succeed independently of the priest in raising themselves to a higher condition, all history shows that the priest will claim every advance that the people make. This I have tried to illustrate.

Yours truly,

W. WICKERSHAM.

A Fable.

Once upon a time, in the far East, there lived a people who had a varied mode of life. About half of them were subjected to a priesthood: the other half lived in a very simple way, by their industry, which consisted largely in raising crops of such things as they needed for food and clothing; and, having no extravagant wants, such as fashion elsewhere demands, a very moderate industry supplied an abundance for the real needs of life.

Subsistence being easily acquired, they had leisure for social pleasures and refinement, and for the cultivation of moral sympathy by which they were always sensitive to another's ills, and they were always cheerfully helpful as neighbors. They also had leisure for the acquirement of knowledge; and, as the people advanced, in time they grew in intelligence, social culture, and the arts of civil life. They raised their own cereals, their potatoes, turnips, parsnips, squashes, pumpkins, melons, apricots, peaches, apples, pears, plums, dates, and other fruits suitable to their soil and climate; they raised sugar-cane, flax, and hemp, and produced wool. The women spun and wove the flax and wool into fabrics of various styles of the plainer kinds, for garments and other needful purposes. They established schools for the education of the young, and libraries free to the use of all; and indeed this half of the community appeared to live for the individual, and the individual for the community.

With this half of the community there was a saying which they carried out in the letter and spirit: it was this, "Cleanliness is next door to godliness." Personal cleanliness was the rule. Their ablutions were frequent; they had private and public baths, and every garment was kept clean and in good repair. Their dwellings were kept neat and clean; and from this cleanliness of person and habitation a sort of spiritual purity grew. A high sense of morality grew up; a freshness and cheerfulness in all their social relations gradually matured; humane sentiment grew with humane practice; integrity of character, high moral purpose, chastity of thought and conversation, an ardent love for knowledge, a sort of pride of doing right, a sense of honor preponderating over the selfish motive, an ecstasy of joy at every noble deed of another, a modesty and indisposition for notoriety for a noble deed of their own, an ambition to be independent and self-subsistent by their own industry, a profound pride in the wonderful powers of man, and an enthusiastic joy on the occasion of his wonderful accomplishments and discoveries; an ardent love for right, for truth, for knowledge and wisdom; a chivalrous spirit in the men to bestow on the women every courtesy, and to render them every joy, and cheerfully concede to them every right and privilege enjoyed by themselves; a calm, quiet peace, a self-approving joy for all, a sort of spiritual grandeur and fervor, an intuition of the sublime, a power for the highest reach of thought on the grandest themes of human contemplation. By general intelligence, they attained a broad and enlightened view of humanity, and they reached that high culmination of liberal understanding and moral sympathy which constitutes universal brotherhood. They did not say, Compassionate the poor Turk or Tartar; but their heart's voice was, Compassionate the poor man. The deeds of the good Samaritan were of such common occurrence, performed so kindly and quietly, as but seldom to call forth remark. They looked forward with hope; they looked forward, and could see darkly. Some could see with a clearer vision, and others less clearly; they looked forward into the dark distance hopefully, seeing a glimmer of light. They looked forward hopefully, and yearned with their whole soul for that great day when all the strife and wars, when all the destruction of nations and peoples and the peoples' wealth, by the sword and the brand, shall cease forever; when the fagot shall no more con-

sume the dear life of him who dares to follow his best conviction; when love and kind fellowship should cover the earth as the waters the sea; when there being no waste or destruction of wealth, there would be no excessive labor, and all should have leisure for culture; when the human powers should not be crushed by tyranny, and bruised and battered and crippled and dwarfed, as in times past, but in the free air and light should grow into their God-like proportions, natural, healthy, vigorous, and strong for every good work. And, oh, how their hearts and souls did yearn, and how their hand did work for the coming of that great day!

All this result, so marvellous, came originally from the habits of cleanliness. It was wonderful. It is indeed wonderful to see what man can do for himself, if he is not hindered by the forces of nature, by a government, or by a priesthood; but man has not only to learn to ameliorate his condition in peaceful civil life, but to fight his battles against every opposing enemy.

The case was very different with that part of the community which were under the influence and control of the priesthood. They had every kind of tax imposed on them, they were ground down by tyranny, they were worked into stupidity, so that, when their day's work was done (which was always prolonged to nine o'clock at night), they had no spirit for reading or improving themselves. They had no time for bathing or cleansing their habitations; hence they grew filthy in their persons and their homes. Their clothing was of the coarsest kind, and commonly in a dilapidated state; their food was of the cheapest and coarsest kind, and often very unwholesome. Some of them petitioned the priests for public baths, as they were not able to get private ones; but the priests denounced bathing with great vehemence and bitterness, and threatened to excommunicate the petitioners, and said the people were healthier without bathing than with it. They also denounced education, and said that all the people needed to learn was how to do their work and to learn their catechisms, which could be taught them without their learning to read. Reading was an unnecessary expense, and, indeed, was of no use to working people, any more than to horses and cows. If the people knew how to work, how to say their prayers and catechisms and confess their sins, it was all they needed to know.

Those not under the priests frequently assembled together, and heard lectures from the most intelligent and gifted among them, which gave them much joy and instruction. When the priests' people petitioned the priests for lectures, they forbid meetings in their absence, and said they could give them all the lectures they needed. But they gave them none that were good for anything, and said that, if they petitioned them again, they should be excommunicated; which meant, as the priests explained it, that they should be excluded from all fellowship of their friends, relations, and neighbors, no one speaking to them or doing them any acts of kindness. At death, the excommunicated person should be sent off into everlasting darkness, where there should be nothing but weeping and wailing and gnashing of teeth, from the bitterness of their anguish. Therefore the priests' people were under great fear, and their souls became cringing and dwarfed, and little and mean; so that each one would not only confess to the priests his own sin, but would meanly tell the priests everything which his neighbor did. Thus all confidence between neighbors was destroyed, each one thinking, with good reason too, that every neighbor was a spy on him; and so the priests preyed upon their very souls, dwarfing them until they were mean, brutish, and devilish, at the same time preying upon their substance, keeping them ground down in poverty and excessive labor. Life was rendered a bitter curse, instead of being the joyous blessing it was to those who were not under the galling tyranny of the priesthood.

And it came to pass that some of the priests' people said to themselves: "Our suffering is greater than we can bear. Our condition cannot be worse than it is, even if the priests' story is true, that we shall go to the devil after death." So they raised a great tumult, some urging a rebellion against the priests; and they collected together in great crowds, some speaking and setting forth eloquently the abuses of the priesthood and portraying the sad picture of their miseries, and telling in glowing colors of the happy state of those who were not under the priestly tyranny. The priests, fearing that they would lose their authority, forced their way into the middle of the crowd, and said: "If the people are aggrieved, we will grant them what they want. If you want ablutions, which you say makes the difference between you and the gentiles, we will provide them for you. Indeed, we intended always to do this, when we were able." At this, the people were quieted somewhat, and the priests succeeded in sending them home. The priests then made pools in their churches, and caused each one of their people to come to the church, where they were plunged into the pool, saying it was enjoined of God, and that each one who omitted this should be excommunicated and be sent into outer darkness after death. Hence the ablation of the priests became another means of tyranny and superstition, and personal cleanliness was not attained by it, as it was done but once in a lifetime, instead of being performed freely and daily. These ablutions of the priests, which did no good, but on the contrary did harm by plunging the people into a deeper superstition, were called baptism, and became a ceremony of the ecclesiastics. That, which properly and freely used, was the greatest of human blessings, giving first cleanliness of person and habitation, and then chastity and purity of character, and to all elevation and refinement, became in this manner a curse.

But the priests waxed rich and fared sumptuously every day; while their people, preyed upon by them and starved, became more and more wretched, degraded, and brutish, though the priests said they were sanctified and saved to everlasting glory. Those of the community not under the priesthood lived progressively and happily, and a blessing to themselves and to mankind until this day. Strange to say, their ablations, their cleanliness, their refinement, their education, their libraries, meetings, and lectures, their brotherly kindness and good fellowship, their broad humanity, their earnest yearning that the good things which they enjoyed and the good spirit which pervaded their hearts should be shared by every living creature, their great progress in every thing which pertained to a happy civil and social life,—I say, strange as it may seem, all these wonderful and excellent attainments, means of happiness and growth, were claimed by the priesthood as having originated with them.

W. WICKERSHAM.

LIBERALISM NOT A FAILURE.

EDITOR INDEX:—

It is hardly reasonable to conclude from late experiences that liberalism is a failure; and brother religionists ought to reflect that it is not very charitable to rejoice over its supposed misfortunes. Yes, I say *brother religionists*. It is urged against liberalism as a reproach that, while it rejects the popular religion, which, incidentally at least, recognizes to some extent the reality and the perpetual obligation of the moral law, it puts nothing in its place. Let the matter be fairly treated. If liberalism is recognition of the authority of moral science freed from all foreign and mischievous admixture, then it would be hard to estimate the desolation which its failure would bring.

Religion involves a practical sense of moral responsibility to a power superior to all human control, and uniform and eternal. It is so intimately concerned with conscience, which, enlightened, should be the guide of life, that humanity without religion is monstrous. But the thing to be encouraged and embraced is the genuine article, not the counterfeit.

In choosing to do without the popular historical religion, liberals are not generally inclined to go out of the way to deny that that may bring present help and consolation to some people, or that the very hypocrisy connected with it, which gives large opportunity for mischief, may bring incidentally some apparent advantages. Hypocrisy has been defined as "the homage which vice pays to virtue"; and hypocrites might think it shameful to be thought to ignore what has always been regarded by civilized communities as virtue. Of course the artificial machinery may do hurt as well as good; for abject servitude to imaginary as well as to real masters degrades the devotee, and, when voluntary, is not borne for nothing. To accept it or dispense with it is legitimate subject-matter of individual choice. Certain it is that every good act conscientiously done has in itself the quality of religion, and, being understood as done in obedience to the dictates of conscience, is of itself the proper and effective avowal of the religion it involves. Cicero's proposition, *Virtutis laus omnis in actione consistit*, "What is good is commended only by being practised," is right. If it is objected that, in advocating secularism, no general, open, and express avowal of a code of moral principles, as applied to all social questions which may arise and as the rule of conduct, is thought by liberals to be necessary, it may be answered that in this respect they are no greater sinners than others; and, indeed, it would look like impertinence, when such principles were not called in question, to make formal parade of avowing assent to what in all civilized countries from earliest times has been accepted by reasonable men as just and reasonable and becoming; and it would seem like confessed humiliation to imply admit that, in putting forth the demand for just and honest government, there was misconception to be deprecated, as if an attitude of malefactors in any respect whatever was thus assumed. Under any government which is not a caricature upon justice, mankind are free to accept what system of religion they choose to accept; and those who seek to perfect or to purify the administration of law, and to bring about the triumph of justice by effectual security for what should be ranked among the most sacred of all liberties, have the same rights in this respect as are enjoyed by those more childish people who require to be bolstered up by some theory of supposed supernaturalism.

Then, if the childish and the vicious assume that, because liberals object to injustice perpetrated in the name of religion, they sympathize with the shameless and the profligate and court their society, all such people will find themselves mistaken, as occasion was lately given to see.

Actions speak louder than words; and events, when rightly understood, stand for results of applied science. The conditions required for healthful activity may be welcomed with satisfaction. We must not lament over what is no more than natural. But there is some satisfaction in bearing in mind that the tempests which clear the air are salutary.

If liberals work in harmony with all who have at heart the highest interests of humanity, it is not much to be feared that they will be very seriously condemned by anybody for the presumption imputed to them of thinking, if some of them do think, that the Lord, if any Lord there is, is not really opposed to the principle of true republican equality; that, for aught anybody knows or ever did know to the contrary, he is at least as just and reasonable as anybody else would know how to be; and that he may be trusted out of sight without being supposed to be bound by special promises.

C. C.

DAYTON, Ohio, Feb. 27, 1880.

DR. BARTOL'S PARTYISM IN RELIGION.

Dr. Bartol's discourse is intense and suggestive. But what does he mean? He seems to assert that some party platform of dogma or established theological belief is absolutely indispensable, as in the Orthodox scheme of salvation. "We meet," he says, "on some ground,—not on the ground that all are open questions, but on a basis of faith." Further on, he says, "Our religion cannot be defined at all." "Held and beheld, felt, appreciated, practised, and obeyed it may be, but not logically defined. It is a life and a growth." "Our faith is found and to be shown in our temper and manner and daily conduct, not in our creed. Justice, generosity, piety, and benevolent activity are our articles." "We must not be imposed upon by systems and names."

I infer that the good doctor would reduce his ground of party action and fellowship in religion to the minimum of a good character or good life, as involving a latent faith, leaving all uncertain, controverted dogmas in abeyance,—leaving the mind free to investigate all nature and life,—but what right have I to infer even so much? His current of comment certainly goes to favor the Orthodox exclusiveness and partyism which leave no rights to the sceptical inquirer as to supernatural revelation. His reasoning that Unitarians, by welcoming free discussion, give up all distinctive doctrinal views, appears hardly candid and worthy the doctor's customary fairness. It is too much like the petulant remarks one often meets in answer to the disavowal of belief in plenary inspiration: if you do not admit the infallible character of the whole Bible, you may as well throw it all away.

I think the doctor intends to be candid and fair; but the question is a fair one, and at the same time a troublesome one, to the *a priori* religionist, whether the affirmation of theological doctrines relating to the invisible realm is consistent with any inquiry into their validity.

The Right Rev. Jesse I. Peck, D.D., of the Methodist Church, in an able lecture recently on "Science and the Spirit World," maintained that science had unwarrantably projected itself into the sphere of revelation; that science could not investigate where faith might freely and fearlessly roam. I think we cannot refute the logic or truth of Bishop Peck's position. The pulpit does boldly assert what science cannot prove nor disprove; and so, if it be legitimate, as the Bishop maintains, to build up Church partyism and creeds on the abnormal, the supernatural, it follows that no amount of investigation, no scientific or infidel discussion, as it is termed, no materialism or German rationalism, can overthrow men's faith.

I presume Dr. Bartol would not indorse all of Bishop Peck's doctrines; and yet Bishop Peck is not unfriendly to scientific study, and would no doubt lend a listening ear to "the German Haeckel," making free to refute or ridicule from the pulpit, as he is given to doing, the eminent German's opinions.

Does Dr. Bartol mean, like Bishop Peck, that the Christian pulpit is established for a *partisan* propaganda of moral doctrines and scientific views? that Christian doctrines will not bear scientific investigation?

I can hardly think that Dr. Bartol means any such thing, and yet the drift of his reasoning is toward a one-sided or partial treatment of nature and life; for, if the Christian may not study nature and life scientifically, then he must study them as a partisan with foregone conclusions, if he study them at all.

It is this partyism in religion, everywhere so rife, which I lament in Dr. Bartol's discourse. I have seen it offensively displayed in a country town by a Baptist clergyman and his Church, until it has come to pass that church bulldozing and intimidation are carried into every department and branch of business.

Working men are constrained to give their presence and support to this Church; trade and banking are made subservient to it; and the village paper is put under censorship, and not allowed to say anything not in the interest of Orthodox supernaturalism.

If religion or Christianity can only be maintained by such means, if a fair consideration of its claims and benefits be inadmissible or dissonant with its acceptance, then is it not sure to be a losing and a lost cause?

For the sake of a higher life in community, for the sake of a larger and better brotherhood and more generous cooperation and helpfulness among men, I would be glad to see partyism disavowed, and, instead of contention, peace.

A. N. ADAMS.

FAIR HAVEN, Vt., Dec. 18, 1879.

LETTER FROM MR. WRIGHT.

TO THE EDITOR OF THE INDEX:—

Mr. J. Vila Blake and Mr. Charles Ellis, entire strangers to me, have both, in your columns of last week, charged me with wishing to keep peace in the liberal ranks on any terms, and with preferring to bring Christian fraud, robbery, and perjury into court rather than that of my own party. All this because when Mr. T. L. Savage, whom I never saw that I know of, wrote asking me to contribute funds to prosecute Messrs. Seaver and Mendum for fraud and breach of trust, I replied that I did not believe any such crime had been committed, and moreover that I know of Christian frauds that I would sooner bring into court. Why? Because they are vastly bigger and more cruel. It does not follow from this that I would keep peace with fraudulent liberals, if I knew of any, or do anything to conceal their crimes, as Messrs. Blake and Ellis "translate" or pretend. My means are really very limited; and, if I could spare any from the support of my family to bring rogues to punishment, I should prefer trying to thwart the biggest, cruelest, and wickedest, and these

are all Christian rogues, to a man, so far as I know. I have known Mendum and Seaver for about forty years, as good citizens and men of integrity, in the most trying circumstances. I saw what was said against them in the *Boston Herald* when I was fifteen hundred miles from home last spring, and supposed it was written by Mr. Ellis; but it seems he only inspired it. Whoever wrote it, it appeared to me untrue and malicious. On further investigation after I returned, I was satisfied it was untrue. Before the corporation of which I have the honor to be President accepted the transfer of the property, I received a long letter from this Mr. Ellis, whom I have never seen to this day, couched in terms which I conceived to be, under the circumstances, rather impertinent. I do not appear to have preserved the letter; but, if he has, he is quite at liberty to publish it, with my reply.

If Mr. Mendum is dangerous to Mr. Ellis' life, he should have him bound over to keep the peace. But why should Mr. Ellis ask me to make the complaint? I believe Mendum as harmless as a kitten, unless unreasonably provoked.

I have never tried to conceal anything or avoid any investigation Messrs. Savage, Blake, or Ellis choose to make; but, being myself perfectly satisfied that there has been no fraud, why should I court it,—why should I pay for heating the poker?

As my words stand now in the columns of THE INDEX, I am willing all its readers should judge me by them. It grieves me, of course, to be despised by a stranger; but, as long as I can maintain the respect of my most intimate acquaintances, I shall try not to be much depressed by the contempt of Mr. J. Vila Blake, who puts quotation marks on his mistranslations.

ELIZUR WRIGHT.

BOSTON, March 4, 1880.

ST. LOUIS SECULAR UNION.

1803 CARR PLACE, ST. LOUIS, {
Feb. 25, 1880. }

EDITOR INDEX:—

Dear Sir,—Enclosed you will find a circular of a new liberal society formed in this city. The objects of the "Secular Union" are explained in the circular itself. We hope by exercising sufficient care to restrict the membership to persons of decent character, while our lecturers will avoid discussing questions which are calculated to offend the good taste of the community. The Secular Union meets every Sunday in Pezols Hall, 13th and Olive Streets, where we shall be glad to meet any liberal friends of St. Louis or neighborhood.

If you can publish this as an item of news, the Secular Union will feel under obligations to you.

Respectfully yours,

THOMAS CURTIS.

St. Louis Secular Union.

"ONE WORLD AT A TIME."—EQUAL TAXATION OF ALL CHURCH WITH OTHER PROPERTY.—NO PUBLIC FUNDS FOR SECTARIAN PURPOSES.—ABSOLUTE MENTAL FREEDOM FOR MAN, WOMAN, AND CHILD.

TO THE LIBERALS OF ST. LOUIS:—

This society is instituted for the purpose of holding public meetings in this city, where through the help of competent lecturers and speakers the cause of freethought may be presented in such a manner as to command the attention and respect of all intelligent citizens.

For this purpose, Sunday meetings will be held, where the theories of religious teachers will be examined and criticised, where the claims of science in its bearing upon religious creeds will be enforced, and where the principle of absolute and complete separation of Church and State will be continuously advocated.

To all who desire to see liberalism in a position where it can thus influence public opinion in a healthy direction, an invitation is given to unite with us in forwarding the good work.

The association will consist of active members and honorary contributing members.

EXTRACT FROM THE CONSTITUTION.—"Any person male or female, desiring to become a member of this society, must receive the vote of all members present at the time of balloting, and male members must pay an annual subscription of five dollars on their admission into the society."

Signed,

THOMAS CURTIS,
Member State Executive Com.

NEVADA AND NON-SECTARIANISM.

TO THE EDITOR OF THE INDEX:—

Sir,—Has your attention been called to the following "straw" from the *Tribune Almanac* for 1880, page 23? "During the past year, the people of the young State of Nevada have adopted this constitutional amendment: That no public funds of any character whatever shall be used for sectarian purposes." Yours very truly,

THEODORE STANTON.

TENAFLY, N.J., March 1, 1880.

MR. C. WAS PASTOR of a Baptist church in a certain town in one of the Western States. He had been on very bad terms with his flock for some time. They abused him whenever they could find occasion, and he reciprocated with equal readiness. Before his contract with the parish expired, he received the appointment of chaplain at the State Prison. Elated at this lucky opportunity of getting rid of him, the congregation came in full numbers to hear his farewell sermon, perhaps less to compliment than to annoy him with their presence. Great was their astonishment, and still greater their anger, when the reverend gentleman chose for his text the following words: "I go to prepare a place for you, . . . that where I am, there ye may be also!"

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THE PATRONAGE

of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

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WM. J. POTTER, Sec. F. R. A.

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FRANCIS ELLINGWOOD ABBOT.

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To increase general intelligence with respect to religion:

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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VOL. 11.—No. 534.

BOSTON, MASS., THURSDAY, MARCH 18, 1880.

{ENTERED AS SECOND}
{CLASS MAIL MATTER.}

THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

A ROMAN CATHOLIC once said to the liberals in the French Assembly: "We demand of you toleration on the ground of your principles; we deny toleration to you on the ground of our own!"

IN ANSWER to the question, "How long would it take to study the Bible out?" Dwight L. Moody, the Evangelist, cheerfully and stoutly replies: "Well, certainly more than a thousand millions of years." Will it pay to begin so long a job as that?

JOHN C. CALHOUN wrote to Rev. A. McCain (Methodist), on receiving a pamphlet in favor of slavery: "You have shown beyond all controversy that slavery is sanctioned both by the Old and New Testament. He who denies it, if not blinded by fanaticism, must be a hypocrite."

MARCUS AURELIUS said: "The safety of life demands that I do what is just with my whole soul, and say what is true. To act a part, or say or do anything insincere or untrue, pollutes the soul. Think nothing profitable which will ever force thee to break thy word, to lose thy self-respect, to hate, suspect, curse, or deceive any one, or to desire anything that need be covered with walls or veils."

MR. F. B. SANBORN writes of Mr. Emerson: "Paragraphs now and then appear about Ralph Waldo Emerson's loss of memory, which give needless pain to his friends. He is an old man,—as most of us will be when we reach seventy-seven,—and has that inconvenient infirmity of age, an inability to recall at once the thing he would remember. But he still remembers more than most men, and what comes to his mind is always worth remembering,—which is not the case with most men."

THE GREAT principle embodied in the second plank of the Rochester platform is steadily gaining ground, and will inevitably be established at last in all its length and breadth. Four important decisions have just been given by the United States Supreme Court, of which the *Advertiser* says: "The gist of all these decisions is that, in the event of any State, by legislation or administrative action, excluding citizens from juries because of their race or color, the United States courts can legally take cognizance of the fact to right the wrong of any citizen aggrieved or injured thereby, and also to punish the persons offending."

W. H. MALLOCK, in his *Every Man his own Poet*, gives the following recipe for making an "ordinary love poem": "Take two large and tender human hearts, which match one another perfectly. Arrange these close together, but preserve them from actual contact by placing between them some cruel barrier. Wound them both in several places, and insert through the openings thus made a fine stuffing of wild yearnings, hopeless tenderness, and a general admiration for stars. Then completely cover up one heart with a sufficient quantity of chill churchyard mould, which may be garnished, according to taste, with dank waving weeds or tender violets, and promptly break over it the other heart."

NIHILISM was thus defined in 1868, at Geneva, by Bakunin: "The gospel [of Nihilism] admits of no half measures and hesitations. The old world must be destroyed, and replaced by a new one. The Lie must be stamped out, and give way to Truth. . . . The first lie is God. The second lie is Right. . . . When you have freed your minds from the fear of a God, and your childish respect for the fiction of Right, then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality, and justice, will snap asunder like threads. . . . Let your own happiness be your only law. . . . Our first work must be the destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything, the good with the bad; for, if but an atom of this old world remains, the new will never be created."

A CORRESPONDENT of the *Christian Register*, so

well edited by Rev. Charles G. Ames, thus calls notice to Mr. Mills' admirable little book on Buddhism: "The wide-spread interest excited by Edwin Arnold's beautiful poem, *The Light of Asia*, ought not to die away without renewed attention being called to a prose account of Buddha and his system which is really almost equally charming with the poem. I mean Mr. C. D. B. Mills' *Buddha and Buddhism*. It is a small volume of less than two hundred pages, comprehensive and yet concise, serious but bright in style, full of the very spirit of the reverent, just, and mild sage of Asia. Many details which the poem necessarily omits or touches but lightly are filled out in the prose work; but the whole is so graceful that the latter may well be called the twin brother of the former. It is a pity that Mr. Mills' work was so obscurely published. It would seem worth the while of some enterprising firm to take it up now, and give it the circulation it deserves. It was published by the Journal and Free Press Company, of North-hampton, Mass. The author's residence is Syracuse, N.Y."

THE *Nation*, criticising the new *Life of Arnold*, very justly exposes the mischief of the "sham sentiment" of "pity" when the situation calls for "hearty indignation": "Of course Arnold's biographer condemns his treason, but it is with more of pity than of hearty indignation. Now, it is just that pity which it is dangerous to encourage in this day of lax political morality. A generation for which the shining examples in the Revolutionary era of probity and pristine virtue are losing their force does not need to be taught unwholesome lessons of tolerance for its greatest criminal. It is right that, his military fame, while he remained faithful, should be cleared of aspersions cast on it by jealousy or enmity; and it is right, too, that for the evil he did this nation should be forever his enemy and his implacable judge. The sham sentiment that weeps because the laws of war could not spare André may rear a superfluous pillar that celebrates other things than his remains or his memory, sincerely and fitly cared for where he rests. It is not to be endured that any one should take from the height of the monument of infamy which Arnold built for himself."

THE EXCELLENT essay of this week on "Emerson's Attitude toward Religion" will be read with great interest. The *Indianapolis Saturday Herald*, in publishing it, said: "The *Herald* gives up its entire editorial space on the second page to an able article from the pen of the Rev. George W. Cooke, on Emerson's Attitude toward Religion. The article is an exhaustive one, and it is well worthy of a careful reading. The attention of the Rev. Joseph Cook is especially called to this article, as it might be inferred from some of his utterances on Emerson that he had never enjoyed access to the full text of the great thinker's writings on the subject under discussion. Mr. Emerson ought to furnish the Rev. Joseph Cook with a certified copy of his complete work, and thus save himself from misrepresentation." And again: "Mr. George W. Cooke, pastor of the Unitarian church of this city, has nearly completed a book to be called *A Study of Emerson*, one chapter of which is published in another column of this issue. The chapters, which comprise nearly thirty important topics, have occupied considerable time and research of the author. A list of them is herewith appended: Preface, Introduction, Ancestry, Early Life, Ministry, Concord, At Home, Transcendentalism, Stating the New Faith, Social Relations, Lectures and Essays, Growing Fame, In War Time, Recent Years, Home Life, Literary Methods, Literary Opinions, What the Critics Say, Poetry, As a Lecturer, Place among Thinkers, Theory of Ethics, Moral Conclusions, Views of God, Views of Man, Views of Immortality, Present Attitude toward Religion, The Tendencies of Thought."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Emerson's Attitude toward Religion.

BY REV. GEORGE W. COOKE.

Some recent attempts have been made to show a change in Emerson's religious views. What he has had to say on these subjects he has always said plainly and in his own way, has always said the same thing, been thoroughly consistent with himself. Yet he has never in any sense of the word been a dogmatist, has had no system to teach, and has in no wise committed himself to any sect or any school in theology. A theological student from Harvard once went to him with an account of the differences of opinion there among the Unitarian divinity students. "I am not much interested in these discussions," said he, "but still it does seem deplorable that there is such a tendency in some people to creeds which would take man back to the chimpanzee. I have very good grounds for being a Unitarian and a Trinitarian, too. I need not nibble forever at one loaf, but eat it and thank God for it, and earn another."* In his latest published essay,—written for a company of theological students,—he says:—

"Speak the affirmative; emphasize your choice by utter ignoring of all that you reject, seeing that opinions are temporary, but convictions uniform and eternal,—seeing that a sentiment never loses its pathos or its persuasion, but is youthful after a thousand years. I do not love sensation-preaching,—the personalities for spite, the hurrah for our side, the review of our appearances and what others say of us! That you may read in the gazette."†

To class him as a champion and defender of any party in religion would be unjust. No man has greater or deeper convictions than he, but he does not hold them as by the charm of any name. He sees on all sides, respects the truthful in all sects, loves the good in all religions. He is no Christian in any sectarian sense whatever, nor by any means a rejecter of Christianity, much less a foe to it. He sees the good in it, loves its noble and pure spirit, but is not carried away by it, will not be committed to its defence. He has been called a pantheist, and of late claimed as a theist. He is as much one as the other, and neither in any exclusive sense. He sees, what many others begin to discern, that both theism and pantheism are true, both necessary to a full and perfect thought. Either is limited, imperfect, untrue, when stated alone, and needs to be supplemented by the other. All who have read Emerson sympathetically will understand what is here meant; how he sees the partial truth both phases of thought express, and how he has moulded and blended them into one consistent whole. An out-and-out pantheist Emerson never has been, nor is he to-day an out-and-out theist. He never identified nature with God, and he does not now believe in a God entirely outside of nature, guiding it by his almighty fiat. He has always spoken as a poet, not as a theologian; not in rigid terms, but in flowing, voluble speech. He has spoken poetically of God, with constant confession that the idea is too large for any words, so has used any words that came readiest to hand. He has claimed no monopoly of knowledge about deity, no ability to define with precise terms.

Some years ago the Rev. J. B. Manning, in a series of lectures on pantheism,‡ had this to say in the lecture he devoted to Emerson:—

"I do Emerson no wrong in ranking him with the disciples of Spinoza. On the contrary, should I not do him a most palpable injustice did I deny to him the pantheistic doctrine which he so plainly and earnestly professes? Our respect for him as a thinker should lead us to yield him the position he has so distinctly taken, and which he defines in the exact terms of the most famous teachers of pantheism. A writer who declares that persons are 'poor empirical pretensions,' ripples on the ocean of real being; who says that subject and object, the seer and the thing seen, are one; who affirms that the personal brings us to the impersonal, which is God or the sole reality,—this writer must be set down as a pantheist, or language may mean just the opposite of what it plainly asserts, and Hegel himself was not a hegelian, nor Spinoza a spinozist."

There can be no doubt whatever that Emerson is more or less a disciple of Spinoza, that he has been entirely in sympathy with that philosophic movement which took its origin in modern times with Spinoza. That he has been, and is, in a large measure, a pantheist, it is very evident. The Rev. Joseph Cook says he first came before the world "as the representative of the Hegelian vapors."§ He quotes Emerson's statement, that subject and object are one; that God is a third party in all conversations; that each individual is an incarnation of the universal mind, and that he is owner of Plato's brain and Lord Christ's heart. As a consequence of such ideas, Mr. Cook thinks, are certain dangerous inferences, as that no law is sacred but that of one's own nature, that the right is what is after one's constitution. Other passages are quoted, which, taken alone, would lead to the conclusion that Emerson regards paying debts and not paying as equally defensible, and that all moral actions are of like nature. Whoever is at all familiar with Emerson, knows that these inferences are wholly untrue, and that he is most grossly misrepresented by separating such passages from the context. No man ever more strongly than he taught that all actions must be accounted for; and he has always taught the moral doctrine of strict responsibility.

Among the few critics who have undertaken to

* Fraser's Magazine, August, 1864.

† Unitarian Review, January, 1880.

‡ Half Truth and the Truth. Delivered at Andover.

§ After Emerson, What? or the Consequences of Concord Theism. A lecture at the Old South Church, Boston, printed in the Independent of Nov. 13, 1879.

correct Emerson's theology may be numbered the Rev. George Gilfillan.* At first, he was very hearty in his praise; but, from time to time, became less warm, until at last he could not point his arrows of theological dislike too keenly. He accuses Emerson, in his last essay devoted to him, of dealing in mere negations, of double-dealing, and intentional omissions to please his audiences. He is charged with being "inconsistent and hopelessly wrong," while it is "high time his egregious nonsense was exposed." The occasion for this language is to be found in a heresy, which is thus characterized: "Emerson is one of the few sceptics who has personally and by name insulted the Lord Jesus Christ."

To all such charges as these, Emerson has replied by entire silence. There has been no word in any of his essays indicating that he was even irritated by them, much less any attempt to defend his positions. He has continued to speak as ever before in the same honest, candid way; with an affirmative and positive tone, always. There is perceptible, however, a marked difference between his later and his earlier writings. Any one who will read his books through in the order in which they have been published will perceive this change. It is not a change in ideas, by no means a change in beliefs; for he has held steadily to the same great opinions from first to last. He is as much of a pantheist now as in *Nature*, as little of a believer in any dogma. The change has been rather one of expression: there is less vehemence, more of calm and perfect poise. He says very much the same things in his last essay on "Preaching" that he did in the Divinity School address, but more persuasively, in a gentler spirit. The one is the quiet, loving counsel of an old man, the other the onset and battle-cry of the young reformer; but both entertain the same theological opinions. There is plainly evident that changed mental look which comes to every man in the change from youth to old age. This is shown in a gradual dropping of the more special features of transcendentalism, its extravagance of thought and expression. In his later writings there is very little of this, but probably no real abandonment of the fundamental conceptions of idealism. His mind has been expanding of late years, widening its sympathies, and becoming more universal in its expression. Some of his later essays have been notable for their acceptance of the recent discoveries in science, but he has interpreted these always in the light of idealism. He has interpreted the universal reign of law to be moral and spiritual quite as much as physical, and that it is the same law throughout.

As often happens, his changed expressions have been interpreted to mean a change in beliefs. Alcott has reported that his friend has become a Christian theist in the full sense, while Joseph Cook attempts to show that he has abandoned the pantheism of his earlier years. There has as yet, however, been no evidence produced to indicate such a change, and it probably has been found because it was desired. It may be rightly doubted whether Emerson ever was properly a pantheist, while the evidence Mr. Cook produces to show the change of opinion could be more than paralleled with evidence to show there has been no change. Such a man is too large for any labels, too noble to make it of any moment what the name given him. He can adorn and dignify any name, but there is no name whatever capable of adding any greater lustre to his character. His manner of literary work, his lack of logical method, make it possible to draw from his writings the most antagonistic opinions; but whoever enters heartily into sympathy with his thought, and looks only for the real meaning, will find no such antagonism, no inconsistency, and no changed opinions. He cannot be justly criticised by any single sentence or paragraph. No writer needs so much to be viewed in the whole. This is the error Joseph Cook has fallen into, of culling here and there a few sentences out of which to make up an opinion, while other paragraphs directly of the contrary opinion can be found in the same essay. Only when viewed as a whole, can any of his essays be rightly estimated. Especially is it desirable to consider all his later essays in order to ascertain his real opinions on religious matters. Indeed, he himself desires to be thus judged by his contemporaries. A recent visitor at his home inquired what were his present religious opinions, and if they had changed from those of former years. "My views," said he, "are to be found in what I have written." He rose, went to one of his bookcases, and drew his long, farmer-like hand across a beautiful set of his books. "Here they are," was his farther remark. Thus would he be judged by his books, by what he has given to the world in his years of mature thought; and all honest friends of his will prefer so to judge of his opinions and the worth of his work.

Joseph Cook bases his claim of a change of views on the following passages from the essay on the "Sovereignty of Ethics":—

"1. A new Socrates, or Zeno, or Swedenborg, or Pascal, or a new crop of geniuses like those of the Elizabethan age, may be born in this age, and, with happy heart and a bias for theism, bring asceticism, duty, and magnanimity into vogue again."

"2. I confess our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through diaries, letters, and conversations,—yes, and into wills and legal instruments also,—compared with which our liberation looks a little foppish and dapper."

"3. A sleep creeps over the great functions of man. Enthusiasm goes out. In its stead a low prudence

seeks to hold society stanch, but its arms are too short. Cordage and machinery never supply the peace of life."

"4. Luther would cut his hand off sooner than write theses against the Pope, if he suspected that he was bringing on with all his might the pale negations of Boston Unitarianism."

"5. You say: Cut away. My tree is Ygdrasil,—the tree of life! He interrupts for the moment your peaceful trust in the divine providence. Let him know by your security that your conviction is clear and sufficient, and if he were Paul himself you also are here and with your Creator."

"6. Virtue is the adopting of the universal mind by the individual mind. Character is the habit of this obedience, and religion is the accompanying emotion of reverence, which the presence of the universal mind excites in the individual."

"7. 'Tis a sort of proverbial dying speech of scholars,—at least, it is attributable to many,—that which Anthony Wood reports of Nathaniel Carpenter, an Oxford fellow: 'It did repent him,' he said, 'that he had formerly so much courted the maid instead of the mistress' (meaning philosophy and mathematics, to the neglect of divinity!) This in the language of our time would be ethics."

It would certainly puzzle one familiar with Emerson's writings to discover anything here not to be found in his earlier writings. The same criticism of the present is to be found in many of his essays. It is one of his most constantly reiterated criticisms that the former times were more truly religious than this. He has always loved the spiritual side of things, even been a pleader for divinity and its superiority over all other studies. In this very essay his pantheism comes out unmistakably, as when he says:—

"I see the unity of thought and morals running through all animated nature: there is no difference of quality, but only of more or less. It is the same fact existing as sentiment and as will in the mind which works in Nature as irresistible law, exerting influence over nations, intelligent beings, or down in the kingdoms of brute or of chemical atoms. Nature is a tropical swamp in sunshine, on whose purlieus we hear the song of summer birds and see prismatic dew-drops,—but her interiors are terrific, full of hydras and crocodiles. In the pre-Adamite she bred valor only; by and by she gets on to man, and adds tenderness, and thus raises virtue piecemeal."

He speaks of the eternal, beneficent necessity which is always bringing things right, and says the evils from which we suffer will at last end themselves through the incessant opposition of Nature to everything hurtful. We always have a pilot, he says, and must drift when we cannot steer. Then he plainly states what he thinks to be the true religion and its real foundation, when he says:—

"Natural religion supplies still all the facts which are disguised under the dogma of popular creeds. The progress of religion is steadily to its identification with morals."

"It is true that stoicism, always attractive to the intellectual and cultivated, has now no temples, no academy, no commanding Zeno or Antoninus. It accuses us that it has none; that pure ethics is not now formulated and concreted into a *cultus*, a fraternity with assemblings and holy-days, with song and book, with brick and stone. Why have not those who believe in it left all for this, and dedicated themselves to write out its scientific scriptures to become its vulgar for millions? I answer, for one, that the inspirations that we catch of this law are not continuous and technical, but joyful sparkles, and are recorded for their beauty, for the delight they give, not for their obligation; and that it is their priceless good to men that they charm and uplift, and not that they are imposed."

"The commanding fact, which I never do not see, is the sufficiency of the moral sentiment. We buttress it up in shallow hours or ages with legends, traditions, and forms, each good for the one moment in which it was a happy type or symbol of the Power; but the Power sends in the next moment a new lesson, which we lose while our eyes are reverted and striving to perpetuate the old."

In his essay on "Perpetual Forces,"* he expresses similar opinions, which as fully indicate his pantheistic outlook and his trust in ethics as the natural and truest outcome of nature. "Intellect and morals," he says, "appear only the material forces on a higher plane." Material nature runs up into the invisible world of mind. We must bend to the laws of nature: they will not bend to us. The methods of the brain correspond to those of the material world. Temperament rules as tyrannically as gravitation. Man's "whole frame is responsive to the world, part for part, every sense, every pore, to a new element, so that he seems to have as many talents as there are qualities in Nature." All forces play through him, but his power is according to his acceptance of their laws. This does he indicate his continual belief that Nature is alive with God, and that through it we come into his presence, which is pantheism. Indeed, he appears here to be more of a pantheist than ever before; for, while he formerly looked for all truth to come through man, now he would seem to indicate that it must all come by perfect obedience to the laws and methods of Nature. "By this wondrous susceptibility to all the impressions of Nature, the man finds himself the receptacle of celestial thoughts; they are the stairs for new ascensions of mind."

In this essay he accepts the conservation and correlation of forces as true, not only physically, but it is the same law and method found in morals and religion. Only in a pantheistic sense could he find this true; but he says:—

"I find the survey of these cosmoical powers a doctrine of consolation in the dark hours of private or

public fortune. It shows us the world alive, guided, incorruptible; that its canon cannot be stolen, nor its verities misplaced. That bond, which ties them together is unity, is universal good, saturating all with one being and aim, so that each translates the other, is only the same spirit applied to new departments. Things are saturated with the moral law. There is no escape from it. Violets and grass preach it; every change, every course in nature is nothing but a disguised missionary."

In his last published essay* on "Preaching," there are many indications that he continues to think and speak as ever. He severely criticises the present attitude of religion; thinks it in a transition and very unsatisfactory state. "Virtuous sentiment," however, "appears arrayed against the nominal religion, and the true men are hunted as unbelievers." That he is returning to an acceptance of any historic form of faith does not appear from this passage:—

"The object of adoration remains forever unhurt and identical. We are in transition from the worship of the fathers which enshrined the law in a private and personal history to a worship which recognizes the true eternity of law, its presence to you and me, its good energy in what is called brute nature as in what is called sacred history. The next age will behold God in the ethical laws—as mankind begins to see them in this age, self-equal, self-exacting, instantaneous and self-affirmed, needing no vouchers, no prophet, and no miracle besides their own irresistibility—and will regard natural history, private fortunes and politics, not for themselves, as we have done, but as illustrations of those laws, of that beatitude and love. Nature is too thin a screen; the story of the One breaks in everywhere."

Sensible men, he says, are all of one religion, that of well-doing and daring. "All positive rules, ceremonial, ecclesiastic, distinctions of race or of person, are perishable. Only those distinctions hold which are in the nature of things, not matters of positive ordinance." He fears that what is called religion is only pew-holding, and exclaims: "Anything but unbelief, anything but losing hold of the moral intuitions, as betrayed in the clinging to a form of devotion or a theological dogma, as if it was the liturgy or the chapel that was sacred, and not justice and humility, and the loving heart and serving hand."

When the Free Religious Association was organized in 1867, Emerson took part in its first public meeting, and he has since expressed himself as favorable to its objects. On that occasion, he said:

"We are all very sensible, it is forced on us every day, of the feeling that the churches are outgrown; that the creeds are outgrown; that the technical theology no longer suits us. It is not the ill-will of the people,—no, indeed,—but the incapacity for confirming themselves there. The church is not large enough for man; it cannot inspire the enthusiasm which is the parent of everything good in history, which makes the romance of history. For that enthusiasm, you must have something greater than yourselves, and not less."

At the second meeting, he expressed the conviction that we have disputed long enough. He felt glad a more realistic church was coming, and that we are to drop our obstinate polemics in the effort to excel each other in good works. Rejecting any wish to proselyte reluctant minds, he yet said:—

"I am ready to give, as often before, the first simple foundations of my belief,—that the Author of Nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that we find parity, identity of design through nature, and benefit to be the uniform aim; that there is a force always at work to make the best better, and the worst good. I believe that not only Christianity is as old as the creation,—not only every sentiment and precept of Christianity can be paralleled in other religious writing,—but, more, that a man of religious susceptibility, and one at the same time conversant with many men, can find the same idea in numberless conversations. The religious find religion wherever they associate. I object, of course, to the claim of miraculous dispensation; certainly not to the doctrine of Christianity. This claim impairs, to my mind, the soundness of him who makes it, and indisposes us to his communion. This comes the wrong way; it comes from without, not within. This positive, historical, authoritative scheme is not consistent with our experience or our expectations. It is something not in nature; it is contrary to that law of nature which all wise men recognize; namely, never to require a larger cause than is necessary to the effect."

"If you are childish, and exhibit your saint as a worker of wonders, a thaumaturgist, I am repelled. That claim takes his teachings out of logic and out of nature, and permits official and arbitrary senses to be grafted on the teachings. It is the praise of our New Testament that its teachings go to the honor and benefit of humanity; that no better lesson has been taught or incarnated. Let it stand, beautiful and wholesome, with whatever is most like it in the teachings and practice of men; but do not attempt to elevate it out of humanity by saying, 'This is not a man,' for then you confound it with the fables of every popular religion; and my distrust of the story makes me distrust the doctrine as soon as it differs from my own belief. Whoever thinks a story gains by the prodigious, by adding something out of nature, robs it more than he adds. It is no longer an example, a model; no longer a heart-stirring hero, but an exhibition, a wonder, an anomaly, removed out of the range of influence with thoughtful men. I

* *Unitarian Review*, January, 1880. "Originally written as a parlor-lecture to some divinity students, in 1867, afterwards enlarged from earlier writings, and read in its present form at Divinity chapel, Cambridge, May 5, 1879."

* *Gallery of Literary Portraits*, first, second, and third series. Mr. Gilfillan was a Scotch writer.

† A friend of the writer's, who went to Concord specially to collect information for him.

* *North American Review*, September, 1877.

submit that, in sound frame of mind, we read or remember the religious sayings and oracles of other men, whether Jew or Indian, or Greek or Persian, only for friendship, only for joy in the social identity which they open to us, and that these words would have no weight with us if we had not the same conviction already. I find something stingy in the unwilling and disparaging admission of these foreign opinions—opinions from all parts of the world—by our churchmen, as if only to enhance by their dimness the superior light of Christianity. Meantime, observe, you cannot bring me too good a word, too dazzling a hope, too penetrating an inside from the Jews. I hail every one with delight, as showing the riches of my brother, my fellow-soul, who would thus think and thus greatly feel. Zealots eagerly fasten their eyes on the differences between their creed and yours, but the charm of the study is in finding the agreements, the identities, in all the religions of men."

It can be easily seen that Emerson has had no change of opinions. His position is that of deep and sincere belief in man as a religious and spiritual being, to whom the truth is ever open. He rejects all creeds, forms, books, and special revelations, has no faith in any of them, as such. He is no more of a theist than he has always been, none the less a pantheist. He doubtless regards Christianity as the noblest and purest religion, and accepts its great moral teachings; but Christianity as a creed or a separate revelation he does not accept. That it has any monopoly of salvation, any truths that belong to it exclusively, or any exclusive claim upon mankind of any sort, he does not believe. These seem to be the facts, and, as such, should be stated. Yet he has always been charmed by the more spiritual phases of religion, has been no enemy to true devotion and faith in divine things. While he utterly rejects the miraculous and all claims that Christianity is the sole means of salvation, yet he greatly loves the true spiritual ideal out of which this great faith has grown, which is the real truth that gives to it its power. In the essay on "Preaching," he says, in speaking of churches:—

"I agree with them more than I disagree. I agree with their heart and motive; my discontent is with their limitations and surface and language. Their statement is grown as fabulous as Dante's Inferno. Their purpose is as real as Dante's sentiment and hatred of vice. Always put the best interpretations on a tenet. Why not on Christianity, wholesome, sweet, and poetic? It is the record of a pure and holy soul, humble, absolutely disinterested, a truth-speaker, and bent on serving, teaching, and uplifting men. Christianity taught the capacity, the element, to love the All-perfect without a stingy bargain for a personal happiness. It taught that to love him was happiness,—to love him in others' virtues. An era in human history is the life of Jesus; and the immense influence for good leaves all the perversion and superstition almost harmless. Mankind have been subdued to the acceptance of his doctrine, and cannot spare the benefit of so pure a servant of truth and love. Of course a hero so attractive to the hearts of millions drew the hypocrite and the ambitious into his train, and they used his name to falsify his history and undo his work."

The change which has taken place in Emerson's mind is seen in his lessened faith in the occult, and his greater faith in the scientific. In his first book, in accord with all the transcendentalists, he expressed great trust in the powers manifested through the miraculous, religious enthusiasm, and animal magnetism.* In all his recent writings, on the contrary, he finds the deepest assurance of the spiritual in the realm of law and of order. He now says:—

"Before we acquire great power, we must acquire wisdom to use it well. Animal magnetism inspires the prudent and moral with a certain terror; so with the divination of contingent events, and the alleged second-sight of the pseudo-spiritualists. There are many things of which a man might wish to be ignorant, and these are such. Shun them as you would the secrets of the undertaker and the butcher. The best are never demoniacal or magnetic; leave this limbo to the prince of the power of the air. The lowest angel is better. It is the height of the animal; below the region of the divine."

His whole faith is in the moral, and he would have life supremely devoted to its attainment in the fullest measure. The way to it is always by obedience to the laws of the Cosmos, outward and inward alike. There is no luck, he thinks, no short way, no special methods, nothing but obedience to the order of the world. Every moral element is "under the dominion of fatal law."

"Coincidences, dreams, animal magnetism, omens, sacred lots, have great interest for some minds. But suppose a diligent collection and study of these occult facts were made, they are merely physiological, semi-medical, related to the machinery of man, opening to our curiosity how we live, and no aid on the superior problems why we live and what we do. Mesmerism is high life below stairs. 'Tis a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is wholly a false view to couple these things in any manner with the religious nature and sentiment, and a most dangerous superstition to raise them to the lofty place of motives and sanctions. The whole world is an omen and sign. Why look so wistfully in a corner? These adepts have mistaken flatulency for inspiration. Were this drivell which they report the voice of spirits really such, we must find out a more decisive suicide. They are ignorant of all that is healthy and useful to know, and by law of kind—dunces seeking dunces in the dark of what they call the spiritual world—pre-

ferring snores and gastric noises to the voice of any man. I think the rappings a new test to try catechisms with. It detects organic scepticism in the very heads of the church."

Though Emerson rejects all which has so long been regarded as the very truth of religion, yet he is none the less religious. The natural order and health of the world best express to him those great truths on which any real faith must rest. Religion does not belong to the special, the miraculous, the occult, the dark side of life, but to the orderly and progressive, the realm of law, the land of light. The Cosmos itself is a revelation of God, its law is his law, its order the token of his presence, and its health and beauty the hint of his perfect will. The need of worship, of sincere communion with the eternal, he ever inculcates. In his last essay, he has stated this desire in expressive and eloquent words:—

"When we go alone, or come into the house of thought and worship, we come with purpose to be disabused of appearances, to see realities, the great lines of our destiny, to see that life has no caprice or fortune, is no hopping squib, but a growth after immutable laws under beneficent influences the most immense. The church is open to great and small in all nations; and how rare and lofty, how unutterable, are the aims it labors to set before men! We come to educate, come to isolate, to be abstractionists; in fine, to open the eyes to the deep mystery of cause and effect, to know that, though ministers of justice and power fail, Justice and Power never fail. The open secret of the world is the art of subliming a private soul with inspirations from the great and public and divine Soul from which we live."

Emerson is irresistibly attracted and inspired by religion, but he is the champion of no special faith. It is the universal that attracts him, the unity under all the many forms. It is no incoming of any external influence he observes, no supernatural he delights in. It is the natural unfolding and perfecting of what is involved in the very constitution of the Cosmos and the nature of things that is religion to him,—all this as the expression of an Infinite Soul that fills all the bounds of being. His life flows through all the world, in all its forms, giving it law and purpose. Harmony with this order, obedience to this law,—seeing the divine through all forms, and having for it reverence and trust,—this is religion, and the whole of it. On its human side, it is identical with ethics, with loyal obedience to the laws of the Cosmos as expressions of divine truth. The healthy and pure spirit in which Emerson has set forth these great and sublime truths cannot be found surpassed in any other writer. Indeed, it is doubtful whether any author in any age has so nobly stated them, with so clear an insight into truth. Certainly no writer has so well expressed them in modern language, or so clearly shown their unity with all material facts and physical laws. Emerson has put the world immensely in his debt for his loyal and inspired interpretation of science, ethics, and religion as one, all resting on the same facts and laws.—*Indianapolis Saturday Herald, Feb. 14.*

[FOR THE INDEX.]

UNITARIAN CHRISTIANITY.

A REVIEW OF DR. MARTINEAU'S STATEMENT.

BY REV. EDWARD C. TOWNE.

I.

The closing sections of Dr. Martineau's introductory chapter to the reissue (1875) of J. J. Tayler's *Retrospect of the Religious Life of England* present what may be considered the nearest approach which Unitarianism as a movement has made to the exact ground of faith on which, as I think, Christ stood, as distinguished from that on which the apostles took their stand, and on which historical Christianity was built up. If we are not to pass over from the ground held by the apostles to the ground which at least only Christ distinctly held, then we must at least accept what Dr. Martineau has kept of the apostolic and traditional ascription to Christ of a divine office. A fainter attenuation of the Orthodox conception will hardly be attempted. In fact, Dr. Martineau appears to keep, not so much a remnant of real faith, to meet a need of the believer's soul, as a remnant of formal confession, which greatly saves appearances for new faith, and is thus convenient and useful, although no way essential or necessary. In this form, therefore, the idea of Christ and Christianity, which has dominated historical Christianity from the morrow of the crucifixion to the present moment, may well come up for final judgment. If even this cannot pass, there is no form under which the idea can stand. Dr. Martineau has closed the eyes of the Apostles' Creed, only that it may be carried to its burial.

He first speaks of what he calls "the pure Theism of F. W. Newman and Miss F. P. Cobbe," and designates it as "non-Christian," because it does not adopt Christ as a perfect example and master, and does not take a name which will be understood to imply such adoption. And yet Dr. Martineau says of this "non-Christian" "pure Theism" that it is "so noble a product of the most capable thought and truest inward experience that, if it only were an historic instead of a private gift, and could come to men as Inspiration instead of Reason, it would regenerate the world." This seems to admit that pure Theism is true enough to regenerate the world, if only it would call itself Christian Revelation. It surely, then, should not be called non-Christian, its only mistake being that it does not take the name which rightfully belongs to it. The historical error of giving up the Christian name to a profoundly corrupted Christianity, under the mistaken belief that with Christ himself originated, in some degree at least, the false views which pure Theism clears

away, is indeed a most unfortunate one; the advantage of honestly and truthfully claiming Christ's name being an immense one, on account of the exceeding power of historical religious association, and of the prodigious exaggeration of this power by the weight, that way, of errors which date from the apostles. And yet, unfortunate as this error is, and unnecessary as it is to a sufficiently sagacious learning, it in no way affects Christian character and standing, the sole and sufficient principles of which are love to man and trust in God.

It is again and again to be seen in the story we have of the teaching of Christ, and of his prevailing temper, that respect for him was to be imputed to all love to man and trust in God. Nay, more, although he would not allow respect for himself to be so much as named in comparison with trust in God, he distinctly and comprehensively laid down the double principle that to either purity of heart or love towards man should always be imputed a sufficient knowledge of God; so that against character, either in its inward form of purity or its outward form of humanity, there should lie no theological objection. It is flagrantly contrary to Christ to call a good man theological names, for any the least opprobrium. Even if he calls himself an atheist, in a to him natural sense of the term, it must be taken, under Christ's law of imputed faith, not as real atheism, but as a nominal and unreal sort,—a denial of something called God, or a denying opinion about God, but not a denial of what God really is, or at least not a denial deeper than mere opinion,—not a denial coming from the heart or sustained by character and conduct. If a man acts as God would have him act, and is such as God would have him be, he must be treated as a true believer, even if in some guileless contrariness of the understanding he has put wrong the matter of definitions, names, and reasoned opinion. That is the quite incomparable principle of Christ in regard to even the supreme object of worship.

And as, in comparison with this single and sole object of worship, he would not suffer himself to be named reverentially, not even as "Good Teacher,"—since not from him, in his human historical office, comes the light of wisdom, but from God, who is alone master of the scenes of history,—it must follow that no mere opinion about him, right or wrong, or reference to his name, can any way affect the Christian standing of one who, out of a pure heart and love unfeigned, does the duty of a human brother. And if such a one not only has a heart right toward man his brother, but cherishes also pure faith in God, it is of the most absolute necessity to consider him a Christian, whatever he considers and calls himself. To a deep consciousness of the law of love, on which all turns, the mistakes of the head do not essentially signify; not even when they are theological, much less when they are historical and critical. Though logic put wrong, and love of truth misdirected, lead a man of pure devotion to all good to call himself an atheist, the truth of Christ will serenely disregard his intellectual mistake, because ALL-GOOD, though non-personal, and implicated with no opinion as to the cause, the control, the cure of the universe, is in reality the nearest and clearest vision the creature can have of the ineffable Presence, which forever escapes definition, and cannot be embraced by dogma, and is better served by devoted obedience than by any doctrine.

Be it most deeply and purely true that God is and that God is one, and that by providence and inspiration God abides with us, for time and for eternity; yet all this as belief has no value of a divine sort, unless it work in devotion from man to man, and incarnate that love which before all else God is to his creatures. Devotion to All-Good is the deepest and purest faith in God. To rightly know that All-Good is but the shadow of Godhead; and to confess God as Father infinite, providence absolute, and inspiration living and eternal, is indeed useful to the last degree, and it will be natural when theology and creed and church shall have unlearned their false spirit of putting opinion and confession of the lips and ritual above character, conduct, and life. Speculative atheism, technical infidelity, and non-acceptance of communion have been made a temptation, and almost a duty, to minds truly humane and faithful, devoted and reverent, because to such minds practical duty of man to man carries a supremely divine sanction. The truth of Christ authenticates this deep impulse of the pure heart, and promises that to such there shall be no lasting difficulty about the vision of God.

There could, then, be no greater mistake than to call pure theism non-Christian. It would be an absolute mistake to deny the Christian name to even an atheist whose atheism was of opinion only, and not of heart and life. The opinion may be pronounced non-Christian, but nothing more; and if the heart and life bear on nobly and faithfully, without a just light in the understanding, like ships speeding through storm and night along a course calculated and hazarded, but not seen nor surely known, it belongs to the plainest analogy of Christ's teaching to say that over one such atheist, opened to tasks of compassion and deeds of mercy and all the ways of justice and judgment and truth from man to man, and thus feeling his blind way into absolute communion with the deepest secrets of the Most High, and getting into heaven without knowing it, there is far more interest felt among all pure intelligences on high than over ninety and nine theologically just persons, whose more correct opinions were perhaps a snare to them, to make them pass by on the other side, like the priest and the Levite, with a narrowness of sympathy far worse than any narrowness of understanding.

And this being true of one whose opinion about God gets wrong, it is still more true of one whose opinion about Christ gets wrong, while yet about

* *Miscellanies*, p. 70.

† *North American Review*, March, 1877. Essay on Demonology.

God the opinion goes true to the mark of pure theism. No misapplication of terms could be more unwarranted than that which assumes that a pure theist is not a Christian, because of some denial of Christ's word or rejection of Christ's name. The historical mistake of such rejection or denial may be great and undoubted, but it does not affect Christian character, work, or communion in any such way as to warrant denial of the Christian name. By way of flagrant paradox, we may perhaps say "a non-Christian Christian" of one who insists conscientiously on not taking the name of Christ,—putting all our emphasis on the term Christian, and making "non-Christian" mean nothing at all, except our courteous recognition that the to us entirely Christian person does not take the name. Miss Cobbe does not take the Christian name, she has not so discriminated in her study of the history and teaching of Christ as to be able to do it truthfully; and, having a rare regard for truth and a very pure courage of conviction, she refuses to avail herself of the advantage of a name which is a symbol of pure truth to all Christendom. But she no more loses essential Christian standing by this than she loses very rare womanhood by remaining single. Clear as the infelicity of either situation may be thought to be, it is as little appropriate to call Miss Cobbe a "non-Christian" as to call her an "old maid." In reality she may have turned the infelicity of her womanhood to glorious happiness, of pure service if not of personal pleasure, and that of her confession to no less glorious conformity, of pure faith if not of formal and nominal opinion. Assuming Christ to be a teacher of purest truth, to whom Miss Cobbe would gladly accord full respect if she could see him in this light, it may be said with confidence that her spirit of regard for truth, and fidelity to conviction and devotion to human welfare through honest study of divine things, growing up into a singularly noble and accomplished theism, tender and true as the very grace of heaven to the human brother, and loyal above reproach to the heavenly Father,—this loving fidelity of heart to all deep human interests, and loyal rectitude of soul toward the kingdom of God, is not only the truest possible conformity to Christ, as Christ is in the highest ideal light, but it is a conformity in which Miss Cobbe stands nearer to Christ than any person whatever does who makes the name of Christ a ground of judging her, and of standing apart from her under the plea of a "Christian" standing as contrasted with a "non-Christian."

It may be a very elevated, refined, and sincere opinion which leads a believer or a defender of the faith to stand well forward toward some recognized altar and say, "We come unto thee, O God, in the name of Christ." The insinuation that some one else comes in a mere private way, without any flourish of historical trumpets, or any claim at all for a standing, may be made as delicately as possible. And yet the so-called positive Christian here is the last refinement of the Pharisee in the temple; and of the pure Theist, who stands afar off, apart from Christian rites, associations, history, historical person and name, we may be sure the judgment must be that she will go down to her house justified rather than the other. That a critic of the rarest Christian accomplishments should for the moment even play this part shows how subtle is the canker of Orthodox tradition, and how nearly impossible is complete emancipation from it.

TAKING TEA WITH KO-KUN-HUA.

Prof. Ko-Kun-Hua was like an oriental picture, a personage out of Lalla Rookh, or something quite apart from our common-place world, in a robe of pale blue flowered crape, lovely, delicate, and lustrous, a silvery azure, falling in a soft, graceful way over a brocade silk skirt of the peculiar yellow green which is known in the fashion-plates as "faded leaf" color. In this attire, the refinement of his features and slightness of his form were more apparent than when in his visiting costume.

The interpreter, who is also a servant, came immediately and took his position, standing several feet from his superior; and soon Mrs. Ko-Kun-Hua entered, dressed as when I first saw her, followed by the two little girls. And, on my remarking that I had not seen the baby, the professor, understanding my words, smiled and said something to his wife, which seemed to be asking if the baby could be seen, to which she, half-laughing and giving her head a slight toss, seemed to answer, "I don't care." So the interpreter disappeared for a moment, and returned leading a tiny girl, two years old, a diminutive specimen of a Chinese woman, a wee thing with a round grave face, and clad in indigo-blue clothes figured with white, like some of those India silks which were so much worn a few years ago. The little thing stood quietly holding fast to his hand, and solemnly contemplated us,—fantastically attired creatures that we were, to her eyes.

And now, with considerable help from the interpreter, we had some interesting conversation about the education of children. The father said they were to be taught English at once, and sent them for their new books, which were copies of *Hillard's First Reader*, in which the superintendent now gave them a little instruction, to the great delight of the family. Then he went to his study, and brought out a pile of English and Chinese school-books which had been given to him, and was very eager to get information about our language. He produced our cards, and asked us one by one to pronounce our names, and then each card he labelled with the name in Chinese. Mine required three characters, which were made in a perpendicular row at the upper right-hand corner. These were done with a few skilful strokes of a dainty black brush or pencil, which he took from

some receptacle attached to a girdle beneath his robes.

The interpreter, who appears to be a man-of-all-work, and always full of business, smart, capable, and bright wherever one meets him, whether indoors or on the street, came in with a waiter, on which were six cups of tea, each in its "salver," which he set on the table before us.

The etiquette is for the guests to take up their cups, when the heads of the house immediately imitate them, and then all silently partake together; but, though we understood that such was the custom, and saw that Mr. and Mrs. Ko-Kun-Hua waited our movements, not one of us ventured to do this, not even when the mandarin said, "Take tea!"—for how should we manage?—that was the question. Each cup was on a long narrow "salver" or waiter of metal, which had a sunken circle into which it fitted; and each cup had a cover on it, like a small saucer turned bottom upward. We waited, as with one consent, till Mrs. Ko-Kun-Hua, seeing our dilemma, raised hers with her right hand, and daintily carried it to her lips, holding her arm high, and sipped, with the cover on. We all tried, and made a universal, ignominious failure. In fact, as for myself, I could hardly convey mine safely to my mouth without using both hands, such concern was I in, lest the cover should topple off. We tried again; and then we laughed, the whole company of us; and then the host and hostess, with considerable kindness and courtesy characteristic of that people toward their guests, removed the covers from their own cups and laid them on the table, and we at once followed their example; and then we all took tea, decorously and in state. No spoons, no sugar, no milk: they never use them. A few tea-leaves are put into the bottom of each cup, boiling water poured on, the covers put in place, and thus, with all the flavor kept in, it is served.—*Amanda B. Harris, in Wide Awake for December.*

THE GOVERNMENT AND THE MAILS.

Several firms with high-sounding names, quartered in New York City, have for some time flooded the country with circulars, holding out great inducements to speculate in stocks. These firms were really, with perhaps a single exception, under one management; and so successful were they through their advertising that some days thousands of dollars were sent to them to be invested. They had one method for all: they pocketed the money, and wrote their victims that the investment had proved disastrous! The Government has for some time employed the best talent to detect and bring to justice this den of thieves, who preyed on the unsuspecting through the facilities afforded by the mails; but so adroit were these worse than robbers, that they could not be caught. Under the circumstances, it was a most commendable and perfectly legitimate act for the Government to publish the names of these rascally firms, and refuse to distribute their tons of circulars to their victims.

In the same manner, we commend the Government in refusing to carry lottery advertisements. Lotteries have been declared unlawful. They are most pernicious in their effects on the morals and prosperity of a community. Being illegal, everything connected with them is illegal; and the Government has the same right to refuse to carry their advertisements and tickets, as it would to transport counterfeit money.

With this light, the following editorial indorsement of the *Philadelphia Record*, by the *Banner of Light*, is at least a trifle singular. The *Record* says:—

"If the postal department of the Federal Government is to be allowed, not only to refuse at its discretion to perform its allotted function as a carrier of the mails, but to confiscate letters and other matter confided to its custody for the purpose of transportation and delivery, on the pretext that such letters and other mail matter are of a character hurtful to private morals or private purses, where is the point at which the line shall be drawn beyond which such despotic supervision is to be prohibited?"

To the above, the *Banner* adds:—

"It further remarks that there is danger that this interference with the affairs of citizens in the name of morality may go too far, and eventuate in an unwarrantable and tyrannical encroachment upon individual liberty. Such an oversight induces, if accepted by the people, a servile dependence upon the Government, which undermines the dignity and free-will of the citizen. It is hostile to that personal liberty and responsibility which is the primary object of a republican government to secure and encourage."

Now, if the Government really confiscates letters and acts as a censor of opinions, it is most dangerous and reprehensible, and all our contemporary says is true; but to write thus, when the cause is the refusal to carry lottery advertisements and the circulars of a crew of rascals, is to advocate the cause of the latter against morality and justice. The same arguments and cry of danger against government usurpation were raised by an esteemed contemporary, when the Mormon question was agitated. The attack of the Government to eradicate the most immoral, heartless, and misery-fraught system of polygamy was heralded as an attack against freedom. Every lover of morality and purity will hail with joy when this plague-spot is removed, and the rule of law made so strong that the foul crimes in Mormon history can never be repeated.

When Government really invades private liberty, we shall not be backward in sounding the alarm; but we draw a sharp discrimination between liberty and license, between the moral and immoral. One of the prime offices of the Government is to protect the people against rascality; and, in this office, it must interfere with the individual rights and liberty of the

rascals, and it is a strange occurrence to see the men who are thus protected turn in defence of the thieves against the Government.—*Chicago Religio-Philosophical Journal, Feb. 21.*

"LIBERAL" CATHOLICISM A DELUSION.

We fear that Cardinal Manning's essay on "The Catholic Church and Modern Society," published in the current number of the *North American Review*, will not be looked upon as reassuring to those who entertain the fear that, at some time, more or less distant, the Church and State in this country will come into opposition. Cardinal Manning states with great distinctness that one of the fundamental principles of the Roman Catholic Church is to support constituted authority, even though that authority may be such as the Church considers unwise and even heretical, and, in this respect, he claims that it is the great conservator of social order. But he qualifies this comment by indirectly pointing out that, where they have the power, it is the duty of Catholics, by an active participation in political life, to use their influence in the work of removing those obstacles that interfere with a proper recognition of the Church by the State. But what is it that the Church claims? or, in other words, what power does she seek to exercise over the State? This is clearly pointed out in paragraph eight, section eleven, to be the right "to direct, not the life of individual men only, but the collective life of nations in their organized forms of republics, monarchies, and empires." Just how this power would be applied is shown by what he says in regard to the normal condition of the Church before the Reformation, when the nation and the Church were coördinate, and when an enemy of the Church was an enemy of the State, and vice versa. It is the restoration of this old-time alliance toward which the Papal energies are always bent; and, although difficulties innumerable are in the way of its accomplishment, and concessions of one kind and another have been forced upon the Church, the hope of ultimate victory is none the less held to, for all that conflicts with it is looked upon as an "open usurpation or a culpable connivance at the usurpation of the sacred rights and sovereignty of the vicar of Christ." Cardinal Manning goes a trifle out of his way to compliment the United States, by saying that our republicanism is something quite different from that of France; but the distinction in this case seems to be a forced one, since his chief grievance with the French republic is that it is seeking to secularize education, abolish the budget of the clergy and the subventions to the church seminaries; in short, to place itself in the condition that the United States now and always has been in. Indeed, it would be hard to find more earnest protests against our institutions than the cardinal has set before his American readers; for, not content with affirming that the education of the young by the State is "an evil which reproduces and perpetuates the whole tradition of apostasy from the Christian name," he quotes from the Encyclical of 1878 of Pope Leo XIII. the remark that public authority derived from the multitude of the people is a "novel impiety, unheard of even among the heathen nations."—*Boston Sunday Herald, Jan. 17.*

Poetry.

[FOR THE INDEX.]

THE DEAD BARD.

JUNE 12, 1878.

The New World's minstrel, hoary-bearded, old,
At length unto the burden of his years
Succumbs, and lies majestic, seerlike, cold,
Joining the bards of other days, his peers.
No more the footsteps of the throng untold,
Beating the city's ways like rain, he hears;
Though still 'tis in its wonted current rolled
There, where he sleeps, past his insistent ears.
He sang the Rivulet that down its glen
Still bickering runs; the Prairie pastures vast
And shy stream gliding far from haunts of men;
The Hymn of Death and the remorseless Past,
And Waterfowl that towards its distant fen,
Lone flying through the sunset, scaped his ken;
The Hunter dreaming on the mountain's brow;
The solemn, sylvan past, in accents grand,—
All these he sang; and Liberty in guise
Of beauteous matron, young, with flashing eyes
Confronting Tyranny and vanished Youth,
Which waits us where immortal morn prevails;
And, stronger from defeat, Eternal Truth,
Before whom stricken Error dying quails.

B. W. BALL.

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 13.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Feeder Boas, \$15; William Jabine, \$3.20; S. M. Warner, \$1; Cash, \$3.20; W. P. Wesselhoft, \$3.20; Henrietta Hyde, \$3.20; Cash, 50 cents; J. L. Stoddard, \$6.20; Mrs. David Joy, \$3.20; Estate of Peter B. Brigham, \$3.20; Hon. S. E. Sewall, \$3.20; Harmon Woodbury, \$3.40; Chas. H. Webb, \$3.20; Etta and Lizzie Marshall, \$3.20; David Kirkwood, \$3.20; J. S. Cobb, \$3.20; Elsas May & Co., \$3.20; Henry Bool, \$3.20; Francis J. Goodwin, \$6.40; H. Lieber, \$6.40; John Thurlay, \$2.90; John L. Smith, \$3; Asa C. Pierce, \$3; Miss Devereux, \$3.20; G. M. Smith, \$3.20; M. A. Bartlett, \$7.50; A. Haskell, \$3.20; D. B. Harris, \$4.20; B. F. Smith, \$3.20; Isaac Hall, \$3.20; Geo. O. Smith, \$1.60; E. Manke, \$3.20; W. M. Schuwerk, \$3; Jno. S. Cox, \$5; Ernst Prussing, \$5; J. N. McDonald, \$1; Charles Storrs, \$3; American News Co., \$3.84; John Stimson, \$3.20.

The Index.

BOSTON, MARCH 18, 1880.

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FRANCOIS ELLINGWOOD ABBOT, Editor.
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Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES.

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged March 4.....	\$1,740.00
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WILLIAM J. POTTER,
Secretary F. R. A.

"EMERSON'S THEIST."

Under the above caption, the Boston Daily Advertiser of March 9 thus reports a statement made by Joseph Cook, at the close of his lecture of the preceding day at the Old South Meeting-house:—

At the close of the lecture, Mr. Cook made an explanation in regard to Emerson's theistic views. It had been widely proclaimed, he said, that he had asserted in the West that Mr. Emerson had joined an Orthodox church. Various amplifications of this absurd rumor had so annoyed a son of the great philosopher and poet, that the former had written a denial of what needed no contradiction. He begged leave to say that he had not made the assertion, nor any remotely resembling it. All he had ever said concerning Mr. Emerson had been that he regarded him now as a theist, although not exactly a Christian theist, and that he thought his earlier writings were pantheistic. Mr. Alcott had said much more; at least, he had authorized the public assertion that Mr. Emerson was not only a theist, but a Christian theist, in the full sense of these words. It was very possible that an enlargement of Mr. Alcott's statements and the mixing of them with his (Mr. Cook's) had caused the charge against him that he had been through the West in a flamboyant manner, asserting what he dare not in the East. Mr. Cook offered these two propositions: Dr. Manning called Emerson a pantheist at Andover ten years ago, and had the assent of scholars; Mr. Alcott called Mr. Emerson a theist in 1879, and had the general assent of scholars. Mr. Emerson has said to Mr. Alcott: "I do not care to classify myself with any painstaking accuracy with this set or with that, but, if I am to have any appellation at all of a religious kind, I prefer to be called a Christian theist: you have not misrepresented me." And again he spoke to Mr. Alcott substantially as follows: "My ancestry is made up of ministers. In my family the Bible is seen oftener than any other book in the hands of my wife and daughter. I think those facts tell my story. If you wish to call me a Christian theist, you have my authority to do so, and you must not leave out the word Christian, for to leave that out is to leave out everything." [Applause.]

It is utterly futile for Mr. Cook to quote the opinions of Dr. Manning or Mr. Alcott in this matter. The unequivocal declaration, now publicly made by Dr. E. W. Emerson with his father's express permission, is that Ralph Waldo Emerson "has not retracted any views expressed in his writings after his withdrawal from the ministry." In the face of that declaration, any claim that Mr. Emerson's views have undergone any change which does not appear in his published writings must be branded as wilfully and deliberately fraudulent. As to the meaning of those writings, neither Joseph Cook nor Dr. Manning nor Mr. Alcott has received any commission from Heaven as infallible and authoritative interpreter; every reader may and will judge them for himself. This is what all honest people have desired—to see all impertinent and meddlesome gossips discredited as witnesses and driven out of court, and Mr. Emerson himself recognized as the only credible witness respecting his own views. The attempt that Joseph Cook still makes to impose on the public his own free translations of Mr. Alcott's free translations of Mr. Emerson's words, as if this twice-made dilution and adulteration of the latter's thought had the slightest value as testimony in the case, merits the severest public reprobation. It is not an innocent thing to bolster up any cause by such means. Mr. Emerson himself chooses to be judged by his own published words; he has a perfect right to be so judged; and whoever now publicly persists in judging him otherwise, above all for merely partisan or polemical purposes, will write himself down, in the estimation of all unprejudiced persons, as an unblushing and conscienceless impostor.

REVIEW OF THE WRIGHT-SAVAGE CORRESPONDENCE.

On another page Mr. Savage publishes in full the correspondence between himself and Mr. Wright, concerning which the latter gave a very erroneous impression in last week's INDEX. It is a painful necessity to let the truth be known about these letters. We summarize their main points as follows:

In "Number One," Mr. Savage, as "one of the Trustees of the Lick Building Fund and Treasurer of the Lick Lecture Fund," addresses the "President and Stockholders" of the Paine Memorial Corporation, and requests the appointment by the latter of a "Committee of Investigation" to inquire into all the transactions relative to the use of these funds. That he had a right to make this request,—that it was his duty to make it under the circumstances,—and that it was the President's duty to lay it before the Corporation for their independent consideration, certainly cannot be denied or doubted.

In "Number Two," Mr. Wright replies that he omitted to lay this important request before the

Corporation to whom it was addressed, because, as he here alleges, "the matters referred to in it... had already been investigated and reported on." By this extraordinary action, the President assumed the whole responsibility of refusing investigation into transactions affecting profoundly the good name of the Corporation, and of depriving the Corporation itself of all opportunity to right whatever wrongs may have been committed. This he does solely on his own individual responsibility.

In "Number Three," Mr. Savage requests a copy of the "report" of the "investigation" alleged by Mr. Wright to have been made.

In "Number Four," Mr. Wright admits that no "record" of the "investigation" had been kept, and refers vaguely to the "minutes of the Directors" for the "names of the committee and the result reported by them, only." The remainder of the letter is wholly irrelevant, and we pass it over here.

In "Number Five," Mr. Savage repeats his request for definite information respecting the "investigation" which Mr. Wright had considered so satisfactory as to warrant him in suppressing all further inquiry. At the close of this letter, and merely in reply to Mr. Wright's sarcastic advice to "prosecute in the courts," Mr. Savage asks Mr. Wright directly if he will "join and help" in bringing the case into court, "where secrets and falsehood and prevarication cannot shield the wrong?" This is the letter which Mr. Wright last week so astonishingly misrepresented as merely "asking me [him] to contribute funds to prosecute," etc.

In "Number Six," Mr. Wright refers Mr. Savage to the Investigator's report (published in full in THE INDEX of February 19). But he now makes this extraordinary confession: namely, that the investigating committee to whom he had alluded, and of whom it now appears that he himself was Chairman, "looked into all the matters brought forward by Mr. Ellis, so far as regards the title to the estate, AND NO FURTHER." That is to say, they did not look into the matter of the Lick Lecture Fund at all—the most important point which Mr. Savage had asked the Corporation to investigate!!! Mr. Wright, by his own written admission, suppressed the request for investigation on the ground that the "matters" referred to had already been "investigated and reported on"; but he now confesses that the most important of these "matters" had not even been "looked into"!!! What must be thought of his suppression of a respectful, proper, and abundantly warranted request for investigation, withheld by him as President from the Corporation to whom it was equally addressed, now that he himself has swept away all possible justification of that suppression? Is that the way to prove an unwillingness to "keep peace with fraudulent liberals" or to "conceal their crimes"? Whatever "fraud" or "crime," if any, has been committed in this melancholy business, Mr. Wright has done his utmost to "conceal" it. The chief "matter" as to which Mr. Savage respectfully requested an investigation by the Corporation (the party most deeply interested) had not been "investigated and reported on." Mr. Wright at first alleged it had been, but later confessed it had not been; yet he himself was the Chairman of the committee to whose "investigation" he referred!

The peace, or harmony, or union, which can only be maintained in the liberal ranks by such tactics as these, is the sleep of death. The essential truth of liberal principles cannot, it is true, be affected by the conduct of those who profess to be their champions; but theological superstition and ecclesiastical injustice will stand unshaken till the crack of doom, if liberals themselves slaughter the justice, integrity, and purity whose lead they profess to follow. In the long run, that cause will triumph, and that alone, which reverences most profoundly and obeys most faithfully the moral laws on which the universe is built.

WOMEN'S EDUCATIONAL AND PROTECTIVE UNION.

As there is much interest now in efforts to conduct religious services on an independent basis which will give opportunity for free expression not quite provided for by existing organizations, perhaps the readers of THE INDEX will be interested in a brief account of the meeting held on Sunday afternoon at No. 5 Park Street, Boston, by a Committee of this Society. These meetings are composed entirely of women. Each member of the Committee takes charge of them for a month, invites the speakers (who are also women), presides at the meetings, and arranges the services according to her own sense of propriety. I can speak only of the month of Febru-

ary, during which I presided for the first time; but I have no doubt that the other months have been and will be of at least equal value. The audience usually numbers nearly a hundred. Some ladies attend constantly from interest in the work or in these special meetings; but the audience varies very much, and women often come from a very eager desire for new light, or a communion of thought and feeling which they do not find elsewhere. This is shown by the earnestness of the discussions which follow the speaking. I have rarely heard more close and searching questions put, or known any company keep so closely to the most important points in the remarks of the speaker, instead of straying into trifling discussion of minor matters.

The other services consist of one or two hymns sung by the company. Although, musically speaking, this part of the service is not very successful, yet many women expressed a pleasure in it. The presiding officer usually reads a short passage from some of the world's great thinkers, not confining herself to those of any country or religion. Sometimes a prayer is offered, and it is perhaps the general wish of the Committee to have one; but, as being more in consonance with my own feeling and practice, instead of any spoken words, I allowed a few minutes after the singing for those who wished to engage in silent devotion.

On the first afternoon, the speaker was prevented from coming; and, as it was too late to find a substitute, I read a paper prepared for the Free Religious Society of Providence, on "The Best Use of Sunday." The ground I took was the utility of Sunday as the people's holiday, and the responsibility resting upon the best educated portion of the community to make it an occasion of good to all. The discussion was earnest and spirited, and turned very much upon the question of how far existing church organizations supplied the means of using the hours of Sunday happily and usefully.

On the second Sunday, Miss L. M. Peabody, well-known as a member of the Boston School Committee, spoke on "The Religious Education of Children," urging the duty of developing true ideas and sentiments in regard to God and duty in early life. The reverence and beauty of her thoughts touched every heart, and there was great harmony of feeling in the discussion which followed, although difference of opinion was expressed on some points.

On the third Sunday, Miss Abby W. May spoke of "The Kingdom of Heaven," which she defined to be "all working together in love and working for God." Her thought was very impressive, and she laid great stress upon the importance of regular times of quiet self-communion, when we could know ourselves and our relation to God and to life better than in the hurry of action.

On the fourth Sunday, Mrs. Phoebe M. Kendall, a member of the School Committee in Cambridge, spoke of the ideas of the Society of Friends, especially in relation to woman and the home. She gave a very clear account of the early doctrines of this sect, and some very pleasant reminiscences of her early life among them in Nantucket. As many "friends" were present, a lively discussion followed, which brought out many important traits illustrating the life and work of this sect, which has such a wonderful record of virtue and good morals.

On the fifth Sunday, Dr. Sarah E. Brown gave a very interesting account of the Chinese as she had seen them in California, and of the work of the Home Missions in trying to Christianize them. It was a very impartial account, and led to many suggestions of points wherein the two nations might learn from each other. Its whole tone tended to liberalize the feeling of Christians toward members of other religions, and so to harmonize the different races who seem destined to occupy this continent together. In conclusion, she read some letters, showing the great wrong done to women by the Chinese, and the danger to our society from this cause. This brought on some earnest discussion, in which it was shown how little right Christians and Americans have to cast the first stone against even the Chinese Cooley trades, and how essential to the farther progress of civilization it is that the good men and women of every race and religion should unite their efforts to purge away this, the foulest plague-spot of the world.

I have given this detailed account of these meetings, hoping to encourage others who do not get all the nourishment they need from the churches around them, to meet together thus simply and discuss the questions that really interest them. At these meetings there were no distinguished orators or elaborate essays; but all spoke in perfect freedom of whatever

seemed important to themselves. I found no difficulty in securing perfect order and perfect courtesy in discussion.

E. D. C.

LETTER FROM MR. WATERS.

The following letter from the author of *Through Rome On* is published with pleasure, though we draw no inference against the permanent need of organization from the transient success of the free-love ring:—

"Learn to Labor and to Wait."

In my January letter to the editor of THE INDEX, I rated the exposition of seminal principles above both society-work and palpable hits in satire, as a means of advancing the Liberal cause. To-day I am glad to read and echo the words of the Towanda correspondent: "Why this urgent call for organization?" As that correspondent further says: "To endeavor to organize dissimilar and crude minds is dangerous." To do this on any large scale is worse than dangerous, as has surely been demonstrated for us now. In some fortunate spots and on a few happy occasions, two or three may gather together in the name of free-thought with good results; but the day has not yet dawned for the successful operation of larger leagues. The word is here employed in the now painfully familiar sense which includes, or implies, officials, voting majorities, platforms, resolutions: "In a spiritual sense, all true Liberals are leagued for the salvation of the world; but we are the last people in the world to organize on a permanent basis in this generation. We are not fit for it, and we do not need it. We are to occupy and possess the world, even to the uttermost parts, but not after the manner of Scythian hordes are our conquests to be extended. We are destined to win and to hold, because we work with Nature, and by the power of her resistless laws. Wounded, humiliated, disgraced, as we are by transient conditions to-day, we have still the joy of greeting the tokens of our triumph on every side. The press is with us,—ay! and the pulpit too. The God of the Middle Ages no longer rules the consciences of men. The sky is aglow all round with the precious coming light. While Moody and Sankey are converting their thousands, English-speaking Liberalism alone is converting its tens of thousands. The works of Spencer, of Clifford, of Lecky, the Broad Church, the Review, are more terrible in the cause of truth than an army with banners. What want we with Liberal Leagues when one woman from her quiet study can so reach the heads and hearts of multitudes as Miss Bevington through her *Nineteenth Century* essays on the maunderings of Mr. Mallock? Such things have a property of extension by which they surely reach and permeate the general mind. A book, a pen, will work immortal effects through the pressure of one stratum upon another in the intellectual and moral spheres. It is not too much to say that Mr. Darwin is educating millions besides the actual readers of his words. Such words diffuse the aroma of truth, as the presence of a little child exhales innocence and is an antidote to unholy lusts. Let us not clamor for organization before its time, nor be dismayed at the Dead Sea fruits that we have been too eager to pluck. Rather let us be glad of our veritable blessings: of the good President at Washington, so good that neither of our two great parties would dream of giving him a second term; of the good books and papers and noble voices that inspire the age; of the Evolving Spirit—with reverence be it spoken—that is in travail with the life of the world to come.

N. R. WATERS.

BALTIMORE, Feb. 29, 1880.

PERSONAL ITEMS.

MME. DE LESSEPS excels her husband in speaking English.

B. F. UNDERWOOD will lecture at Gallatin, Mo., March 16; Hamilton, Mo., March 17, 18, 19; Burlingame, Kansas, March 21, 22, 23.

HUGH I. JEWETT, of Ohio, a wealthy and influential railroad magnate, is the last-named prospective Democratic candidate for the Presidency.

RICHARD GRANT WHITE is said to have two of the finest fiddles in the world. There is hence no impropriety, it may be presumed, in saying "fiddlesticks" to some of his literary dictums.

MR. E. B. WASHBURN delivered an address to Hebrew citizens at Chicago, Sunday, March 7, at the Sinai Reformed Congregation, upon the occasion of a memorial service to Adolphe Crémieux, paying to that deceased statesman of France a warm tribute of respect and admiration.

DR. HENRI NACHTEL, of Paris, recently read a paper on the European system of night medical service before the New York Academy of Medicine, which elicited so much interest that a committee of

the Academy has been appointed to consider the practicability of introducing the system in New York.

REV. HENRY C. LEONARD, a well-known Universalist clergyman, and a very genial and companionable man, died Sunday, March 8, at Annisquam, Mass., where he has been settled for some years past. Mr. Leonard served as chaplain in Gen. O. O. Howard's department during the war, in which capacity he was very popular and rendered excellent service.

THE BODY OF DR. HAHN, of New York, was cremated last week at Washington, Pa. Dr. Hahn was an earnest and esteemed member of the Society for Ethical Culture of New York, and the disposition of his remains was in accordance with an expressed desire to the members of his family some time before his death. A funeral service at the late residence of the deceased, conducted by Prof. Adler, preceded the transmission to Pennsylvania.

MRS. TIMOTHY SARGENT, who has lived in China, and speaks the language of that country, is taking a very active interest in behalf of the Chinese who are arriving in New York from California. Mrs. Sargent contemplates delivering shortly in New York a series of lectures, intended to enlighten the public in regard to the Chinese problem. The proceeds of these lectures will be devoted to aiding Chinese to emigrate to New York from San Francisco, where she hopes to secure for them employment and greater protection of life and property.

MUSICIANS HAVE generally more faculty for representing the "concord and harmony of sweet sounds" than for preserving harmonious fellowship among themselves. As an illustration of this, the fine project for a college of music at Cincinnati, which appeared so promising, seems almost on the verge of going to pieces. Theodore Thomas, who was placed at the head of the enterprise, has lost his temper with the Board of Managers, and the Managers have lost their temper with Mr. Thomas and with one another; and a more discordant state of affairs in respect to the undertaking, if we may credit reports, could hardly exist, even if these musical gentlemen had put their heads together for this express purpose.

WHAT NEXT?—One of the latest examples of the effort to prop up dilapidated and perishing Orthodoxy is a course of lectures on Shakspeare by the Rev. Dr. Bolles, an Episcopal clergyman of Chicago, in New York, under the auspices of a number of prominent divines of the latter city. The Doctor has evidently read Shakspeare very diligently through his theological spectacles, and parades numerous quotations from the poet's writings to show his belief in Evangelical dogmas. But what does all this special pleading amount to, so far as the truth or falsity of these conceptions is concerned? It is quite probable that, for every passage which Dr. Bolles adduces to demonstrate Shakspeare's Orthodoxy, the same degree of industry might find one that points to a converse conclusion. But, be this as it may, nothing is proved beyond this,—that Shakspeare, in common with other great men of the past, even the greatest, shared more or less in the current religious ideas of his time.

FOREIGN. 14

M. GAMBETTA is ordered by his physician to quit smoking.

FOUR GERMANS, an Austrian, and several Frenchmen have been expelled from Lombardy as dangerous revolutionists.

LADY SEBRIGHT has gone off to the Nile with Miss Beamish, says the *London World*, the former to shoot the crocodiles and the latter to distribute tracts among the fellahs. A fellow-feeling makes us wondrous kind.

THOMAS HUGHES, the well-known lecturer and liberal politician, recently lectured at the Workingman's College, in London, of which he is principal, on James Russell Lowell, paying him a high tribute as a man of letters.

NOAH LEFT THE ARK at six o'clock in the evening of September 17, A.M. 3446. So, at least we read, is the opinion of a "Biblical scholar in Germany," who has been puzzling his poor brains in an attempt to determine the dates of events narrated in the Old Testament. We wonder how many bottles of claret the patriarch put under his belt before he got half-seas over.

THE CHURCHES throughout Spain are decorated with the canvases of the early painters, but so hung, says a correspondent, that there is no hour in the day that a good light can be found on them. At Seville, for example, I tried to find a light that would show what damage had been done the famous "St. Anthony," from which the figure of the saint had been cut in 1874. It was quite impossible to detect the work of restoration, which was owing to the dim light of the cathedral rather than the skill of the restorer.

THE SAVAGE CLUB of London—a somewhat similar institution to the Lotos here—gave an entertainment in behalf of the Irish distress fund. The Savage includes many gentlemen who, though not on the stage, possess all the talents for it. Indeed, it is a *sine qua non* of membership that the aspiring Savage shall be able to do something,—either sing, play, recite, or dance a hornpipe upon the points of his fingers. At their Saturday symposiums, there are always music and mimicry; and, in fact, there is genius enough in the Club to get up and give a very excellent entertainment.

THE ARRANGEMENTS for the issue of a new and carefully compiled edition of the works of St. Thomas Aquinas, which was announced by Cardinal De Luca some weeks ago, are now in active progress. Special commissions have been nominated by the Pope, both in Rome and in various other cities,

charged with the preliminary preparations for the pontifical issue of the writings of the great master of philosophy. Cardinal Zigliara has been intrusted with the care of directing the researches in the imperial city itself; and when the prelates appointed elsewhere have sent in the result of their inquiries, which will include the examination of some of the original manuscripts which are still extant, Cardinal De Luca will furnish His Holiness with a detailed report before the authorized publication is commenced.

DANCING IN A SUNDAY-SCHOOL by permission of its rulers is certainly an innovation, although we know no reason why such a healthy and exhilarating amusement should not be afforded to Sunday scholars. There can be little doubt that the young people who are compelled by their parents to devote a large portion of Sunday to the study of texts of Scripture, catechisms, hymns, and the rest of the dull routine of the religious school, would welcome anything calculated to relieve its monotony and dullness. In the North Cheshire *Herald*, we notice that a discussion has arisen upon the subject of dancing in local Sunday-schools, which novelty has, of course, greatly exercised the spirits of the "unco' guid" in those parts. We notice that Mr. Willis Knowles, under the nom de plume "Cicero," has put himself forward as the advocate of a wise relaxation in favor of young people.—*Secular Review*.

THE CORRESPONDENCE which has been printed in the *Times* on the wide-spread use and abuse of narcotics is a painful commentary upon our civilization, and one which adds great force to what a writer in these pages has often alluded to; namely, the evils arising from our present unnatural system of living. The over-excited nerve-system of English ladies induces them to fly to morphia, chloral, chlorodyne, and a host of patent medicines, the chief agents in which are deadly poisons. It is useless to warn the victims to such a habit, as does the *Times*, that "from the beginning to the end the career is one of misery." So long as the causes of worry and sleeplessness are unchecked, so long will the sufferers have recourse to some means of alleviation. These causes are to be found in the high-pressure system of living, which is rapidly producing social anæmia, and is consequently enervating the race.

FAITH.—The following is an incident on the recent return of some British officers from Afghanistan: Scene: The wildest part of the Khyber, with barren rocks towering on all sides; an English officer riding along, escorted by a motley company of maliks and tribesmen all armed to the teeth; more armed Afreedees in the middle distance; a weary, lonely figure toiling on the dusty road in huge black boots, face burned a brick red and fringed by a scanty red beard. The figure is clad in a thick wadded garment, and has a bundle on its back. "Halt! Who are you?" "A Turkestan." "Where are your comrades?" "I am alone." "Where are you going?" "To Mecca." "How will you get there?" "God will help." "Peace be with you." "And with you." The figure moves off, and the armed circle breaks up. This poor devotee had tramped hundreds of miles through hills and valleys, swarming with cut-throats, secure in his simple faith which had led him to leave distant Turkestan in quest of the still more distant Mecca.

WE READ IN *Truth* that a clergyman of the Church of England, suffering from chronic bronchitis, has been compelled to apply for admission into the Axminster workhouse. The unfortunate gentleman has been a curate for thirty years, during which time no offer of preferment has approached him. What can we think of such a case as this in the richest ecclesiastical establishment in the world? Yet it is generally known that there are many clergymen of the Established Church who have to maintain themselves and their families upon stipends which cannot alone procure for them the bare necessities of life. The Bible declares that the "laborer is worthy of his hire,"—a statement which no one will deny in words, although, apparently, not even churches are governed upon those maxims of Christ which are really practicable. Is it not time that all underpaid teachers, whether of religion or of matters more necessary to the world, should have justice accorded them? We think so. At any rate, such men as Bishop Claughton will do well to consider Mr. Matson's case.

THE ANNUAL MEETING of evangelical clergy in Illington has become a very dead-and-alive sort of an affair. One Anglican organ compares the party which these ministers represent to a race of aborigines doomed to disappear before a stronger people. "Neither," it says, "will be a loss to human society, and yet one cannot help being sorry for them, as they kill themselves." As rum is fatal to the savage, so does idleness destroy the "spirituality" of the evangelical. This idleness is a necessary result of the loss of vitality which has befallen Calvinism, and which every attempt must fail to restore. "Calvinism," as the *Church Times* has it, "proper has run its race, and is dead everywhere, save in a few of the obscurer sects, and among the more illiterate of the clergy." It is amusing to find the Calvinian spirit recognized as the moving agent in the profession of the "new form of atheistic fatalism." Most funny of all, however, was Canon Ryle's assertion at the conference that England's prosperity is due to her Ryle's "Sabbath-observing" country. Poor Canon Ryle must have been imitating the dormouse this winter, or he would never have run his unhappy head against such a post as this. We wonder whether or not some more wakeful person—out of him that the Canon's reputation will point out to him that un-Sabbatarian France, where people are positively so wicked as to pay no special respect to the "Lord's Day," is just at present the most prosperous of all civilized lands?—*Secular Review*.

Communications.

HEREDITY AND ÆSTHETIC DEVELOPMENT.

BY WILEY BRITTON.

No. X.

Since Mr. Darwin's great work on the *Origin of Species* appeared, every discussion of biologic evolution recognizes heredity as an indispensable factor. No writer of reputation would now regard a treatise on biology as complete without referring to it, and devoting some space to the consideration of its laws. There are, however, people who admit hereditary transmission of physical peculiarities, such as certain diseases and peculiar structures of organs, etc., yet hesitate to admit the transmission of mental peculiarities. But we may set it down as a fact not likely to be questioned by competent authority that heredity is as applicable to mental peculiarities as to physical peculiarities. Stated without qualifications, the law of heredity is that each plant and animal produces plants and animals of like kind with itself. When stated in this simple form, no one questions the law. It is the transmission by parents to progeny of non-typical peculiarities, and the unusual development of structure and function of organs and of certain mental powers, that many hesitate to admit. Every one who has paid any attention to heredity knows that the non-typical peculiarities, or the most prominent mental or physical characters of a parent, are never transmitted to each of several offspring in equal degrees. It is this apparent fortuitousness of the law that has led many to attach little or no value to it. The tendency to variation—that is, of individuals occasionally arising with non-typical peculiarities, and typical peculiarities of unusual prominence—has also probably cast some doubt on the law. We are now beginning to satisfactorily account for the origin of prominent typical peculiarities. We know that it is impossible for two individuals of the same species, or even of the same parents, to be subject to the same conditions throughout their lives; and we know, too, that other things equal, in proportion as the forces acting upon them differ, to the same extent must their offspring differ in mental and physical traits. Let us take two individuals born of the same parents, very nearly alike in every particular, with all the organs of one of equal capacity with the homologous organs of the other for performing the functions usually performed by the homologous organs of their parents, and see what will result if these two individuals are subjected to unlike conditions. If certain organs of one individual have a greater amount of function to perform than the homologous organs of the other individual, the organs of the individual on which the increased function falls will be strengthened and increased in size. And these peculiarities of increased size and strength of organs of a parent are transmitted to offspring, not perhaps always in their full intensity, but still to a distinguishable degree. Probably every one now recognizes the fact that organs strengthen and grow when much used, and weaken and dwindle when little used. As familiar illustrations of increased size of organs resulting from their increase of function, we need only name the great development of the blacksmith's arms and the legs of the ballet dancer. The draught horse and race horse also present us with strong contrasts of structural differences, due to the different kinds of service required of each animal. And these structural differences we know have been gradually intensified by heredity during successive generations.

The eyes no doubt undergo slight structural change when they are constantly and daily throughout life required to be focused upon small objects and small spaces in close proximity, with but little or no sweep. Hence short-sighted persons show very clearly something of their pedigree; that their ancestors were either engravers, watchmakers, shoemakers, tailors, or perhaps in some instances devoted to literary pursuits. It is an extremely rare thing to hear of the children of country people and sailors being affected with myopia. And, when such instances do occur, they are easily explained on the perfectly safe hypothesis that one of the parents of such short-sighted person came from one of the classes whose occupations required them to spend their lives in looking at small objects near their eyes. It seems probable, too, that constitutional myopia might be induced by affectation; that is, by using glasses when they are not actually required. When an artificial object instead of the iris is allowed to regulate the rays of light entering the eye, the powers of the retinal elements in responding to their natural stimuli must in time be affected. If it should ever get to be the general opinion of the most cultured of a given society that spectacles improved the personal appearance, and everybody took to wearing them for this purpose, in the course of a few generations that society would be unable to dispense with spectacles. Such a custom would pair with the Chinese custom of cramping the feet of their ladies of rank or quality. Human skulls too, found in different parts of the earth, show by their peculiar forms of elongation or flattening that the lower races of men also often mistook deformity for beauty, or else were swayed more by fashion than by their conceptions of ideal beauty.

The social systems of the most evolved peoples of the modern world are extremely complicated as contrasted with ancient régimes. The sharp competition in the struggle for existence, not only between individuals of the same society, but between different societies, has differentiated a multiplicity of new activities, unknown to ancient civilizations. And

new activities imply extra function to be performed by particular organs. Extra function of an organ, if rather prolonged, will cause its undue development, probably at the expense too of some other organ or organs. When an organ begins to demand an increased amount of nutritive elements to enable it to perform a given function, other organs must go without their usual quantities, if the quantity of nutritive material taken in by the individual has not varied.

The Greeks during the brightest periods of their history were more deeply interested in developing ideally perfect human forms than anything else, and were, in the judgment of the most cultured of subsequent generations, successful beyond all other nations. We are unlike them in this respect, and have degenerated in physique. For many centuries the belief widely prevailed that it was a meritorious duty to deform, torture, and mortify the body, instead of endeavoring to perfect it. This mistaken notion, which grew out of the monkish asceticism of the early Christian ages, has produced in every subsequent generation a frightful number of hideous deformities. But should we expect anything else when, in addition to bodily tortures and mortifications, the minds of all classes through centuries preferred to dwell fervently upon the poorly executed and cadaverous-looking pictures of a Lazarus for instance, instead of enthusiastically admiring the statues of Greek and Roman deities, and other statues of ideally perfect forms, preserved from the ruins of Greek classic art? No. The statues and paintings of the early Christian, mediæval times, and almost up to the beginning of the Renaissance, throughout Europe, show that scarcely any attention was given to the production of beautiful and perfect human forms. This world was regarded as a vale of tears; and, the mind habitually dwelling on impending or present calamities, few wore a calm and natural facial expression. And the expressions of sorrow and deep religious devotion, almost universal throughout the Christian world, were transmitted by parents to their children, as the pictures of children of those times clearly show. It will probably be generally admitted, particularly by those who are familiar with recent psychology, that certain religious sentiments and training produce peculiar religious casts or expressions. And that such casts or expressions are inherited, any one of ordinary powers of observation may satisfy himself by daily experience.

We may now turn to another phase of the subject. A particular action constantly repeated throughout the life of an individual tends to become automatic and organic. And the offspring of such individual, *cæteris paribus*, will perform the same kinds of actions with greater facility than the offspring of individuals that displayed no marked aptitudes for performing them. It has been remarked by sportsmen that it is not an unusual thing for a young pointer to point a covey the first time he is taken afield. Young shepherd dogs, too, are known to spontaneously adopt the like modes of behavior of their parents; that is, to run around, instead of directly toward the flock. Certain peculiarities, as tricks taught to animals, are also known to be transmitted by parents to offspring. Mr. Herbert Spencer quotes an instance in which a puppy that "had been taken from its mother at six weeks old," and who had never been taught "to beg (an accomplishment his mother had been taught), spontaneously took to begging for everything he wanted when about seven or eight months old." Among ourselves, too, mental peculiarities and predispositions of various kinds are inherited. Of these, we may name the predispositions to theft, murder, drunkenness, and bad and good temper. And other predispositions of egoistic and altruistic natures are no doubt familiar to the readers of Mr. Darwin, Herbert Spencer, Ribot, and Francis Galton. When the laws of heredity are better and more generally understood, they are sure to exercise a powerful influence upon the physical, moral, and æsthetic culture of rising generations. Thoughtful men and women will be more careful than now in forming alliances that can hold out no reasonable prospect of a bright and desirable future. Before casting their fortunes together, each couple will perhaps feel more interest to know something of each other's pedigree and past life than now. Indeed, the vivid representation of offspring with strongly marked physical or moral imperfections should certainly act as a powerful deterrent with any one of a fair measure of intelligence, in contracting an alliance with another whose past life and pedigree would seem, in the event of their union, to promise offspring thus characterized. A person who persists in certain actions, condemned by society and his own moral sense, as wrong, will, in spite of his efforts to assume an air of innocence and naturalness, in almost every instance, wear an expression of conscious guilt. What is called the "rouges" gallery in the offices of detectives and at police headquarters is a recognition of this fact. It would be strange indeed, if men who pass their lives in evil actions, and in constant dread of detection and punishment, should wear an expression as natural and free as men who pass their lives with a self-satisfied conscience, and in a manner approved of by those who stand for social order and government. Every emotion is accompanied by a facial expression that is distinguishable from facial expressions caused by other kinds of emotions. The facial expression produced by the emotion of fear is unlike the facial expression produced by a beautiful picture or a beautiful statue. And so it is throughout the language of the emotions. Any particular feeling that is constantly recalled into consciousness, and predominates over the rest of the feelings, produces a more marked and permanent facial expression than the less dominant feelings.

It must be remarked, however, that the evil thoughts and actions of those whose moral sense is least developed or sensitive will not be so clearly reflected in their expressions. Though we have passed through a long period of sackcloth and ashes, or physical sacrifice, endeavoring to develop the moral sense, still there are many in whom it is only nascent. Of course the facial expressions caused by persistence in evil actions are not the ideal types of expressions sought to be produced in marble or on canvas by the world's acknowledged master artists. It will be well to note here that an inherited physiognomy does not always indicate the true character of the individual, but perhaps most generally only the character of some one or more of his ancestors, near or remote. We know that noble characters are often found behind physiognomies that at first sight make a rather unfavorable impression upon our minds. And, on the other hand, we know that there are some of the worst characters with fine physiognomies. In explanation of this, it is well known that children sometimes inherit certain most prominent physical features from one parent and certain most prominent mental traits from the other parent. Hence it seems probable that, in most cases in which physiognomies do not plainly indicate the characters or mental tendencies of children, the parents came from classes who led strongly contrasted modes of life. But, even in those cases where character seems to contradict the facial expression, a closer acquaintance with the individual often discloses an almost invisible expression, which reflects his real character. Probably almost every one has heard the remark that "Mr. So and So has a very disagreeable or repulsive expression," and the reply, "You would not think so, if you were better acquainted with him." We catch some few prominent features of an individual, which reflect the character of some of his ancestors, and on superficial observation regard them as reflecting his character.

Many instances could be named of the transmission of special aptitudes, but it must suffice to mention only a few cases in sculpture, painting, and music. The wonderful development of the musical faculty in a few great composers of music during the last two or three centuries is unquestionably due to heredity. Mozart was almost a musician by instinct. In his third year, he found delight in striking chords upon the harpsichord, and in learning pleasing passages in the music lessons of his sister. And in his "fifth year he composed little melodies with simple but perfectly correct harmonies." His remarkable genius can only be explained by heredity; and it is thus explained. His father was gifted with fine musical talents. While still a youth, he astonished his hearers by his performances upon the organ at Munich. At a later period, he became court composer, leader of the orchestra, and vice-chapel-master to the Prince Bishop of Salzburg.

Beethoven's musical powers were not spontaneously displayed at such an early age as Mozart's; but his genius, scarcely less remarkable than Mozart's, is also clearly traceable to heredity. His grandfather and father were bass and tenor singers, respectively, in the electoral chapel at Bonn. His grandfather composed several operas, and probably had considerable local reputation as a city musician.

In the celebrated Bach family, musical talent was hereditary in a large number of individuals through eight or ten generations. Upwards of fifty persons of this family, whose lives cover a period of nearly two and a half centuries, were eminent musicians, and musicians of considerable reputation. In a few generations, they became very numerous, and, in order to live by their profession, were obliged to scatter abroad over Thuringia, Saxony, and Franconia.

Haydn's parents, though not celebrated for musical talents, are nevertheless known to have displayed a marked taste for music. His mother was a singer of some ability, and his father, besides storing his memory with songs, played the harp with considerable skill.

THE WRIGHT-SAVAGE CORRESPONDENCE IN FULL.

MR. EDITOR:—

THE INDEX of March 11 contains a letter from Mr. E. Wright, from which I have clipped the following:—"Mr. J. Vila Blake and Mr. Charles Ellis, entire strangers to me, have both, in your columns of last week, charged me with wishing to keep peace in the liberal ranks on any terms, and with preferring to bring Christian fraud, robbery, and perjury into court rather than that of my own party. All this because when Mr. T. L. Savage, whom I never saw that I know of, wrote asking me to contribute funds to prosecute Messrs. Seaver and Mendum for fraud and breach of trust, I replied that I did not believe any such crime had been committed, and moreover that I know of Christian frauds that I would sooner bring into court. Why? Because they are vastly bigger and more cruel. It does not follow from this that I would keep peace with fraudulent liberals, if I knew of any, or do anything to conceal their crimes, as Messrs. Blake and Ellis 'translate' or pretend."

Mr. Wright herein says that I "asked" him "to contribute funds to prosecute Seaver and Mendum for fraud and breach of trust." He conveys the idea that I wrote to him for that purpose. This is utterly untrue. I did not even ask for "funds" at all, but for "help."

There seems to be no way of exposing this wholly distorted statement except by producing the entire correspondence.

On the morning of Jan. 29, 1880, Mr. C. D. Sher-

man placed in the hands of Mr. Elizur Wright, as he was entering Paine Hall to call the advertised stockholders' meeting to order, the following letter:—

Number 1.

TO THE PRESIDENT AND STOCKHOLDERS OF PAINE HALL JOINT STOCK COMPANY:

Dear Sirs,—As one of the Trustees of the Lick Building Fund and Treasurer of the Lick Lecture Fund, it is my sincere wish that a Committee of Investigation be appointed at this meeting, Jan. 29, 1880, to inquire into all transactions relative to the use and appropriation of money donated in trust for the diffusion of Liberal Thought, for which purpose Paine Hall was built.

Feeling satisfied that matters of interest will come to light with regard to the Lick Lecture Fund, and also respecting the legality of other proceedings, I respectfully submit this to your body.

THEO. L. SAVAGE.

BOSTON, Jan. 29, 1880.

Number 2.

BOSTON, Feb. 4, 1880.

MR. THEO. L. SAVAGE:

Dear Sir,—Your letter of Jan. 29 was duly received, but I did not lay it before the Stockholders of the Paine Memorial Corporation, because the matters referred to in it, and voluminously published in THE INDEX, had already been investigated and reported on. The Stockholders feel perfectly satisfied with their title; and, if anybody else is not, and has good reason not to be, the courts as well as the newspapers are open.

Yours truly,

ELIZUR WRIGHT.

To this I replied as follows, as nearly as I could recall my note five days after I had written the original:—

Number 3.

BOSTON, Feb. 6, 1880.

ELIZUR WRIGHT, Esq.:

Dear Sir,—Yours of Feb. 4 received. You say that the matters contained in my request of Jan. 29 had been investigated and reported on. Will you do me the favor of sending me the record of the report of that committee of investigation?

Very truly yours,

THEO. L. SAVAGE.

Number 4.

BOSTON, Feb. 7, 1880.

THEO. L. SAVAGE, Esq.:

Dear Sir,—Yours of the 6th received. No record was kept of the investigation, that I am aware of. I presume you will find in the minutes of the Directors the names of the committee, and the result reported by them, only. The legal opinion taken will be published in the next *Investigator*. Every man has a right to his opinions, and to publish them to his heart's content. But I wonder at Mr. Ellis' publication in THE INDEX. He professes to be a "Liberal" and to have the honor of Liberalism at heart. He had previously published in the *Herald* and been answered, so that the facts on both sides were before the public. He finds THE INDEX badly disgruntled, and repeats his charges therein, that Mendum has stolen the Lick Fund and the new corporation has received stolen goods which it cannot legally hold. This would be criminal whether in Christians or infidels. If Ellis were a Christian, and Paine Hall a church, I should think him a fool to be growling in the newspapers when he ought to be prosecuting in the courts. There are some things to regret in the history of Paine Hall, but I think all of you, including Ellis, meant to be honest. Times were awful hard, none of you were much experienced in business, the Lick donation of mill property disappointed you. You all did the best you could; but unfortunately you got into a quarrel, which is always bad for sinners as well as saints. I don't think anything is to be gained by keeping up the quarrel; and I think, if I could see you, I could convince you of that. Our enemies, the ecclesiastics, don't care a pin which of us is right or which wrong. They would like to exterminate both sides, and would like to see the quarrel go on to the extent that neither party should hold the hall.

Yours truly,

ELIZUR WRIGHT.

Number 5.

BOSTON, Feb. 11, 1880.

ELIZUR WRIGHT:

Dear Sir,—Yours of the 7th received. I have been too busy since to attend to the matter in question, but come to it now; and so I once more call your attention to the point upon which I want information, and I hope you will be able and willing to satisfy me.

In your letter of the 7th, you say: "No record was kept of the investigation, that I am aware of. I presume you will find in the minutes of the Directors the names of the committee and the result reported by them, only."

Will you be kind enough to tell me to what "investigation" you refer, when it took place, and where; and who and of what are the "Directors" to whom you refer?

The points in your letter in regard to Mr. Ellis, etc., I need not take up, but will say that I cannot but wonder that a man of your reputation for honesty and fair play should find fault with any perseverance to uphold truth and justice, and expose such fraud as Ellis, in my opinion, has shown and can show against Mendum and Seaver.

You intimate that we should carry the matter to court rather than into the newspapers. Will you, now, as a representative of Paine Hall Liberalism, prove your devotion to honesty by joining me and helping to carry this whole matter of the Lick Lecture Fund and the title to Paine Hall into court, where secrets and falsehood and prevarication cannot shield the wrong?

Respectfully yours,

THEO. L. SAVAGE.

Number 6.

BOSTON, Feb. 12, 1880.

MR. THEO. L. SAVAGE:

Dear Sir,—I think you will find in the last *Investigator* the information you require. The Directors of the Paine Memorial Corporation looked into all the matters brought forward by Mr. Ellis, so far as regards the title to the estate, and no further. They found that any dissatisfaction of Mr. Lick's heirs or Mr. Ellis could not affect the title to the property, which Mr. Mendum has transferred to the Corporation, otherwise they would not have accepted it. As to breach of trust or fraud, that concerns only those who believe such a crime has been committed. I do not. If Mr. Ellis or you or Mr. Lick's heirs do, I advise you to spend no more breath or printer's ink outside the courts. There are thousands of cases of high Christian fraud, perjury, and robbery, which I should sooner help bring into court. Please tell Mr. Ellis that, if he has really got a good case of fraud against Mendum, Seaver, yourself, or the Paine Memorial Corporation, he has only to go to some wealthy Christians to get all the means necessary for a successful prosecution. They will doubtless shell out the money, thank and despise him.

Yours truly,

ELIZUR WRIGHT.

Now it will be seen that my real object in writing Number 5 was not to ask Mr. Wright to help prosecute Mendum and Seaver, but to obtain from him information in regard to certain specific points. It was only because Mr. Wright had flung out a gibe about taking the matter into the courts that I incidentally said, to test him: Well, now, prove your good faith by joining me in this work!

I leave it to your readers to judge for themselves as to the truthfulness of representing this as a mere request to "contribute funds."

Yours truly,

THEO. L. SAVAGE.

JESTINGS.

AN OHIO GIRL sued a man for breach of promise, and proved him such a mean scoundrel that the jury decided she ought to pay him something for not marrying her.

NOT SATISFIED.—A farmer was asked on the market on Saturday by a purchaser of produce how his crops looked. "Never better," was the reply; "but what is the use of it, as we will get little or nothing for them."—*Mon. Witness.*

CALINO, WHO SPENDS his summers in the country, has two electric bells at the head of his bed. "One of these bells is for your servant," remarks one of his friends; "but what use do you make of the other?" "Oh, that one leads to the dog-house to notify my dog to bark if I should hear burglars in the house."

A SON OF THE EMERALD ISLE, meeting a countryman whose face was not perfectly remembered, after saluting him most cordially, inquired his name. "Walsh," said the gentleman. "Walsh—Walsh," responded Paddy: "are you from Dublin? I know two old maids there of that name. Was either of them your mother?"

BEYOND EXPECTATION.—Pat: "Well, Dan, and have ye heard the news,—have ye heard that Rory the miller's dead?" Dan: "Rory the miller is it that's dead, now? Jabers, but ye don't say so; and he was a young man too." Pat: "Faith: an' that's threw for you, Dan, he was such a young man now that I expected to see him at my own funeral instead of me going to his."—*Fun.*

SENATOR SHARON once dined with a literary club in New York. At the table, he quoted from history; and a little man at his right joined issue on the question. Sharon waxed a trifle warm, and insinuated that his opponent might be a clever sort of man, but history was not his forte. After dinner, Sharon remarked to a friend: "Who is that little cuss there who disputed my dates?" "Bancroft, the historian."

THEY WALKED out of the theatre arm in arm. She was as dainty as a princess, and prettier than an opening flower. The long, soft, white feather hung gracefully to her shoulder, and her long, delicate, slender hand held a sumptuous fan. He looked pretty spooney himself, but he felt good. "How did you like the opera, pet?" he faintly inquired; and the delicious little angel looked up into his face, and, while the gas-beams lighted up the bit of court plaster on her chin, replied: "It's the boss!"—*New York Tribune.*

A GENTLEMAN in this city gave a little dance lately, and a most obliging German pianist efficiently rendered Strauss and Gungl. Among the guests were some smart young Annapolitans, in uniform, who especially attracted the musician's attention. On hearing who they were, he was immensely interested. "They are de real naves officers, you say? Mein Gott! I must look at dem. I never saw de American naves men before. I tell you, sir, I haf de greatest respect for de naves. Why, I belong myself to a boat club in Hoboken."—*Hour.*

We often wondered why girls married. An Austin young lady upon the subject says: "Well, no, I don't know as I'd marry for money alone, but if a man had plenty of money allied to a sweet disposition, and a moustache that curled at both ends, and nice blue eyes, and a respectable profession, and his father was rich, and his mother and sisters were aristocratic, and he wanted to marry me, and would promise to let me have my way in everything, and keep me liberally supplied with coin, and have a nice furnished house with a big piano in it, and would give me two diamond rings, and would pay my dry goods, milliner's, and dressmaker's bills without grumbling, and I really and truly loved him—I wouldn't consider his money any drawback to the match."

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THE PATRONAGE

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of these several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the Editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

MR. HOLYOAKE was announced to speak at South Place Institute, London, Sunday, Feb. 8, on "Incidents of American Travel and American Oratory."

THE ADHESION of the Catholic bishops of the United States to the Pope's encyclical relative to the philosophy of St. Thomas Aquinas has been delivered to the Pope.

GOV. CORNELL of New York has just signed the bill admitting women to vote for school officers. This makes the twelfth State which has extended this suffrage to women.

AT THE GREAT iron-works of Pittsburg, Pa., they have succeeded in rolling iron so thin as to resemble tissue paper, and ten thousand sheets are required to make one inch in thickness.

ARTEMAS WARD, at the beginning of a lecture, once spoke thus for the multitudes whom he represented: "Gentlemen, I possess a gigantic intellect, but I haven't it with me."

A ROMAN CATHOLIC merchant in Australia has willed to a church £1,000, "to secure the release of my soul from purgatory." The executor refuses to pay the money until he receives proof that the soul has been released.

MR. MONCURE D. CONWAY has been ordered by his physicians to Italy, on account of apprehensions of brain disease from overwork. His ultimate recovery is, however, probable; and he writes very hopefully from Nice. P.S.—It is announced as we go to press that Mr. Conway has already returned to London.

THE *Christian Register* very felicitously remarks: "In the discussion of the school question, the Roman Catholic writers make one curious mistake: they constantly use the word 'godless' when they should say 'priestless.' A school might be under the control of a priest, and yet be godless; or it might be a thousand miles from a priest, and yet be a nursery of virtue and pure religion."

THE *BROOKLYN Eagle* of March 1 says: "Mr. Beecher took ground yesterday in favor of taxing church property as other property is taxed. It is a long while since the *Eagle* held that to exempt a church is, in effect, to force the community to support it. Every Jew and infidel is compelled to assist in paying for the church that does not pay its own share of the taxes. In principle, there is no difference between this system and the direct maintenance of an established church out of the public treasury. Churches are in the nature of luxuries, which those who enjoy ought to pay for."

THE *PARIS Globe* says that an ex-colonel of the National Guard, Saint-Leger by name, died recently at Paris, leaving a legacy of sixty-thousand francs to the town of Commines for the purpose of founding a school, with the condition that priests should be positively excluded from it, and that a marble tablet placed on the building should record the fact that the testator had been buried without any religious ceremony. The municipal council of Commines has refused to accept the legacy on the plea of immorality, and the colonel's lawful heirs applaud the action of the authorities. "Immorality" is the standing accusation against liberalism: what folly for liberals to justify it!

THE *GENEVA* (Switzerland) *Continent* says: "A curious legacy is that of Professor Longchamp, who died in Geneva in 1874, and left in his will the following clause: 'I owe the deepest gratitude to M. X. for having told me, the day before Easter, that which I had already thought myself; namely, that he did not believe that Jesus Christ was either risen or had ascended into heaven as is generally understood. This is only a means, he said, of persuading men to act right, and perhaps is not a good means. Consequently, and to recall this remembrance, I desire to

institute and found an endowment for young men who are willing to devote themselves to preaching morality and true monotheism freed from all ideas of the supernatural or of special or intermittent revelation.'"

THE FOLLOWING LETTER was found on the Czar's bedroom table in the palace, not long before the recent explosion intended to assassinate the whole imperial family: "TO ALEXANDER II., EMPEROR OF ALL THE RUSSIAS: *Sire*,—For the fifth time fate has preserved you from the stroke of justice. They were five decrees dictated by the laws of humanity, a law which you no longer recognize. You know our power and determination. Beware of the sixth decree! Do you wish to be a great monarch? Do you wish all the Russian people to acclaim you and recognize you as their father? Do you wish that those who strike to-day shall become apostles instead of executioners? If you do, then cease to be a tyrant and become a man, and render to your subjects what belongs to man by the law of nature; namely, liberty. It is not your person that we attack, but your principles. So long as you remain as you are, our judgment will be always the same. Saved to-day, you will perish to-morrow. Neither death nor persecution will stay our arms. You possess brute force: we possess moral force. We have sworn to vanquish, and we must carry off the victory in the end. The first apostles of Christianity perished at the stake: their martyrdom was the cause of the ruin of Rome. Beware and reflect!

"THE GOVERNING COMMITTEE."

SAYS THE *Boston Advertiser* of March 20: "It was evident that the storm of last evening had no effect upon the undaunted lecture-goers, for Music Hall was well filled on the occasion of Mr. John L. Stoddard's last lecture of the course he has just been giving, and the one hundred and twenty-fifth of the season. It was made a sort of gala-night by the management, and, as a souvenir of the occasion, every lady attending was presented with an exquisite satin programme, beautifully printed. It was a graceful and pretty thing to do, and the ladies were generous in their expressions of pleasure. Mr. Stoddard's success has been altogether unprecedented; no lecturer before jumping at once into such wide and well-deserved popularity. Last evening, his lecture was particularly interesting, as it treated of Russia,—a country rarely penetrated by the ordinary traveller, and yet a country that just now is looked to with peculiar interest and anxiety. Before his lecture, Mr. Stoddard said, 'Some months ago, a statement was made public, which, especially at this the closing lecture of the Boston course, calls for a word of explanation. To one who has been an enthusiastic pilgrim to the hallowed shrines of antiquity, and a student of other lands and races, nothing is more difficult than to abandon travel. For him, however dear his native land may be, there is a fascination in historic sights, a joy in foreign cities, which nothing else in life can quite replace. No matter how strongly, therefore, he may have resolved to relinquish travel and the narration of travel, he finds himself, when face to face with the fulfilment of his vow, like Alexander, sighing for more worlds to conquer. Without further prelude, then, let me simply state that my decision to retire from the lecture field has been reconsidered. In a few weeks, I am again to sail for the Old World, once more, I trust, on my return, to here recall the illustrated souvenirs of my adventures. And surely I may add, emboldened thus by your approval, that the remembrance of this sea of friendly faces, which has so often and so unvaryingly greeted me within these walls, will accompany me throughout my journeyings as a continuous inspiration of kindness and good-will.' The announcement was received with enthusiastic applause, long continued."

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as created by the American Liberal Union.

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 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.

RESOLUTIONS

Adopted at the Formation of the National
 Liberal League of America, Syracuse,
 N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N.Y.
 Z. T. WATKEYS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
 NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N.Y.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N.Y. waque, Ill.
 HARRIET A. MILLS, Syracuse, N.J. J. H. ADAMSON, Passaic City, N.Y.
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 T. O. GAGE, Fayetteville, N.Y. BOPE WHITPLE, Boston, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Albany, N.Y. H. P. STARK, Rochester, N.Y.
 ESEN TURK, Chelsea, Mass. JOSEPH McDONOUGH, Albany, N.Y.
 JOHN NILL, Watertown, N.Y. JOHN W. TRUESDELL, Syra-N.Y.
 E. A. SAWELLE, Boston, Mass. M. SCHLESINGER, Albany, N.Y.
 THOS. DUGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
 JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Religion, Public Education, and the State.

BY REV. M. J. SAVAGE,
 OF BOSTON.

The relation of the State to religion and public education has been a theme for wide discussion during the present winter, in the pulpit, on the platform, in the newspaper, and in private conversation. My excuse for taking it up to-day is twofold. In the first place, I regard it as a matter of extreme importance, one about which well-founded and correct opinions ought to be held and disseminated. And, in the second place, there are certain aspects or phases of the discussion, certain principles that seem to me to underlie it, and to be of first-class importance, that either have been touched on very lightly, or not at all.

Some phase of this old problem of Church and State, first or last, comes up to agitate the thought of every civilization and of every country. It has happened, from peculiar and local circumstances, that the special form of it which is troubling us is the question as to the authority of the State, its right and duty in the matter of the relationship between the religions of the time and the common schools. How has this come about? It needs only a word to call your attention to that phase of our history with which you are all very familiar. When the Pilgrims came over here to New England, they came, as Mrs. Hemans has sung it in her beautiful verse, for—

"Freedom to worship God."

But there was one peculiarity about this "freedom" which they sought. It was no fault of theirs perhaps, but only a characteristic of the time, that, when they sought here in the wilderness "freedom to worship God," it had never entered into their heads that they were to establish complete religious liberty. They were seeking an opportunity somewhere in the world to institute a religion according to their ideas, not a region where all religions should be free. When they were in authority here in this New World, they gave no more freedom than had been allowed them in England. They had in England the freedom either to conform to the Established Church or to depart. They gave to the Quakers and the Baptists, and others who dissented from them, the same degree of freedom here,—conform or leave. Their freedom, then, to worship God was not universal freedom for all to worship God according to the dictates of their own consciences, but only an opportunity for them to worship God according to the dictates of their consciences. There was very little disturbance practically growing out of this attitude, because the people at first were homogeneous. Substantially, they all believed alike: they were all at one on questions of Church and State and public education. But the country grew; and to-day what do we behold? Not a few scattered people believing all alike, sprinkled up and down a small part of the Atlantic seaboard, but a nation of forty millions of people from every clime, every country, every religion on the face of the earth. We are no more homogeneous. Here are children of parents representing all the great faiths of the world. No wonder, then, the question has come up, and that it agitates the public mind and demands a settlement, as to what religion, if any, shall be taught all these children in the public schools. Here are Catholics; here are Protestants; here are Orthodox; here are Universalists; Free Religionists, Buddhists, Confucianists, Jews, Hindoos. What religion shall the Church be permitted to teach in the public school? Shall it be permitted to teach any of them?

There is one phase of this question that seems to escape popular thought and discussion,—that this is not simply a debate between good people and bad people. It is not a simple discussion between religion on the one hand and irreligion on the other. If all the good people were on the one side and all the bad people on the other, it would be a much easier question to settle. But, instead of being a battle between religion and irreligion, it is a contest between rival religions. A Protestant looks at it from a religious stand-point; so does a Catholic. And, though we are accustomed to think that a man who does not agree with our religion is therefore irreligious, it may be well for you to remember that Mr. Francis E. Abbot of THE INDEX and Col. Robert G. Ingersoll are just as intensely religious as the Catholic Archbishop or Mr. Joseph Cook; and they look at this matter from a religious stand-point, and the feeling they have about it is a religious feeling. For what do we mean by religious feeling? We mean the feeling that springs out of the human heart when the thought of man is contemplating the relation in which he stands to God and the universe.

I say, then, this is not a question between good people and bad people, between religious people and irreligious people: it is a question between rival religions. And of course to each man the religion in which he intensely believes is a matter of supreme importance. Certainly the religion in which I believe is to me a matter of more importance than anything else in the world. Precisely the same thing is true of every man,—every man who is in earnest, who has a conviction. And State oppression or State interference in this supreme, most sacred of all matters is tyranny, odious and unbearable. The State may tax the people without giving them representation; it may deny a fair trial by jury in the courts; it may suspend the writ of *habeas corpus*; it may oppress a people in property or person, and still they may patiently submit. But never yet, I believe, in the history of the world, can you find a case where a people has been oppressed in matters of religion,

and has sat patiently under it. And, since this is the one supreme thing, why should they sit patiently? What right has the State to teach my child a doctrine that I believe will issue in irremediable, eternal ruin to that child? Shall I sit still and bear a thing like that? I tell you, friends, were I a sincere, earnest, intense believer in the Catholic Church, I would fight this thing to the death. What does liberty mean? It is a mockery, unless there is liberty enough to go all round. Liberty does not mean my right to oppress you nor your right to oppress me. It means freedom from oppression on the part of us both, or it means nothing. How would you like it, you Protestants, to turn the matter around, and have the Catholics in the majority, and have them teach their belief in the public schools? Would you submit to it? I would not; and I think I could get a large following in the city of Boston if I attempted to lead an insurrection against a crushing tyranny like that. I tell you, friends, it makes a great difference "whose ox it is that is being gored." And one of the strangest and most lamentable things to me is to note this one fact: that generations of teaching and training in Orthodox Christianity have resulted in so slight a development of the sense of human justice. We have no right in the public schools to teach a man's child that which he believes will mean endless ruin to that child, whether he is Catholic or Protestant, or Buddhist or Jew, or Confucianist or Taoist, or what not.

But recently a well-known clergyman of the city, in the discussion of this subject, proposed that somehow or other it might be possible for us to compromise the matter; that is, to arrange some sort of—I hardly know what to call it—composite religious scheme that would be satisfactory to all. Is a compromise like this possible? Just think what it would mean. Suppose Father Scully to represent the Catholics, the Rev. Joseph Cook to represent the Orthodox, Mr. Hale to represent the Unitarians, Mr. Francis E. Abbot to represent the Free Religionists, Mr. Felix Adler of New York to represent the Reformed Jews, Rabbi Lasker to represent Orthodox Judaism, Col. Robert G. Ingersoll to represent his large following in the country; then let all these gentlemen get together and attempt to arrange some sort of a religion that they would all be willing to have taught in the schools to-day. Do you think they would be likely to make a success of it? It seems to me that they would be very much in the position in which Talleyrand and his wife found themselves. Talleyrand said he wanted to dine at four o'clock, and his wife wanted to dine at six. They compromised on five, and neither of them was suited. All this talk about a compromise, then, is mere absurdity. Out of all these different religions that I have alluded to, with all the foreign and heathen religions of the world sprinkled in for spice and salt, we should have a most curious hash, which I do not believe would be palatable to anybody; and, if you should boil them all down into a syrup, I do not believe the children of the country would "cry for it." It seems to me, then, a simple absurdity to talk of a compromise. How can you compromise between heat and cold, between light and darkness? The Catholic, if he is earnest and honest, believes that his is the only religion in the world, and that it is eternal damnation to believe anything else; and the Orthodox Protestant believes the same. How can they compromise? You can compromise on matters that are not of first-class importance. You can compromise when there is a certain degree of common ground, so that each one can concede a little, and both of them retain something that they care for; but when you come to a man in his senses, and ask him to compromise by giving up the eternal salvation of his soul, what do you think will be the result then? And it does not matter anything that you say this is a slight business; it is only a little reading of the Bible without note or comment, it is only making a prayer. I tell you, friends, from a Catholic stand-point, it means just the difference there is between Protestantism and Catholicism. It does mean that, not a whit more nor a whit less. For the Catholic says—and he says rightly—that the Bible in the hands of the common people means anti-Catholicism, unless it have a Catholic interpretation and enforcement.

What, then, shall we do about it? This I believe to be an irreconcilable conflict. It is irrepressible just as truly as that old one between freedom and slavery. What shall we do about it then? To come to the answer of that question, I wish to lead you by a pathway that is just a little roundabout; and yet I think you will see the importance of each step as we take it.

How did the old relationship, almost identity, between Church and State spring up? On what did it rest? If you will go back far enough into the history of human religious thought, you will find a time when the chief god that was worshipped by any tribe or family was the spirit of its own dead ancestor, the dead father of the tribe. It was the son's chief business to see to it that the worship of his dead father was perpetuated, continued unbroken and unsullied. His first business, then, as head of the family and head of the tribe, was to see to the perpetuity and integrity of the religion. And this idea dominated the entire ancient world. When you come up to Athens, for example, in the very height of its civilization, you find that once a year all the citizens were compelled to meet together in a public religious banquet. They must be purified, as a sacred preparation for this banquet. No citizen could be absent: if he was out of his place on that day, he lost his citizenship. All must be there. It was a religious rite for the propitiation of the gods of Athens, the fathers of the city. And they believed that the welfare, strength, and perpetuity of the State itself depended on this religious organization and these religious rituals and ceremonies. A similar faith was held in

Hindustan. The priests there used to teach the people—and I have no doubt that they believed it sincerely—that, unless the rites, sacrifices, and ceremonies were properly performed, the pillars that supported the earth would give way and the universe go to wreck. No wonder the State was interested in religion, when it meant the perpetuity of the State itself.

But all these beliefs belong to a period of the world and a stage of human thought that has long gone by. They represent nothing vital in American life to-day. What do we believe to be the relation in which we as a nation stand to God, to righteousness, and the truth of the universe? Do we suppose we can put almighty justice and truth off with a public ceremonial? Do we suppose that he looks at the character of our officers, and will treat the whole nation according to what they are? Such was the old barbaric thought. They used to believe in old times that God would judge or bless the whole people according to the character and acts of an individual. You remember, in the Old Testament, how, when Achan committed sacrilege, his whole family were stoned and buried together, as an atonement to an offended God. And, when David committed an offence against God, was David punished? No. Certain thousands of the Israelites were put to death by the destroying angel, as a vengeance for what the king had done. This is the old barbaric conception of justice. But we do not hold that to-day. I, for one, certainly am glad that I am not held responsible for the character, the faith, the religion, or the morality of members of Congress, of the Cabinet, or the President. We none of us hold this idea to-day. We know that each one of us must stand or fall alone for what we are; and our present national and State religious ceremonies have degenerated, until they are the last, frayed, worn-out, farcical fragments of a garment that once clothed the people, and meant something in its time. We seem to think, for example, that it is a religious thing to let a supposed representative of God walk in a public State procession. We call him a chaplain. We learn that the State is interested in this matter in another direction, every little while, by finding a Catholic and a Protestant chaplain fighting over the question as to whether the religion of the one or the other shall be ministered to certain criminals in one of our prisons, who do not care for either of them. Or we have it brought to our notice again in some such way as this: I was reading in the *Herald*, only a day or two ago, about a chaplain of one of our State legislatures, who, the reporter said, made a very "spicy prayer, full of practical suggestions." Just think of it! A spicy prayer for the entertainment of the Almighty! Full of practical suggestions for the All-wise! My friends, this kind of State religion would be a contemptible, ludicrous farce, were it not blasphemy. Do we suppose we can put off a self-respecting deity with such flummery as that? Or take another aspect of our State religion: Congress meets; and the chaplain, in solemn way, or in this other fashion, a spicy way, makes a prayer. And then what does Congress do? Proceeds solemnly to disregard the very fundamental principles of honesty and righteousness, and to vote, by an overwhelming majority, to pass off upon a helpless nation ninety cents in place of one hundred. And it attempts to implicate the Almighty in this national fraud, by putting his own indorsement on the debased and dishonored dollar in the legend, "In God we trust." They must "trust" that he is a God that does not take much account of practical righteousness, when they think they can please him in that manner. What fragments we have, then, of a State religion to-day, I say, have degenerated until they are farcical and contemptible. They mean nothing, and they accomplish no good. We stand as individuals, not as a nation, before God. And to declare in constitutional amendment or otherwise that we are a religious nation means one of two things. If we are a religious, or a Christian people, it is a work of supererogation to declare it. God knows it already. If we are not, to so declare it is a lie. This, then, is the attitude in which we stand as a State to this matter of religion.

Now, friends, I want to consider just a moment this matter of the relation of religion to the State generally; and I will begin it by reading to you a brief extract from the New York *Nation* for May 5, 1879. The writer says:—

"We are ready to declare in the strongest terms that the worst misfortune which can befall a land or a people is to be placed under ecclesiastical rule. No tyranny is so cruel and relentless as that of priests."

This is a simple summing up of the facts of modern history. Ecclesiasticism in State matters always has meant, always will mean,—because it must,—tyranny. I care not how pleasant personally a priest may be, how agreeable in his exterior, how fine and tender in his personal sentiments. Strip the robe off and come to the heart, and the ecclesiastic always was, and in the nature of things always must be, a tyrant. Let me tell you why. It is not a question of personal characteristics or kindly feelings. It is a question of the system and the principles involved. Statesmanship, if it is to be intelligent, must be the result of a life-long study. Ecclesiasticism, too, if a man is to be a proficient in it, is a life-long study. It is in the nature of things, then, that a man cannot be a proficient ecclesiastic and a proficient statesman at the same time. Further than that, the State is something pertaining to this world,—the public, common interests of the people. Ecclesiasticism claims that it derives its authority from some other world; and the chief end of its existence is to secure the condition of its followers as a happy one in some other world, not here. Ecclesiasticism, then, deals with the next world, not with this one. And no matter how tender or merciful the individual ecclesiastic

may be, he holds, he must hold, and ought to hold,—if his religion be true,—that the truest mercy to men is to compel them, even by fire and sword, to escape the eternal wrath of God in the future world. When, then, these priests sat around those ingenious mechanisms for torture,—too horrible almost to look upon to-day without a shudder,—when, I say, the priests sat around these in the Middle Ages, and listened unmoved to the groans, the pleadings, and entreaties of victims, they were not unmerciful; for what did they believe? That this was the certain, straight, only sure way of saving the immortal soul of this man and of millions of others. They were no more unmerciful then, according to their theories, than the surgeon is who inflicts pain to save a life. And, when there comes in conflict this question of eternal salvation and the welfare of the State, which is going to give way? I tell you, friends, in the nature of things, the ecclesiastic must be a tyrant. He must use the power of the State, just in so far as he can control it, to reach and govern these infinitely more important matters.

And why is the Church tolerant to-day? Simply because it has to be. The Pope and the leading authorities of the Catholic world declare unhesitatingly the same old principles which they have ever held,—the right to compel, if they only had the power. And Mr. Mallock, from outside of the Church, not an ecclesiastic in name, although he is in principle and at heart, argues at length, in one of the English Reviews, that the Church, if it only had the power, undoubtedly has the right to persecute. I say, then, ecclesiasticism is only another name for tyranny in State matters, and it cannot be anything else.

And this is reinforced by another consideration. Ecclesiasticism becomes an institution: ecclesiastics organize and build up a great church, and this church claims their first allegiance. It follows, then, as a matter of course, that the ecclesiastic cannot, in the highest sense of the word, be a patriot. There is a contradiction in terms. Why, of course we grant that the ecclesiastic here in America may be patriotic and devoted to America as against England or against France or against China. But, if the issue ever rises between American institutions,—the American State and the Church,—the State must give way, or he becomes a traitor to God. Do you think there is any question, then, as to which he would choose, Church or State?

Now then, after this brief review, let us come and face this question: What is the real attitude that the State should take toward this matter of religion in the public schools? It seems to me so simple that I am almost astonished to find myself under the necessity of arguing it to intelligent people. The whole thing lies in a nutshell; and that nutshell is a simple definition, and that definition simply sets forth what a State is. The rights and duties of a State as such, its proper jurisdiction, the source of its authority, the nature of its authority,—let us look at them a minute and see. We have accepted that grand formula, first put into shape by Theodore Parker and adopted in his famous Gettysburg speech by President Lincoln, that this is "a government of the people, by the people, and for the people." That seems to be the American Republican idea. The State, then, is nothing more nor less than the organization of the people themselves—for what? For the purpose of looking after the public common business of the people; specially that part of it which is so large and wide-spread that the individuals cannot look after it in their personal capacity. That is all the State is. The State does not get its authority from anybody in another world, but from the consent of the people governed. And the State's business is not to prepare people for another world: it is simply to look after the business affairs of the people here. The State is not a being representing some extra-worldly authority. It does not know anything more about the other world than I do, or you. It has no more authority over the other world than you or I have. The State then, I say, has no business to meddle with other worldly questions in its official capacity, any more than a cotton-mill or a shoe-factory has. It does not happen to be any of the State's business whether I save my soul in the next world or not. The State has authority over me as to how I conduct myself in this world, so far as its own welfare is concerned, and that is all. If I choose to follow a course that results in damnation, it is no business of the departments at Washington or of the officials on Beacon Hill. It is their business to see what I do as a citizen, and not otherwise.

We want, then, to clear and disentangle our thought, so that we may know what we are talking about. People speak of this American Republic of ours as if it were Protestant. It is not Protestant. It is not Catholic either. It is not Congregational nor Baptist nor Episcopalian nor Universalist nor Free Religionist. It has no sectarian or religious character as a state at all, and has no right to have. What do I care as to whether the Department of the Interior is a Baptist department or a Presbyterian department, or Catholic or Protestant? I want it an honest, intelligent, capable department: that is all that I have the right to ask, or that any citizen has. We do not want a Presbyterian or Unitarian Treasury. We want an honest, capable management of the Treasury. And so in regard to United States or State affairs, all the way through and all the way down. What do I care whether I have a Protestant pavement on Washington Street or whether it is a Roman Catholic pavement? I want a good pavement, well laid, one that will wear, one that will answer the practical purposes of daily use. And so in regard to the school-houses and the common and all the city affairs. All this talk of religion as connected with these things has, or ought to have, no

meaning. We want honesty, capacity, business ability, and right dealing in all these directions. We want efficiency in all these departments of public service, but no talk of either Catholic or Protestant. We want human, manly, honest, efficient management of these affairs, and that is all we do want.

Now, then, let us turn this matter right around, and let it stand facing the public schools and see what it means there. The State in its capacity as a State has a right and a duty toward every child in America. It has just one right and it has just one duty; and that right and that duty go together. What is it? It has the right and the duty to see to it that every child growing up in America shall, so far as possible under the circumstances, be fitted for citizenship. It has this one right, this one duty; and, as relating to the matter of education, it has no other. This right is twofold, because fitness for citizenship is twofold. What are the two points involved? First, that a man shall be fit for citizenship in our Republic, it is necessary that he be educated, at least within certain limits; that he be intelligent enough to know what it means to cast a vote; and the safety of the Republic will never be assured until this point of right and duty is secure. The State has no right to permit a child to grow up in ignorance. Its highest duty toward itself as well as the child is to see to it that this future citizen shall be educated, so that, when he comes up to stand as a sovereign, an equal among fellow-sovereigns, he shall know what it means, and shall at least have no excuse, on the score of ignorance, for doing wrong.

And what is the other phase of this one right and duty? It is that this same child, so far as is possible, shall be morally trained; that is, he shall understand the fundamental principles of right and wrong, and shall be taught their practical application in all social relations, so far as they touch the matter of public life. We suffer in our country to-day, not simply or chiefly from premeditated wrong, but most of all from the fact that well-meaning voters are persuaded into supporting iniquitous schemes for lack of intelligent moral training. The government has no right, then,—if it regards, not only the welfare of the citizen, but its own welfare and perpetuity,—to permit any child to grow up to the age of twenty-one years, without being trained in the great principles that underlie the matter of right and wrong. But this, as you all very well know, does not necessarily imply the teaching of any religious dogma whatever. For matters of practical right and wrong do not rest upon this religious belief or that; but they grow out of the essential nature of humanity and the social relations in which we stand to each other.

The State, then, in the public schools has just this one right and this one duty,—to see to it that a child shall grow up intelligent and, so far as possible, moral; knowing what the right is and inclined to do it. This means reform in all our schools. It means the introduction of text-books of morals, and training in moral principles. I think we could well spare some of our drawing and higher mathematics and foreign languages, both living and dead, for the sake of having our children intelligently and persistently trained in regard to the fundamental principles of right and wrong. And I question seriously as to whether the government has any right to spend one single dollar of the people's money in any department of education that does not bear practically on the duties of the child as a future citizen.

Shall we not allow any teaching of Catholic or Protestant ideas in the public schools then? Never. Shall we allow it in any schools? Why, yes. If the Catholics want a school where they can teach their religious ideas, they are at perfect liberty to establish and support such a school, and it is nobody's business to interfere with them. If the Orthodox Protestants want a school where they can teach their peculiar religious ideas to their children, let them organize and support such a school. Nobody cares, and nobody will find any fault.

If a Buddhist wants such a school, or a Chinaman or any other religionist on the face of the earth, he is at perfect liberty in this country to found and support it. But they have no right, either Catholic, Protestant, Orthodox or Infidel, to take one single mill of the public money, of your money and mine, for the purpose of teaching religious ideas that are not public and common, and that only they individually or as sectarians hold. The minute we are ready to take this position, the whole matter is solved. We open our public schools, we offer intelligent and moral training as a fitness for citizenship, to all the children of the land. And we should supplement this by compelling the children of all, whatever their belief, to become intelligently and morally trained, either in the public schools or in their own. The minute we have taken this position, we have taken one that is impregnable. The Catholic can have no fault to find, for we no longer compel his child to listen to religious teachings that he does not believe. And, if he wants anything more than the public schools offer, we leave him perfectly free to supply it. On the other hand, the Orthodox have no right to find fault. We do not compel their children to study or to believe anything with which their hearts are not in accord. We simply say to every father in America, You must prepare your child by intellectual and moral training for the duty of citizenship, or else he shall not exercise that sacred right. Then let him have his child find that preparation in the public schools or anywhere else, just as he pleases: only the public school shall be kept free and sacred to the public fundamental principles on which the Republic rests.—*Unity Pulpit*, Feb. 13, 1880.

"SAMMY, MY BOY, what are you crying for?" "Bill throwed the Bible at me, and hit me on the head." "Well, you are the only one in my family on whom the Bible ever had any impression."

[For THE INDEX.]

UNITARIAN CHRISTIANITY.

A REVIEW OF DR. MARTINEAU'S STATEMENT.

BY REV. EDWARD C. TOWNE.

II.

That the truth of Christ will justify the "non-Christian Theist" rather than any one whatever who uses the term Christian for exclusion is to be said no less when we turn to that aspect of the case on which Dr. Martineau lays special stress where he defends his "Christian Theism," as against Miss Cobbe's "non-Christian," by considerations of expediency perilously near to the motives of the dogmatist and the priest, though certainly not meant in that spirit. Dr. Martineau says:—

"So organic is the constitution of humanity, that, even if you teach the same truths to-day that have been heard and lived of old, you will teach in vain, if you suppress their age and start them afresh as your own new lights. . . . To break with the past, and try a new creation, whether by philosophical building up from the foundation, or by eclectic appropriations from the remains of other faiths, is to substitute a school for a church, and expect, from agreement in individual opinion, the effects of a consensus of human generations; and the very belief which may be thus gained, however right, will have to grow old and win a history, ere it can become a blending spiritual power."

There is an important truth here, but not at all as Dr. Martineau puts it. It is true that the name carries great weight, and yet not so much after all, where all of truth conveyed under the old name is presented under the new, with fresh inspiration and a faith as genuine as it is original. The common trouble with new faith is that it loses a good deal of the truth which the old conveyed, and further loses power by using the mood of criticism rather than that of inspiration. But, however true and important all this may be, disregard of it does not make that false which otherwise would be true. It only makes feeble what would otherwise be strong; and not always so feeble either, when the minds of men are in the mood of changing from old to new. Dr. Martineau undoubtedly loses more by leaning somewhat anxiously, not to say dogmatically, to the old, than Miss Cobbe loses by leaving the old. If Dr. Martineau had, ten years ago, thrown himself with the force of original inspiration into the advocacy of pure Theism without the name of Christ, he would have had a vastly greater hold upon the age than he now has, and done vastly more good than he can now do, in spite of the undoubted mistake and the great disadvantage of letting go the incomparable name of the Teacher to whom men justly said, "We know that thou art true, and teachest the way of God in truth, and thou carest for no one; for thou regardest not the person of men." So, too, if Miss Cobbe had been an accomplished public minister of religion, devoting her life to the propagation of pure Theism without the name of Christ, she would have been a power in her generation far more than she could have been with any such insisting on the name of Christ as we see in Dr. Martineau.

The fact simply is that the name of Christ weakens religion to-day, if it is insisted on as a religious name along with that of God. If it be not a name of perfectly pure Theism,—if it demand any the least worship,—it is a name which will hinder more than it helps. Dr. Martineau's life-long mistake, of keeping this name for some degree of worship, has been more unfortunate than Miss Cobbe's mistake of letting the name go altogether. The extent to which, in his earlier hymn-book, Dr. Martineau retained Christ's name as a name of worship, along with the name of God, has damaged Unitarianism as a power in the progress of the age a hundred-fold more than a pure Theistic dropping of the name would have done. In fact, the rejection of Christ's name, into which pure Theism has at first fallen in some quarters, is more nominal than real. The substance of the name is not rejected; as a great human and providential name, it is not rejected. It is most justly rejected as a name above human and providential; and the sole particular in which rejection goes too far is in the not supremely important one of the doubt whether some error did not creep into the teaching of Christ, and go out through his apostles with some real sanction from him. Truth by any other name is just as true, and nearly as powerful, if it can only be understood, instead of flagrantly misunderstood. The extreme trouble is that a person here and there dropping the name of Christ will be flagrantly misunderstood for a time, and must wait, not for the "age" of which Dr. Martineau speaks, but for comprehension. And this again will be pushed far away by the unfortunate interference of the extremely crude and harsh dogma in vogue under the name of "Theism," which decrees the rejection of Christ for the sins of apostles, evangelists, fathers, popes, theologians, and whoever has wrought Satanic mischief to pure Theism, in the name of him who said to the chiefest of the apostles, and to the apostles' creed in him, "Get thee behind me, Satan: thou art my stumbling-block; for thy thoughts are not on the things of God, but on those of men,"—not on pure Theism, that is; pure worship of God, service of him alone, and religious looking to him and to no other; but on a human substitution of some other in a divine office, a man of miracle in place of the one Lord of all divine power.

Any pure Theist who will reasonably separate the mass of apostolic error from the teaching of Christ, and will reasonably credit Christ with that substance of pure teaching which learned and thoughtful discrimination cannot deny him, need not be at any great disadvantage with the progressive tendencies of the present age, on account of not taking the

name of Christ, or even of not accepting all that he supposes Christ to have taught. Such an one indeed sacrifices his best hold upon the more conservative portion of Christendom, if he cannot honestly and truthfully claim the name of Christ. But this surely is no reason for making a pretence which ingenuous truth forbids; and Dr. Martineau speaks most unadvisedly when he argues that pure Theism without the name of Christ is not Christian, because it does not succeed, while the same thing with the name of Christ is Christian, because it does succeed. Success was not the test of him who died a lonely martyr on Calvary; and since Christ died, forsaken and denied, there has never been an hour when the pure truth of Christ could command success, at the hands of apostles, fathers, doctors, churches, and sects, or any successors whatever to the apostles. It should be no scorn, and will be no shame, to holy truth, if she fail still, as the Master of pure teaching failed ages ago. Better a noble mistake against a name that, whatever its truth, has been borrowed by error, and buried under false history, ever since apostles and their scribes got control of it, than a conformity which lacks honesty and veracity, or which rests in ignorance, error, and the flagrant superstition of giving to a human teacher a measure of the reverence which belongs to God alone.

Dr. Martineau's faith is increasingly ineffectual, because it commits the inexcusable error of retaining for Christ a reverence which is historical only, and cannot have any religious reality and power, nor keep even the credit of veracity and sincerity, because it does not leave to Christ an iota of real divine nature and rank. The tongue is nerveless and uncertain to the last degree which says, "Our Lord Jesus Christ," merely because the expression lends age and dignity to a new faith, but which does not mean by it what Peter, John, James, and Paul, with their primitive misconceptions, meant by it, when they looked for Christ to come speedily in mid heaven with prodigious revelation of miracle; and still more does not mean what all the ages since the apostles have meant by it, a divinity which logically requires the Fourth Gospel and the Athanasian creed, and all the apparatus damnable of a Satanic Christianity; but which means simply and only a convenient pious fiction, a mere bit of old rhetoric, to make a school of new thought look as if it were a church, and its private intuitions look as if they were the witness of history. Power is not purchased in that way in an age dominated by a pitiless love of truth and reality. A master of new truth may readily enough sell out his cause to the Scribes and Pharisees of old tradition, who will cheerfully let him hide his light under their bushel; conformity going very far to extinguish the power of original and independent witness to new truth, or to old truth newly comprehended. This is the main effect of wearing an old mask over a new face. New learning and new thought, capable of discriminating sagaciously, clearly, and vigorously, asking nothing of Christ but his witness to truth, as reason and conscience now attest it, and clearing away from his name the accretions of error which began with the apostles, need ask no favor, nor fear any frown, nor wait for any accumulation of historic mould, to command supreme influence with Christian mankind. The long curse of ages has been the preference by priests, ministers, clergy of every sort, of tradition to truth; and there is far more danger now that religion will perish out of the world as an old notion, a thing of historical antiquity, without real value to men's lives to-day, than there is that it will die of new inspiration, and fresh return to private experience, and more personal effort to comprehend the Light that lighteth every man that cometh into the world.

HARVARD DIVINITY SCHOOL.

EXTRACT FROM PRESIDENT ELIOT'S ANNUAL REPORT FOR 1878-79.

In the last Annual Report, the inadequacy of the endowment of the Divinity School was set forth with some detail, and it was stated that an addition of at least \$127,000 to its endowment was urgently needed. Early in the spring of 1879, a subscription was begun, under the direction of an influential committee appointed at a public meeting held in the First Church of Boston. The fruits of their labors to this date (Jan. 9) are \$85,593.25 paid in, \$6,200 subscribed in the form of annual payments and not yet due, and about \$9,000 promised, but not yet actually subscribed or paid. Of this very large contribution to the resources of the school, \$40,000 came from the family of the late Thomas Tileston of New York, and \$10,000 from Mr. Henry P. Kidder of Boston, who has repeatedly testified his interest in the University by large gifts to its various departments. The liberal terms upon which the Tileston endowment was given will be found in the letter of the Rev. H. W. Bellows, which accompanied the gift [App. I.] The list of subscriptions paid before Sept. 1, 1879, is printed in the Treasurer's Statement [p. 7].

Unsectarian Theological Instruction.

The manifestation of interest in theological instruction by the authorities of the University, and their acceptance of money for the better endowment of the existing professorships which are at present grouped in the Divinity School, has awakened some adverse criticism, based partly on a general objection to training ministers of any sort at the University, and partly on the assumption that it is impossible to teach Christian dogmatic theology to any purpose in a university which declares itself unsectarian, without impairing public confidence in the genuineness of the impartiality which the institution professes. The public utterance of this well-meant criticism, coming

as it undoubtedly does from friends of the College, shows that it is desirable to state anew the historical and actual position of the University with regard to theological learning.

Theology a Liberal Study.

Before proceeding to this restatement, however, it is important to observe that, as regards the appropriateness to university instruction of the subjects ordinarily, though inaccurately, designated as theological, the grounds for any difference of opinion whatever among men of learning are very narrow. These subjects are by common consent as liberal and as unsectarian as chemistry, philosophy, or history, with the exception of Christian dogmatic theology, which is quantitatively a very small proportion of their enormous mass. Thus, Hebrew, Arabic, and other Oriental languages, ecclesiastical history, the literature and criticism of the New Testament, ethics, natural theology, philosophy in its relation to religion, ethnic religions, and the history of religions, are all, when properly defined and treated, matters of pure science, which, in every university worthy of the name, should be studied not only by persons who expect to make a professional use of them, but also by young men, graduates or undergraduates, who pursue them as elements of liberal culture. The expediency of grouping the professorships which deal with these subjects into a separate organization called a Divinity School may perhaps be reasonably questioned, either now or hereafter, as it has been repeatedly in the past; but it cannot be doubted that the subjects themselves possess an exalted and enduring intellectual interest, which make them necessary parts of a comprehensive scheme of university instruction.

Separation of the Divinity School.

Using the word "theology" in that broad sense which includes all the scientific subjects above enumerated, it is an indubitable fact that Harvard University has been thoroughly committed these many years to the maintenance of instruction in theology. The institution was originally established largely for the sake of training ministers: the first professorship founded in it was a professorship of divinity (the Hollis professorship, 1722); the Hancock professorship of Hebrew and other Oriental languages (one of those for which additional endowment has lately been sought) dates from 1765; the Dexter lectureship on Biblical literature (another of the endowments to be increased) was created in 1811; and the Parkman professorship was originally endowed—very inadequately—in 1815. All these still existing endowments antedate the organization of the separate Divinity School in 1815-19, and would remain in possession of the Corporation, though the kindred trusts later accepted on behalf of the Divinity School should be transferred to other hands. The successful movement made in 1815, "for increasing the means of theological education at the University," proceeded directly from the Corporation itself; and at various subsequent times the Corporation accepted bequests and gifts, large and small, for the support of theological education under their administration. In 1852, the College proper having been for thirty years in a somewhat unprogressive state, which gave solicitude to its friends, and to its enemies grounds of public attack, the Corporation and Overseers decided to apply to the Supreme Court for leave to transfer to other hands their trusts for the support of theological education. A separation of the Divinity School from the College was sought under a bill in chancery. The case was thoroughly argued by Messrs. Charles G. Loring and W. H. Gardiner for the College, in March, 1855, no counsel appearing in opposition to the bill. In the following November, the court, by Mr. Justice Dewey, gave an elaborate decision, reviewing all the facts of the case, and denying the prayer of the Corporation.* Since this adjudication, the President and Fellows have repeatedly accepted gifts for the benefit of the Divinity School or for the promotion of theological education under their direction.

It is obvious that, under these circumstances, the Corporation do not, and cannot, regard the question of maintaining theological instruction in the University as an open one. They have too lately been authoritatively instructed as to their duties in that regard. It is their plain duty to administer their trusts on behalf of theological learning with the same fidelity and zeal with which they strive to discharge their functions in relation to other branches of learning.

Unsectarianism of the Divinity School.

If the legal duties of the Corporation are plain, the spirit in which they have discharged, and propose to continue to discharge them, is fortunately not less so. The constitution of the Divinity School expressly prohibits the application of any sectarian test whatever, either to teachers or students. A student of theology may enter the school, receive his schol-

arships if he need and deserve pecuniary aid, and win its honors, without an inquiry being made as to what he believes or does not believe, or as to what religious organization he belongs to or proposes to join. Greater freedom cannot be secured. It is, in truth, this absolute freedom which makes the school, at present, peculiar among theological schools, and practically unserviceable to the vast majority of young men who prepare for the ministry. The fact of this peculiarity, and this consequent unserviceableness, is to-day indisputable; but it is the result of causes quite beyond the control of the University. It is not a fact inevitable and permanent in its nature, for freedom in theological study may commend itself to more general acceptance; and, moreover, it in no way affects the legal duties of the Corporation.

The spirit or atmosphere of a school conducted on these principles can never be satisfactory to sects which believe that the acceptance of certain dogmas is of vital importance; but to these very sects a university which includes a theological department conducted on these principles may well be more acceptable than one which banishes theology completely from its precincts.

Professional Studies are Liberal.

Some instruction is given in the Divinity School, as in all theological seminaries, which is of a professional rather than of a scientific character, resembling in this respect much of the instruction given in schools of law, medicine, engineering, and architecture. Of this character is the instruction in sermon-writing, extemporaneous speaking, and elocution. It, of course, presents no difficulty whatever from the point of view of sectarianism; but it has been objected to in some quarters on the broad ground that it is no part of the business of the University to give a technical training to ministers. The doctrine that professional studies are not liberal, and that, consequently, a university should have nothing to do with them, has often found advocates, but at present is not accepted in practice by any civilized nation. That a special application of this doctrine to the clerical profession alone can be acceptable to the authorities and constituency of Harvard University will not be anticipated by any person who is familiar with the history of the institution, who remembers the inestimable services which the New England ministry has rendered to education during seven generations, or who appreciates the immense influence of the clerical profession at the present day.

Change of Circumstances since 1852.

There are some grounds for thinking that the University has already passed through the period of greatest difficulty in the administration of its trusts for the promotion of theological study. Several reasons which had weight in inducing the Corporation and Overseers to apply to the Supreme Court in 1852 have ceased to exist. The official connection between the State and the College, which seemed to them a serious complication, no longer exists. The constitution of the Board of Overseers, which at that time was productive of many embarrassments, has been changed, and now presents no difficulty whatever. Most important of all, the allegation then made that the College was suffering seriously from the mere presence of the Divinity School could not now be plausibly supported. In 1852 the College had not enjoyed any marked prosperity for many years; but ever since the close of the civil war the College proper, and indeed the whole University, has thriven to an unprecedented degree, doubtless from the concurrent operation of many complex causes; and particularly the College proper has received incessant marks of public confidence and approval, both in pecuniary gifts and legacies, and in the resort to it of large numbers of young men whose parents are of every religious persuasion, from the Israelite to the Roman Catholic. Furthermore, during the past twenty-five years the bitterness of sectarian strife has somewhat abated, and the dividing-lines between sects have been much obscured. It is sometimes alleged that this cessation of controversy is one of the signs of a general public indifference to theological subjects. The existence of wide-spread indifference to theological learning is not to be lightly taken for granted. Through constant changes in the direction of interest and in the field of actual debate, theological themes remain the themes of supreme interest to thinking men; but, did real indifference ever prevail, then especially it would be for the University, as a school of general learning, to foster theological study pursued with a scientific method and with perfect freedom from sectarian dogmatism.

It was another interesting event in the Divinity School during 1878-79 that the Faculty carried into practice the policy of refusing pecuniary aid to unpromising students.

As has been repeatedly the case in former years, half the instructors in the school are now laymen.

THIS INTERESTING account of women's voting occurs in the *Springfield Republican*: "The town was Westfield, Mass. The first to vote was Miss Belle Holton, a high-school teacher; then followed two or three normal-school teachers; but at two o'clock in marched, in a body, forty-eight women led by a police-officer, who cleared the way for them. We are sorry to say that only two or three of all the men present were well-bred enough to remove their hats or to stop smoking when the women appeared, which proves that there are blackguards in Westfield as elsewhere. The more a man thinks that woman should not vote, the more civil he should be to her when she appears at the polls. If not an ass, he would see that in no better way could he enforce his position than by a peculiar and studied politeness; and, if he neglects this, he proves that the women whom he insults are better fitted to vote than he is."

Poetry.

[FOR THE INDEX.]
GREATNESS.

Not always to the swift the race, the battle to the strong,
There are heroes not in story,—heroes unknown to song;
Yet even more the God-like ones who suffer for their kind
Some precious token of their worth on earth still leave behind.

Their frames may moulder in the dust, from men their names be hid,
The places where they wrought unknown,—but not the things they did.

Prime benefactor of mankind, from Adam unto now,
Eternal honor be to him who gave to men the plow!
Unknown the country of his birth, the race from which he sprung,
Man's stay for all the ages he from churlish nature wrung!
Like famous Alexander the Great,—though not in war,—
He won his triumphs in the field, and died earth's Conqueror!

Not always to the swift the race, the battle to the strong:
Stands often human greatness pedestaled on human wrong.
Many have borne the name of "great" who've borne it by the sword,—
Men crimson-steeped in human gore as demi-gods adored:
As though to murder, ravish, and fair lands to devastate
Was the course the world expected of all who would be Great.

Rome, haughty mistress of the world, supreme by land and sea,
Rarest of all her subjects had a man of Galilee,
One who lived his life for others, and lived despised and poor;
Radiant as crowned victor, all earthly ills he bore!
With brow beaming awe and triumph, mocked, scourged, and spurned, he died,
Conscious still high heaven was with him,—heaven-sent whate'er betide.

Not always to the swift the race, the battle to the strong:
Yet one great heart, unselfish, moves the whole wide world along.

See grand old Brown, knight-errant, the bondman's champion,
Smite down foul wrong, oppression, hoary slavery, like the Don:

Victorious; wounded, taken, a vile and shameful death:
Millions of slaves respire free air with his expiring breath!

Kingliest soul e'er robed in earth, he nor King nor Kaiser:
Rarest achievement of all time was thine, O Marseilles' Miser.

Far easier like Napoleon to scale the Alps for fame,
Than plod for others' weal, unknown, midst obloquy and shame:

To give a city water that the poor might be supplied,
Life-long a hero-martyr toiled,—Guyon,—conquered, and died.

Not always to the swift the race, the battle to the strong:
Fragrant alone's the noble life, fame empty as a gong!
Pales all the Cæsars' glory 'fore chivalrous Sydney's worth:
His, rare sovereignty of mind; theirs, the sovereignty of earth!

All the glory of the Cæsars from earth has past away:
The cup a hero's lips refused hath famed him for aye!

Who taught the howling wilderness to blossom like the rose;
Upreared the tree of knowledge, which still towering heavenward grows,—

Yea, made the barren places as the garden of the Lord;
Fair Science caused to flourish,—stake and dungeon their reward,—

These like stars forever shine in the firmament of fame,
Great: by their fruits we know them,—others but usurp the name!

JAMES NYE.

PROVIDENCE.

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 20.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Mrs. Albert Angell, \$3.10; S. B. Zeigler, \$3.80; E. R. Wicks, \$1; John Orth, \$3.20; H. M. Smyth, \$2.20; T. P. Gere, \$5; Henry Dornitzer, \$3.20; Jefferson Cary, \$3.20; R. M. Sherman, 10 cents; H. McVean, \$2; R. C. Hauswedell, \$2.60; Geo. A. Dennison, \$11.05; J. D. Frost, \$13.20; C. T. Settle, \$1.50; Wm. J. Worden, \$3; Rev. S. W. Sample, \$8; J. S. Shaller, \$3.20; W. A. Rust, \$3.20; Rev. G. A. Thayer, \$3.20; Rev. S. B. Stewart, \$3.20; R. Burnham, \$4.20; Dr. Ira P. Bingham, \$9.60; D. A. Cline, \$3.20; Warren Griswold, \$4.40; J. C. Fargo, \$1; H. Werner, \$3.60; Guido Marx, \$3.20; John H. Sand, \$3.20; Paul Kefer, Jr., \$3.20; C. K. Matthews, \$3.20; Julius K. Rose, \$1; E. F. Green, \$4.50; A. N. McCombs, \$1; E. A. J. Lindsey, \$2; Mrs. D. Sharpstein, 25 cents; Ed. Howland, \$5; Dr. M. B. Jarvis, \$6.50; John Clark, 75 cents; Miss N. W. Covell, \$1; Daniel Johnson, \$3.20; Rev. H. Powers, \$3.20; P. B. Lake-man, 27 cents; O. Cone, \$3; George Martin, \$5.25; Mrs. C. E. Serrill, \$3.20; Rev. S. Longfellow, \$3.20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

*"In view of all the facts before us, the Court are of opinion that they cannot, in the proper exercise of any chancery powers they possess, direct the withdrawal of the funds above described, and others of like character, from the supervision and trust of that permanent public corporate body to which they were intrusted by their donors for the purpose of maintaining a Theological School as a branch of the University, and commit them to an independent board of trustees, to be appropriated to maintaining a Separate Theological School. We feel constrained, therefore, to deny the prayer of the complainants for a change in the trust in relation to this public charity."

"A contrary decision would furnish a precedent dangerous to the perpetuity and sacredness of all our great public charities, leaving the question of the management and supervision of our public charities to be the subject of change with every fluctuation of public opinion as to what may be the more expedient and useful mode of administering them."

Bill dismissed.
(From the opinion of the Supreme Judicial Court, delivered by Mr. Justice Dewey, at November Term, 1855, in the case of *Harvard College v. Society for Promoting Theological Education*.)

The Index.

BOSTON, MARCH 25, 1880.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right.. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least a passing feature, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, *Editor.*
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A. UNDERWOOD, *Editorial Contributors.*

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY of REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY of REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

II. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.

2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.

3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS
ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged March 4.....		\$1,740.00
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WILLIAM J. POTTER,
Secretary F. R. A.

"THE TRUTH SHALL MAKE YOU FREE."

The Christian religion is ancient and venerable. Uncounted millions of human beings have been born, lived, and died within its fold. Little children have learned its lessons in their earliest infancy; they have lisped its precepts at their mothers' knees; they have accepted its doctrines from their fathers' lips; they have grown up to manhood and womanhood in the shelter of its institutions; they have founded new homes, welcomed their offspring and buried their dead, celebrated their joys and consecrated their sorrows, nourished their virtues and fought their temptations, in the light of its solemn warnings, its august sanctions, its magnificent and inspiring promises. Generation after generation of rejoicing, suffering, and toiling human beings have received its great tradition from their ancestors and transmitted it to their posterity. It has been the ideal light and consolation of myriads for a long succession of ages, and is the ideal light and consolation of myriads now.

It is impossible for any enlightened and right mind to contemplate these facts in a scornful or derisive spirit, or otherwise than with tenderness and sympathy for the good that Christianity has undoubtedly done. There is no necessity, nay, no justification, for indiscriminate invective or exclusive attention to the other side of the picture. This may excite melancholy over the record of the past, or eager hope at the prospect of a better future; but the benign influences of Christianity on individual lives and on social progress cannot be forgotten, even in face of the malign influences to which the pages of history also testify. There is no adequate excuse for railing or scoffing or bitterness of feelings or of words. No large or noble soul can be driven to separate itself from the mighty stream of the collective religious life of its time without a pang, or live thereafter its independent life without more or less of permanent sorrow. Human sympathy is too dear to all truly human spirits,—the attractive influence of the social environment over the individual is too powerful,—to permit any other result than pain to be the necessary and constant accompaniment of religious isolation. It is a costly price to pay even for self-respect,—this enforced solitude of soul. To see the vast river of human hopes and fears and aspirations roll by, and to stand an idle spectator upon the bank,—harder still, to be inwardly constrained to row against it,—must bring at the best an aching sense of loneliness and loss, to be compensated only by considerations of which the multitude know little and for which they care less.

In truth, why is it that such a separation should be incumbent upon any? Why not float with the stream, abjure thought, deny insight, evade sacrifice, crush protest, stoop to the crowd, and conform? Is there any answer save a sad echo of the question?

tional plane whence it is made. If you feel no inward necessity, reflecting the ultimate Nature of Things, to rate truth above comfort, sincerity above satisfaction, integrity of soul above all possible titillation of the emotions, you will find none. The only answer must come from the voices that call afar from the highest peaks of thought, of duty, of spiritual insight. There are reasons, overwhelming reasons, why the outward life should be moulded in strict accordance with the loftiest visions of objective truth; but they must seem unsubstantial enough to those who have not learned to cherish objective truth as the supreme law of life. Verily, they who have learned this are few indeed.

The trouble with Christianity is not that it is all false, but that it is not the complete or highest truth; not that it is all bad, but that it is not the complete or highest good. Christianity has built up its theory of the universe with marvellous ability, but on an infirm basis. Catholic Orthodoxy as presented in the comprehensive philosophic systems of the great schoolmen, and even Protestant Orthodoxy as presented in the system of John Calvin, will be treated with respect by all minds capable of appreciating the constructive master-pieces of the human mind. But the basis of all this construction was insufficient knowledge of the universe as it is. No other system than that of which modern science is slowly accumulating the materials, not by the transcendent genius of one mind, but by the intellectual coöperation of a vast number of lesser minds, will ever succeed in organizing human thought as a whole again. It is true that the completion of this scientific system will never be absolutely achieved so long as "knowledge grows from more to more"; it is true that the cosmical system of science will be a living organism, like a great tree, rather than an architectural edifice incapable of growth. But it is equally true that philosophy will yet introduce such harmony and method into the growth of this system as to create a new unity of human thought on the basis of Positive Knowledge, only to be contrasted with the lost unity of human thought on the now exploded basis of Original Revelation and Positive Tradition. Modernized Christianity is simply decaying Christianity, however unconscious of the decay; the highest known truth of the universe is not to be found in the cathedral-like structures of Aquinas or Calvin, much less in the disordered eclecticism of the Liberal Orthodox or Neo-Christian schools. Hence it follows that instructed minds, the minds baptized with the holy chrism of the *love of truth for its own sake*, look to science alone for the final realization of the grandest dream of the ages—that new and higher unity of human thought on the basis of reality, that glorious fellowship of the intellect, which is the necessary condition of the universal "fellowship of the spirit."

It is, therefore, the insatiable thirst for truth which is driving the finest minds of to-day outside of the Christian fold—thirst not for physical truth alone, but moral truth, spiritual truth, religious truth. Christianity has nothing to fear from the coarse, bitter, unscrupulous, impure, and degraded type of protest which exults in styling itself "infidelity," and which, being "faithless" to everything that deserves respect, proves its right to the name. But Christianity has everything to fear from that modern spirit which actively or passively opposes it because it withstands the truth itself, puts blind faith still above reason, and teaches men to follow their hearts at the expense of their heads. Jesus spoke a greater word than he knew, when he said: "The truth shall make you free." Yes, the truth shall yet make men free from his own mistakes—from the Messianic delusion that deceived him, from the slavery of the instituted religion that grew up out of it, from the persecuting spirit that burst forth from it like a devouring flame, from the ecstatic—"I am the truth"—which has reddened the earth and soaked it with blood.

But all the truth that Jesus really taught, freed from the devastating influences that flowed from his grand delusion, shall still be precious to mankind and survive to crown him with a perennial wreath of human gratitude and love. To-day the thirst for truth is driving men from Christianity by myriads, never to return, because it insists still on the "truth as it is in Jesus," *including his errors*, and cannot reconcile itself with the truth as it is in Nature. But to-morrow, when the victory over these errors shall have been won, mankind will rank his religion high among the other great religions of the world, paying to each the honor it deserves. And even now are they learning to do this, none the less because they pass out of the ancient fold with sorrow in their hearts that they must leave so much that is dear behind.

NOTES FROM THE FIELD.

Since the date of my last letter to THE INDEX, I have been actively at work in several States, having lectured the past few weeks, among other places, in Boston, Albany, Cleveland, Ann Arbor, and Union City (Mich.), Muncie (Ind.), Milwaukee and White-water (Wis.), Chillicothe (Mo.), and Little Rock (Ark.). In the city last named, I recently gave a second course of six lectures. Arrangements had been made for a public oral debate between Prof. Baier, President of St. John's College of that city, and myself, an agreement having been signed by him and a committee in my behalf, stating propositions and conditions very definitely; but when I was on the way, and it was too late even to telegraph me, a misunderstanding arose between Prof. Baier and the committee, which led to a newspaper controversy and finally prevented the debate. I was quite ready to meet the reverend gentleman on any terms that could be agreed upon; but, no debate under the circumstances being possible, a course of lectures was substituted therefor. The lectures were well attended, and awakened considerable interest in the subjects treated. The South is generally Orthodox, but liberalism is steadily gaining ground there as elsewhere. I have received applications from several cities in Arkansas, and even from Texas, the past fortnight, but shall not be able to visit them this season. The great obstacle to the rapid growth of liberal thought in Arkansas is the dense ignorance of the masses. The Common School is what is most needed now. Little Rock is a city whose people are quite advanced. It is composed largely of Germans, and of people from the Eastern and Western States; and one finds there, as a result, energy, thrift, intelligence, and a real cosmopolitan spirit.

In some of the places I visit, I find liberal organizations; in others, none. There are persons who think organization among liberals a test and criterion of the strength and effectiveness of liberalism. I am sure this impression is not correct. While I am ready to encourage organization when it is practicable, and can be effected under favorable circumstances, I grow stronger every year in the conviction that the advancement of liberalism does not depend upon organization, and that the liberal organizations of this country, under the most favorable circumstances, can accomplish but little in comparison with what is done independently of them. I would say nothing to discourage organization; but I dislike to see any of our friends alarmed lest the liberal movement should prove a failure because the National Liberal League, as they think, has disgraced itself, and there is but little disposition among liberals to organize outside of it.

I found the Liberal Association of Albany doing a good work. A little freethought sheet, called the *Liberal Bulletin*, is published every Saturday and scattered broadcast. I found Judge Hurlbut, although complaining of infirmities, apparently as vigorous as when he honored us with his presence and his noble address at Syracuse. He feels deep interest in the liberal cause. For its advancement he looks to the growing intelligence and education of the people, and to science and secular influences generally rather than to any organization now existing or likely to exist for some time to come.

At Cleveland and Milwaukee, I spoke under the auspices of the Liberal Leagues of those cities. In both cities, the prominent liberals with whom I came in contact, members of the League, or those cooperating with them, I found opposed to the demand for the repeal of the postal laws against the circulation of obscenity through the mails. I say now, as I did months ago, that the great mass of liberals in this country will sustain the position of Judge Hurlbut, yourself, and others, that the demand should be for modification, and not for repeal. The repeal movement has already spent its force, and the circulation of petitions with all the strategy that can be brought to bear will fail to infuse life into it again or to save it from defeat. And this leads me to say that, while I am thoroughly convinced that the demand for repeal was most unwise, and the prominence given to the subject at Syracuse wholly uncalled for, and while I believe that there is an element in the National Liberal League that will do harm in proportion as it obtains control, and while I have never admired the phraseology of one of the resolutions pertaining to the postal laws adopted at Cincinnati, yet I see no fairness and no truth in the charge of Joseph Cook, copied into THE INDEX, that the National Liberal League is in favor of the circulation of obscene literature. The resolutions adopted at

Cincinnati do not call for the repeal of the postal laws, although they were evidently written to satisfy both parties,—the party of reform and the party of repeal. The former party at the Convention regarded their adoption as a victory, while the latter, Mr. Wakeman included, regarded it as a defeat. Col. Ingersoll, by whom the resolutions, I am told, were drafted, is himself personally opposed to the demand for repeal. But I must insist, as I have done before in THE INDEX, that it is not fair, because it is not true, to say that those who are in favor of the repeal of the so-called Comstock law are in favor of the circulation of obscenity. It may be maintained that, if their policy should be adopted and the laws should be repealed, the transmission of indecent books would be facilitated and increased thereby; but it would be as unfair to say that all anti-prohibitionists are in favor of rum-drinking and drunkenness, because prohibitionists think these results would follow the repeal of certain laws forbidding the sale of intoxicating drinks, as to charge that those who ask for repeal of certain postal laws are in favor of the circulation of obscene literature. The doctrine of the atonement, in my opinion, encourages crime; but I am very far from maintaining that those who believe in it must therefore be in favor of crime. I do not doubt that among those who clamor for repeal are men who would use the mails for base purposes, if they could do so without danger; but I am quite as certain that the great mass of men and women who favor the movement headed by Messrs. Wright and Wakeman do so from the best of motives, and, as they think, in the interests of liberty. This I have never doubted from the beginning of the controversy in regard to the so-called Comstock law.

B. F. U.

[Mr. Underwood, we are sure, intends to be perfectly honest and fair to all; but we regret to see him misled by those who studiously misrepresent THE INDEX into echoing intimations which we repel as utterly untrue and grossly unjust to ourselves. He says that he "must insist that it is not fair, because it is not true, to say that those who are in favor of the repeal of the so-called Comstock law are in favor of the circulation of obscenity." He certainly cannot be ignorant that he will be understood as pointing these words at us. Have we ever made the statement that we have italicized above? We distinctly request our friend either to quote the passage, with exact references, in which we have made it, or else to say unequivocally that he does not attribute it to us at all. Again and again have we disclaimed making any reflection upon the *personal intentions* of the repealing majority; and again and again has the false charge of doing so been made against us in defiance of the facts. Clamorous protestations of pure intentions, when those intentions have not been impugned, are only a cunning evasion of the real issue; and we are sorry to see a thinker usually so clear-headed as Mr. Underwood falling into this obvious trap.

What we do maintain is this: that the National Liberal League has, as an organized body, unmistakably and incontrovertibly taken a definite public position in favor of repeal. We put the following questions publicly to Mr. Underwood, and request him to give them public and unevasive answers:—

1. Did not the National Liberal League, at Syracuse, reject one board of directors because they were opposed to repeal, and elect another board of directors because they were in favor of repeal—reflecting the only member of the old board who was in favor of repeal?
2. Did not the League, at Cincinnati, reelect the same board elected at Syracuse?
3. Did not the League, at Cincinnati, pass resolutions favoring "such postal laws as will allow the free transportation through the mails of the United States of ALL BOOKS, PAMPHLETS, AND PAPERS,"—and that without making ANY EXCEPTION WHATSOEVER?
4. Do not these three facts prove beyond cavil that the National Liberal League, as an organized body, demands free circulation through the mails for all literature whatever, including the foulest and the worst?

Mr. Underwood is so upright and candid, as well as so clear-headed, that we believe he will say yes to every one of these questions. Let him wholly disregard the false and abusive drivel with which these great decisive facts have been industriously covered up, and render direct answers without fear or favor.—ED.]

LETTER FROM MR. BLAKE.

TO THE EDITOR OF THE INDEX:—

For some reason, the letter of Mr. Elizur Wright in THE INDEX of March 11 touches my feelings, and I wish to avow it. He says I despise him. If I did, it would be no matter except to myself. Whoever assumes the responsibility of despising a fellow-being must expect himself to suffer the only injury that is done. But he is mistaken. The facts are very simple. Many years ago, when I was a mere strippling, I saw Elizur Wright for a moment, not more than half a minute; but it was one of those moments which we can all count in our lives—many perhaps, and yet few and rare—when we encounter something that cuts its figure on us as a diamond will cleave granite. There was not the least incident connected with the meeting. Mr. Wright was passing through a public building, with a paper in his hand. He looked into my face without seeing me, as, indeed, there was very little to see; but thus I had opportunity to look full into his face for a few seconds, and had a sight which has never grown dim in the least. I feel still as if it were but a half-hour ago, the interest, the surprise, the deference excited in me, increased afterward, by what I was told of him and by reading his writings, to the kind of admiration salutary to a boy and to a man. Now, in all the wretched conflict which has been going on, I have agreed mainly, perhaps entirely, with what I deem the brave, consistent, and fair course of THE INDEX. Many of Mr. Wright's communications have surprised me inexpressibly, and tried my faith severely. Still, I thought it only a difference of apprehension, though to my mind a strange and unhappy difference, until the appearance of the letter to Mr. Savage. What seemed to me the mean and degenerate party-spirit of that letter was too much for my patience. The pleasure with which I receive Mr. Wright's correction is great. But I must add, in justice, that, if I erred in my interpretation, I erred in very good company; and I must think the responsibility lies at Mr. Wright's door for writing in such a tone as could be misconceived to that degree by persons of common intelligence sincerely wishing to be fair.

Mr. Wright's allusion to my quotation-marks is a small fling unworthy of him. My note was very explicit to the effect that I supposed myself to be paraphrasing his sentiment, not quoting his words.

J. V. BLAKE.

QUINCY, ILL., March 15, 1880. ☛

PARALLEL SELF-CONTRADICTIONS.

"Islamism is the oldest, the original, the universal religion, whose substance rests on the consensus of the ages, having been held always, everywhere, and by all; and Mohammed is its prophet."

It seems to me that to every reflecting reader the above statement must appear not only false, but self-contradictory; false, as claiming something at variance with incontestable facts of history, and self-contradictory as affirming the existence of a definite theological system long before the birth of him who truly claimed to be its founder.

I find, however, in a current number of a Christian paper the following paragraph, which to my mind seems parallel in all points with the one at the head of this article, equally erroneous in point of fact, and equally at variance with itself in terms:—

"We hold fast to the oldest religion, and believe in an everlasting gospel,—in a Christianity that is from the beginning, whose substance rests on the consensus of the ages, having been held 'always, everywhere, and by all.' And Jesus is the prophet of this universal religion."

Even had these assertions been made of the substance of religion instead of the substance of Christianity, their accuracy might well be contested. But, as the statement stands, it is grossly incorrect, unless nineteen-twentieths of all who call themselves Christians are ignorant of the essence of their own system. Certainly, to all the Greek Church, all the Roman Catholics, and three-quarters of all the Protestants, identification of Jesus with "the Christ" or "the Messiah" of Old Testament prophecy is an essential part of Christianity. But this embodiment of an official function in a particular person could not possibly be recognized and accepted before the birth of that person. The expectation of a Christ (or Lord's Anointed, born of the lineage of David) was a well-known feature of the Jewish theology; but the express application of the term in question to Jesus of Nazareth, and the recognition of him thereafter as "the Christ," could have no existence before his birth, and is so far from "universal" even now, after eigh-

teen hundred years, that it falls very far short of including even a majority of the earth's inhabitants.

As to the religions apart from Judaism existing before the birth of Jesus, some of them may have had traditional Messiahs or mediators of their own, but the majority neither recognized nor desired any such functionary. Moreover, all the then existing religions, including Judaism, made the observance of rites, forms, and ceremonies, holy places and holy days, essential parts of their respective theological systems; whereas Jesus dispensed with all these, and taught, as the essence of religion, something entirely irrespective of them; and it is largely to diversity from his predecessors, Gentile and Jewish, upon this point, that the undoubted preëminence of Jesus as a religious teacher is due.

Some historian has correctly called the Mohammedans "Unitarians," in contrast with the polytheistic peoples whom they sought to proselyte. But Mohammed insisted on his own preëminence and authority not less than on the unity of God. His confession of faith included, and still includes, only two particulars; but the system demands acceptance of the latter not less than of the former. "God is God, and Mohammed is his prophet." Whoever confesses both these is a true believer: whoever denies either of them is an infidel. But before Mohammed began to preach, the second item could not have been received by anybody: therefore that religion had no existence before that time.

If, then, Jesus assumed, as Mohammed afterwards did, to be the chief and the final messenger from God, deputed by him to decide authoritatively upon all religious matters; and if he required recognition and confession of this as an essential of discipleship, it would seem that then and there was the beginning of the system which had this confession as its cornerstone, and which was afterwards called "Christianity," or the Lord-Jesus-Christ-doctrine.

But, if the four narratives called Gospels may be depended on, Jesus did place precisely this emphasis upon such a recognition and confession of his official Messianic character; and the formula, "the Lord Jesus Christ," accepted as authentic in the whole Christian Church from St. Paul's time to our own, expresses that Church's obedience to the injunction of Jesus. If, speaking as with authority, he set some portions of his doctrine in sharp contrast with the Jewish faith and the Hebrew scriptures,—if he called himself the light, the way, the truth, the life,—if he praised his disciples for calling him Master and Lord,—if he insisted that no one could come to the Father but by him,—if he even went so far as to stigmatize all religious teachers who went before him as "thieves and robbers,"—then it is plain that he did not consider his doctrine an old one; and if he also taught, as the Gospels report, that many are called, but few chosen,—that many go the broad way to destruction, but few find the narrow path to life,—and that a final judgment shall reject large classes of human beings as aliens and enemies,—then it is plain that he did not recognize his own system as either having been, or destined to be, "universal."

Perhaps the extravagant expressions in the quotation upon which I have been commenting only show the immense influence which preconceived opinions and traditional formulas continue to exercise, even after a man has begun to recognize reason as a fit counsellor in the departments of theology and religion.

C. K. WHIPPLE.

PERSONAL ITEMS.

PARNELL has gone home.

GEORGE AUGUSTUS SALA thinks the American newspapers beat the world.

MR. J. C. CROLY has been reëlected president of Sorosis, and presided at the annual dinner at Delmonico's, on the 15th inst.

THOSE distinguished knights and representatives of the letter K of California appear to be near the culminating point of their illustrious career. Kalloch has subsided and Kearney collapsed.

LONGFELLOW'S BIRTHDAY has just been observed by the Sunday-school of Cosmian Hall, Florence, Mass. A likeness of the poet was added to the decorations of the school-room upon the occasion.

PROF. ADLER, in a late lecture upon "The Power of the Press in Connection with Religious Progress," announced that he hoped before many months had elapsed to see the first number of a new and popular liberal journal.

THREE NEGROES who swung on the gallows, in Arkansas, the other day, were quite sure of heaven. One had "made his peace with God"; another was "ready to go"; and the third announced that he was "going to a better country."

CATHOLIC PRIESTS have always been good denouncers. Father Dowd, of St. Patrick's Church, Montreal, denounced from the pulpit the leaders of

the Irish national societies for abandoning the annual procession on St. Patrick's day.

IN A PRIVATE LETTER, dated Nice, February 28, Mr. M. D. Conway says: "I have overworked myself, and am here to rest. The doctor says I must not write for a month. I am picking up wonderfully, and shall be at my post again about March 19. Mrs. Conway is with me. If you hear any alarming reports about my health, contradict them. I suffered from a prostration."

REV. C. G. AMES deplored at the Unitarian Conference in New York, the other day, the non-production of ministers in the Unitarian denomination, the Church having, as he said, to draw most of their ministers from other denominations. The difficulty is that Unitarianism is simply the transitional stage between Orthodoxy and Free Religion. Those who are educated for the Unitarian ministry are ready, by the time they get through their preparatory studies, to pass beyond it.

THE POET of the *Tribune*, after great labor, has brought forth the following *ante mortem* epitaph:—

On a Free Religionist.

B—h I—g—rs—I went—whither no one knows.
He had his faults, if you believe his foes;
He had his virtues also, if you will,
Though some aver he used his virtues ill.
Tradition says he scaled high heaven alone,
And advertised to lecture from the throne.
But, being dropped, fetched up on Satan's level,
And served His Highness as First Talking Devil;
But, if tradition errs, none surely will
Deny that B—h could ably fill the bill.

"MRS. EMMA STRECKER, a wealthy and charitable lady, died about a year ago, leaving in her will bequests to a number of charitable institutions. Her heirs now contest the will. On January 26, when the case was called in the Surrogate's Court, forty-one lawyers responded. There never was sheep large enough and fat enough to satisfy such a gang. Neither benevolence nor heir has much chance for an inheritance. *Moral*.—Administer your own fortune. Give to the great benevolent enterprises while you can see it administered. The weakest thing in America is the will or wish of a dead man." So says the *New York Christian Advocate*, and we echo the sentiment.

THE NEW YORK *Herald* discourses as follows to physicians: "Nine families in ten are continually violating sanitary rules regarding one or the other without a word of remonstrance from their medical advisers; and there is good ground for belief that physicians' own families suffer as much as any others from neglect of these and kindred hygienic requirements. Until the days of this ignorance are gone, medical attentions will not rise above the level of mere pottering. Let the new generation of physicians regard these things, if they would secure and retain a good class of patients. To attend a family of children through diphtheria without losing any is quite a success; but a greater one would be to discover and abolish the cause when the malady first manifests itself, and the same is true of the many other diseases that are due to local conditions."

FOREIGN.

UP TO 1841, the London theatres were closed for dramatic performances on Wednesdays and Fridays in Lent. They are closed now only on Ash Wednesday and Good Friday.

THE RECENT SERIOUS accident to Cardinal Newman was caused by a trip of his foot while he was pacing his room. In falling, he struck against the sharp edge of a piece of furniture and broke one of his ribs.

THE ITALIAN GOVERNMENT, alarmed at the increase in the emigration from the peninsula to an average of fully one hundred and thirty thousand persons annually, has issued a special circular to the prefects, recommending "stronger measures" to stop the stream than hitherto adopted.

A RUSSIAN "PROFESSOR" has carried analysis to the greatest length possible, having succeeded in photographing seventy "eminent personages" of hell. How Professor Leuchin contrived to visit Pandemonium unscathed is a mystery, unless fern-seed be as potent in hell as, according to tradition, it is upon earth.

PREPARATIONS are being made for holding, in April, a grand series of Shakspearean performances in the Memorial Buildings, Stratford-on-Avon. The performances will probably extend over three weeks, and many of the principal English artists will take part in them. Mr. Barry Sullivan and Mr. Samuel Bramdram have promised to assist without remuneration.

A MOST INTERESTING case is about to be heard at the Leghorn Court of Assizes. A paper called the *Atheist* appears to have been too much for the authorities to swallow,—of the manner in which it has been conducted we have no knowledge,—and the editor has been cited to answer the rather novel charge of *lesa divinità*, or offence against the Divinity. With the offence of lese Majesty, all our British lawyers are familiar; but we should think it would prove rather a difficult matter for the "several distinguished advocates" who are engaged to procure witnesses on behalf of the outraged "party" in this trial. Fairly conducted, this case ought to be a long one, since it must surely be necessary to prove the existence of the Deity ere it can be shown that any form of slander, misrepresentation, or blasphemy has been uttered respecting him.—*Secular Review*.

SURELY THOSE Christian clergymen who devote a large portion of their time to lectures against the doctrine of Evolution, under the idea that by weakening the theory of Darwin they are buttressing the Christian religion, are woefully mistaken. The *Bed-*

fordshire Times has, we notice, nearly three pages of anti-Darwinism delivered to the Bunyan Meeting congregation on Sunday week. The criticisms of unscientific men upon scientific subjects are but poor reading at their very best; but it is especially ludicrous to find the critics concluding with some such syllogism as this: An acceptable theory of the universe must be complete and have no "missing links"; Evolution is not complete, and it has "missing links"; ergo, we are the offspring of a personal God, the children of a loving Father. Verily, the defenders of Christianity act wisely in setting up a man of straw called "Scientific Infidelity": when shall we find them dealing with the Scepticism of common sense?—*Secular Review*.

PRIVATE LETTERS received in London from Morocco report a barbarous anti-Jewish movement among the Mohammedans of Fez. The *Echo* says a fierce attack was made upon them in the neighborhood of the Imperial Gardens, and that many were severely beaten and wounded. A party of Mohammedans rescued a number of the Jews, and escorted them in safety to the Jews' quarter. For this service, they demanded ransom-money, which the Jewish community was compelled to pay. An old Jew, seventy-five years of age, who has always been highly esteemed for his character, was seized, drenched with petroleum, and then actually set on fire. The Jews barricaded themselves in their quarter, where they had to endure a siege at the hands of the mob. It appears that the Spanish Consul at Tangier had informed the Government of Morocco that the Spanish Government would no longer impart to certain Jews and other natives the protection with which it had hitherto guarded them, and that the news of this withdrawal of Spanish patronage let loose the Mohammedan mob upon the defenceless Jews.

Communications.

WOMEN AS CITIZENS—BRIBE-TAKING.

"There is no fellowship of honor and baseness in the same breast."—*Quintilian*.

Now that women are so unmistakably asserting themselves, and making their claim good to whatever position they choose to assume, it becomes a matter of interest to speculate upon the possible social and political results. In my vicinity, where the temperance reform is an absorbing topic, it has amused me to see how principles affect the action of both sexes, and what is apparent in this out of the way nook is an indication of what will be elsewhere on a larger scale.

It would seem that our Commissioner of Excise is a most reliable man; and yet he, immaculate as he was and is, was *approached*!

"Approached!" cried Mrs. Kinkleton. "Monstrous!"

"And his wife approached too," cried Mrs. Grundy. "His wife!" shrieked half a dozen in a breath.

"Yes," exclaimed Mrs. Grundy: "he was offered five hundred dollars for a license, and his wife a new silk dress, cost what it would!"

"I would make that silk gown cost something," echoed a trio.

"But it was a bribe to bring her husband over," returned Mrs. Grundy. "Would a woman take it?"

"Why not?" cried Mrs. Kinkleton. "Men take bribes every day, and sell their votes too."

A dead silence followed this, for it was carrying the war into Africa. It was a blank assertion that, if men were unprincipled, women were justified in being so, too. If they were false to the obligations of good citizenship, women were not to be expected to be any better.

Now I have insisted that, if women obtain the franchise, they would bring a new and better element into the political arena, they would purify and elevate the sentiment of citizenship, they would exalt manliness and integrity at the polls. But a close observation would rather indicate that, having obtained the privilege of the ballot, they, too, would sink to the grade of the mere politician, and through them the ballot would be merely duplicated, not placed upon a higher basis.

We must take men and women as we find them, and cry, Let the truth prevail, though the heavens fall. The women are entitled to all the privileges and immunities pertaining to the other sex and recognized in the high court of human justice; and, though we may fall far short of that idealism to which we aspire, I contend that, as acting, voting citizens, we shall not make political science any less pure than it now is, and the hope is latent that we may make it purer. At any rate, men have no right to claim the right even of *abuse*, and deny it to us. If politics are corrupt, why do they not make them better? If they are too bad for us to participate in, they are too bad for us to tolerate in our husbands and children.

Scientists have lately assumed that our brains are not only small, but are growing "beautifully less"; that our province is to *conserve*; that we do not advance new ideas, but hold on to what has been gained by the other sex. This is the most subtle and deadly negation forced upon us. It denies us progress, it vetoes genius.

Suppose this be true: it only helps to degrade our common humanity, to place bars to aspiration, but does not negate any existing right. At the polls, a man is not questioned as to his amount of brain. Even as a candidate for office, the capacity of his cranium is not measured, nor hardly his good morals.

If all are low together, let all act together and make the best of it, but do not let our brothers thrust us aside as too weak to bear the stress of

dropping a ballot into a box, when they themselves on election days may be seen driving for dear life, carrying the maimed, the halt, and the blind, morally and physically such, to swell the vote of independent citizens.

If we are weak and all the time losing strength of brain, it might not be amiss to begin to prepare asylums for us. At any rate, men have no right to negate our pretensions or punish us for our sins, if we are dangerous even: we have a right to a voice in fixing our condition, unless it should finally appear that every woman is actually what she is in the law, an idiot or insane person.

This subject of bribery is a most appalling one, and one demanding the severest reprehension from pulpit and press. Men talk with an unction of the great Lord Bacon, who, three hundred years ago, was convicted of taking bribes, and removed from his high office, as if the sin of so eminent a man were an apology and a justification for the dishonesty of every scoundrel whose itching palm is extended for a bribe. They will quote the terrible couplet of Pope:—

"If parts allure thee, think how Bacon shined,—
The wisest, brightest, meanest of mankind."

as if no such thing as integrity exists, and every man has his price, without reflecting on the immeasurable distance between the great philosopher and the poor wretch who sells his vote for a couple of shillings or a glass of whiskey; a man who left a perpetual legacy of thought to mankind levelled to him who is a brawler at the porter-house at the corner; a man who, conscious of his vast substratum of worthiness despite of his degradation, could bequeath his name to posterity, and it has not failed to reverence the gift, and brood with tender regret over the pitiful fall.

Women are not merely making claim for the ballot. They are more thoroughly investigating than is generally believed. The religious denominations are losing power over them, and their faith is shaken in the dogmas so long promulgated. They see to what they lead. Honor is the religion of the man of the world; and the religious man, having joined himself to a church, has no farther need of this manly sense nor of the requirements of morality. Hence our defaulters, purloiners, bribe-takers, and commercial knaves of every kind are church-members and Sunday-school teachers, crimes arising from dogma that make faith the basis of action and morality of no account.

Women hesitate what course to pursue in this relation. With an inbred conservatism, they see that generations coming up through long ages of priestly despotism cannot readily break away from it; and, if they do so, the liberal and progressive leaders of the times supply no substitute. Their doctrines leave the children out. There is no organization as yet to extend a shelter, and enfold the little ones. Till we can thoroughly imbue them with the idea of a God who exacts the most entire moral devotion, and substitute some watchword as potent as that of "Come to Jesus," we have no hold upon their tender affections. Women cling to the Church because of this want for the children. We need create a moral enthusiasm, inaugurate a crusade against our commercial vices, that mothers may have some basis of hope for our growing youth. Men must not shrink from plain talk about the bribery of our party politics,—so monstrous as to appall the weak brains of us women!

Should the time ever come when women, fully acknowledged and panoplied in the rights of citizenship, shall emulate the political vices of men, woe will then be to our Republic. Women, growing avaricious of power and greedy for gain, with the *débris* of the old leaven of love of dress and ostentatious surroundings, will bring to the front the leaven of a new corruption. Bribery will wear a genteel aspect through the tenderness of sex, and we may know how the lady citizen voted by the richness of her toilet and the gorgeousness of her velvet. The honorable Member of her district will be seen playing the agreeable to feminine voters, sending Tommy a hobby-horse, and Fanny a piano, and Madam a cow of the Alderney breed. Scandal will change its aspect: there is no subverted affection, only votes secured. Will the lady candidate for office send an independent voter a pair of trowsers, a hat, or pair of boots; or, like the beautiful Duchess of Devonshire at an English hustings, give him a kiss for his vote? These are things to be considered.

ELIZABETH OAKES SMITH.

PATCHOGUE, N.Y.

THE IRISHRY.

The Catholic Irishry, both priests and laymen, are in a sort of *quasi*-rebellion against the laws and peace of this country. In fact, they are in that condition at home and abroad both. Always raving against the British government as an oppression, they, in their ignorance and devotion to a foreign Italian priesthood, are the foes of all civil governments of whatever name or nature. They have not the least respect for any government which is not personal. An election is simply for them an occasion for a row, for fraudulent voting and violence, wherever they can have things their own way. A certain number of Celts will do as a sprinkling in an Anglo-Saxon community, but an excess of them is pretty sure to produce trouble. They have a genius for trouble, a morbid appetite for it, a genius for ruin. The number of rowdies and ruffians among our American-born Celts is appalling. The faces of such are characterized by a hideous animalism. They make the quarters of our cities and large towns, where they are hived, truly dangerous and criminal. The voices even of the children are harsh and bestial. Molly Maguireism in Pennsylvania, Kearneyism in California, and Scullyism in

Massachusetts, are all of a piece,—genuine Celtic phenomena. The American people either know, or ought by this time to know thoroughly, the Celtic character, its innate treachery and bloodthirst. John Hay, in his *Castilian Days*, speaking of the Spanish Celt, says:—

"The Celt is here lord of the land. You can see the same faces at Donnybrook Fair. These large-mouthed, short-nosed, rosy-cheeked peasant-girls are called Dolores and Cathlina, but they might be called Bridget and Kathleen. These strapping fellows, with long simian upper lips, with brown leggings and patched, mud-colored overcoats, who are leaping and swinging their cudgels in that Pyrrhic round, are as good Tipperary boys as ever mobbed an agent or pounded, twenty to one, a landlord to death. The same unquestioning fervent faith, the same superficial good-nature, the same facility to be amused, and at bottom the same cowardly and cruel bloodthirst. What is this mysterious law of race, which is stronger than time or varying climates or changing institutions?"

A community packed with Celts is sure to be in a feverish condition, particularly a country with a four yearly presidential election. The New York draft riots with their massacre of negroes were Celtic outbreaks. The Irish press in this country is neither American nor republican in its tone, but bitterly the reverse. It is papal, pure and simple; entirely in the interest of a foreign spiritual despotism, which is the enemy of free government and popular education everywhere and always. With a shameless effrontery, that feels bold enough to throw off all disguise, the Catholic Irish press of this country is continually flinging its hatred of our institutions into the face of the nation. It is useless to indulge in rose-colored views of our social state, for it is full of menace. Would it were otherwise! The turbulence, pauperism, priestism, and crimes of outrage in our large cities and manufacturing towns, are almost purely Celtic. Can these things be, and overcome us like a summer cloud, without our special wonder? The American people are neither a brutal nor a criminal people, at least in the States that have always been free. Let them no longer consent to bear the *onus* and opprobrium of Celtic barbarism and outrage without placing it where it belongs, on that element in the population which is guilty of it. The American press is recreant to its duty in treating the Irishry so gingerly. What respectable citizen would not rejoice to see Kearney and his gang in California summarily dealt with by an armed vigilance committee? A little more impunity may result in outbreaks all through the great cities of the Northern States, which will demand for their suppression grape and canister, and will involve the destruction of thousands of lives and untold millions of property. To suppose that this fair domain of liberty is to become a stamping-ground of priests and the degraded, imported populations, of which priests are the *nuclei*, without precipitating a serious conflict, is to suppose that the thunder-cloud and rain-cloud will not discharge their contents upon the earth beneath.

The South outraged humanity for years before the war with impunity and with an insolent defiance of the order-loving sentiment of the civilized portion of the country, and Celtic ruffians have been and are constantly doing the same thing in our great cities. A reckoning day will surely come.

B. W. B.

HEAVEN HERE OR NOWHERE.

A FRAGMENT OF A LECTURE ON THE RELIGIOUS THOUGHT OF FICHTE.

BY EDWIN D. MEAD.

In Christ's fundamental idea of the "kingdom of God," a new principle appeared in the world, and the struggles to realize this idea constitute, according to Fichte, the real fact of all modern history. Christianity superseded antiquity's doctrines of blind authority by the principle of every individual's immediate relation with the divine, cancelling every wall of partition and bringing all men face to face with God. The political consequent or equivalent of this is the equality of men in *personal* as well as *civil* freedom,—in *privileges* as well as *rights*; and the work of history becomes the cancellation more and more of the principle of prescriptive authority in life and thought, and the realization of the kingdom of freedom and reason, "the kingdom of God."

The kingdom of God is not something outside of this world, it has nothing to do with terms of time and place: what we call heaven does not lie beyond the grave. There is no *future* to the soul that has risen into the forms of eternity. "I am immortal," says Fichte, "as soon as I form the resolution to obey the laws of reason: I do not need to *become* so. My sensuous existence may in future assume other forms, but these are just as little the true life as its present form." In one word, this is heaven, this is the kingdom of God, if we make it so. And it is our duty to make it so, and it is only as we perceive this that we come to know the meaning of life at all. "The end of mankind on earth is this," says Fichte, "that in this life they may order all their relations with freedom according to reason." Through all God's universe there is but one law, but one heaven,—the achieved heaven of each present. Wherever, whenever, whatever, our one eternal duty is to bring each here and now into harmony with the divine law. If we do not feel this and live it, then eternity is not in us. Cease dreaming of Elysian fields of ease in some vague by and by, there are none. Turn to your labor, create heaven, bring everything around you into subjection to the law of justice. These men and women in your streets, who look into your eyes, are angels crying to be born. Oh, liberate them if

you yourselves are born, be prisms to refract heaven's fostering sunlight on them, be winds to lift them to the tonic upper air! You tremble at the schemes of communists and socialists. More you ought to tremble at the apathy and sensualism and selfishness, which you have made yourselves believe had something religious in them, and which put heavenly pleasures beyond some rosy cloud, and knew no present heavenly duties, and agreed to call half-justice, half-equality, half-brotherhood good enough for now. Your sin has found you out, and a loud voice is thundering in your scared ears that the rights of *now* shall be mightily avenged. And what is your answer, O people? What mean your texts from political economy? Are they the breathings of your genuine longings that the kingdom of God may come on earth, or are they but your cunningly devised excuses to shelter selfishness a little longer? I cannot help feeling that these men whom you anathematize and whose books you hide, this Lassalle, this Louis Blanc, have ten times more reality about them than nine-tenths of you. If there is such a thing as a kingdom of heaven, let us recognize it and act in some sort of rational accordance, that is what these men say. Do you say and feel as much? Only the true kingdom of heaven can come through no mere improvement of men's external condition for its own sake. This may easily become the very means of weaving the chains of finitude more crushingly about them, and of blinding them to the facts of their eternal destiny.

"A TRUE REPUBLIC."

EDITOR INDEX:—

I write to thank you for your excellent editorial upon the "Term-System," contained in the last number of THE INDEX, and for your hearty indorsement of the views so logically set forth in that singularly interesting essay by Col. Albert Stickney, entitled *A True Republic*. I also unite with you in the earnest hope that it will be generally read by our countrymen. I cannot remember when I have read a book that so fixed my attention, or that made so deep an impression upon me. The author's propositions, so at variance with my preconceived opinions, at first rather startled me; but as I followed his argument, and analyzed it, I was convinced of its force, and was compelled, in the main, to adopt his views. Our democratic system, though theoretically the best that has been devised, is not without serious imperfections, which become more and more apparent every day. Under it, a party system has grown up, that seriously threatens the permanency of our free institutions. The people have been divided into two hostile parties, and their passions so inflamed that they seem ready to take each other by the throat. Now this is a sad condition of affairs, and mainly attributable to the too frequent recurrence of elections, and the pernicious doctrine that the spoils of office rightfully belong to the victorious party. Col. Stickney's proposition to eliminate this fruitful evil from our political system, by the substitution of the "good behavior" from the existing "short term" tenure of office-holding, seems eminently wise and entirely practicable. It points out a way of escape from the horrors of anarchy towards which we seem to be drifting, that will be peaceful, and that will at the same time give us a stable government, while retaining the democratic principle in its essence and purity.

As the inauguration of a movement looking to the adoption of the proposed innovation will not proceed from party politicians, but must come from the "plain people," I will conclude this note by commending to this numerous and patriotic class of my countrymen the thoughtful study of Col. Stickney's *True Republic*. DANIEL CONY.

WOBURN, Mass., March 13, 1880.

JESTINGS.

THE TOUCHING sentiment, "Our first in heaven," appeared after an obituary notice in a Philadelphia paper; and the father of the child came into the office, raging mad. It was the third death in the family, and he desired to know of the clerk where he supposed the other two had gone.

THE PRESENT preponderance of females over males in New England is sufficient to afford the youth of that section two mothers to one father. By a curious contradiction, however, it is discovered that they have actually forefathers and but one mother each.—*Cincinnati Star*.

DARWIN SAYS that animals have no religious sense, but he probably never observed the calm, reflective manner in which a chicken will stand on one leg and look up to heaven after squeezing through a hole in the fence into the strawberry-bed next door.—*Norwich Bulletin*.

"SOME MORE CHEESE, please," said a small boy of eight to his papa at dinner. "No, my child," was the reply of the prudent parent. "You have already had enough. When I was a child, I had to eat my bread and smell my cheese." "Well," said sonny, "please give me a piece to smell."

A FELLOW in a cattle show, where he made himself conspicuous by his bluster, cried out: "Call these prize cattle! Why, they ain't nothing to what our folks raised! My father raised the biggest calf of any man round our parts." "No doubt of it," said a bystander, "and the noisiest."

AS TWO LADIES were walking along the street, one exclaimed, as the sky suddenly darkened: "There's a thunder-storm coming on! I'm so afraid of lightning!" To which the other calmly replied: "Very well, my dear. Then let us step into that tram car, which seems to have a good conductor."

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WOMAN SUFFRAGE was defeated in the Massachusetts House of Representatives, March 25, by a vote of one hundred and thirty-seven to sixty, the largest majority against it for ten years.

ERNEST RENAN is soon to repeat in London, before notable Englishmen, his four lectures on the influence of Rome upon Christianity. Renan has for years been a great sufferer from rheumatism.

HON. LEVI P. MORTON, the wealthy New York Congressman and a member of the "Syndicate," was the person who first offered to bear one-fourth of the expense of freighting the ship *Constellation* with supplies for the starving poor of Ireland.

IT IS ANNOUNCED that a posthumous volume of the writings of Rev. John Weiss will soon be published, consisting of ten essays grouped under the title of "The Immortal Life." Mr. Wasson supplies a preface and Dr. Bartol an introductory note.

THE INHABITANTS of the old town of Dorchester, Mass., are making arrangements to celebrate its two hundred and fiftieth anniversary. This is the mother of all towns, being the first in the world to organize a town government by the choice of selectmen; and its first free school is supposed to antedate all others.

THE BOSTON *Daily Globe* is responsible for this story: "One reason why the Rev. Joe Cook didn't convert Ralph Waldo Emerson is that he couldn't. This is the other reason. After a certain lecture of Mr. Cook's in Concord, which Mr. Emerson attended, it was suggested that a conversation should be held at his house,—the most hospitable home of thought that can be imagined. 'No,' said Mr. Emerson: 'the man who has slandered my friend, Theodore Parker, I shall not invite to enter my house.'"

MR. M. D. CONWAY wrote as follows to the New York *Independent*, under date of Feb. 9: "In your paper of January 1, I find the report of a lecture by the Rev. Joseph Cook, in which he states: 'Moncure D. Conway writes from England that marriage is fit only for common people.' I have vainly searched the report for any explanation of this extraordinary misrepresentation. I beg leave to say in your columns that it would be impossible for the brain of man to devise or for pen to write a sentiment more abhorrent to my ethical and social opinions than that which Mr. Cook has ascribed to me."

HORACE SEAVER intimates that Free Religion is another name for hypocrisy. He says in the *Investigator*, in answer to "R. S.": "If you can make anything else out of Free Religion than we did, you can try your hand at it. To us it is a species of infidelity, christened with a religious name in order to make it palatable with the genteel and the 'cultured' dilettante of weak nerves." Mr. Seaver is believed to be in the habit of publishing communications to his paper from himself, but signed with fictitious names to conceal the fact; and "R. S." should probably have been printed "H. S." Perhaps he will suggest an appropriate name for this sort of practice.

THE MOTHER of Dean Stanley wrote thus in her journal: "Nobody believes in another person's experience. There is a prejudice conceived on a first superficial glance of people and circumstances, which

nothing but your own observation can correct; and then you look back with wonder to recover the trace of why you thought so. People are so proud of penetration, of detecting character at a *coup d'œil*, that they seem to forget how many little details go to form anything like a just estimate. It seldom happens that, when a violent like or dislike is conceived on first acquaintance, further knowledge will not qualify the one or soften the other, till sometimes the balance of liking is not only modified, but entirely changed."

WE FIND this curious statement in the *Religio-Philosophical Journal*: "Keshub Chunder Sen, a high caste Brahmin who for some time has been a rising light in India, has cast aside appearances and become a founder of a new sect. He has long and earnestly protested against the superstition of his own country, and at times the hearts of missionaries were gladdened by his praise of their works, and his seeming acceptance of the doctrines of Christ. To establish Christianity, however, was not his object. He claims to be a reincarnation of the divine Bhakti, under the name of Chaitanya, and that he is commissioned to establish the church of the future. He is the Prophet Nadiya: an organization has been completed at Calcutta, and the apostles, 'a preaching army,' have been sent forth on their mission to convert the world. This army moves from place to place with banners flying and music, and so great is the enthusiasm that devotees roll themselves in the dust before it. The object of the new prophet is to deliver his country from dry rationalism and supply a living faith. Whatever the results may be, the movement is of deep interest to the student of religious history, as an illustration of the rise and progress of sects. Keshub Chunder Sen, with his pretence of being a reincarnation, in the light of the present, is a sham and a farce: removed two thousand years into the past, and a few wonder-works would have made good his pretence, and untold millions would have received him as God."

THE *Independent* says: "The name of the Society for the Promotion of Ethical Culture is about as repulsive as can be conceived; but under the direction of Felix Adler it is doing some actual mission work that quite surpasses anything that was done by Mr. Frothingham's society, whose place it seems to fill. It has a kindergarten for the little children of the poor in this city, an industrial school for the larger children, a committee of supplies for the needy, and two or three trained nurses, who have each a district in which they visit the sick poor, under the direction of the hospital physicians, and care for them. This work is admirable and appears to be very well done, although it seems strange to hear that these nurses are directed to leave religious comfort to religious teachers. The sick cared for are almost wholly Catholics, and in answer to our question, what it was actually found that the Catholics do for their own poor, it was replied that, beyond giving in some cases to poor families orders for groceries, to the extent of a dollar a week, by the Society of St. Vincent de Paul, nothing seemed to be done. The Sisters are occasionally met; but they do not seem to do any nursing or to give any but spiritual comfort. The case was mentioned as happening within the past fortnight in which a poor German father in Seventeenth Street, whose sick child was at the point of death, went to the priest, only half a block away, and begged him to come and baptize the child. The priest refused rudely, giving the father a bottle of holy water and telling him to baptize it himself. 'That is because we are poor,' said the parents, with tears. Perhaps, one of these days, those parents will get attached to the Society for the Promotion of Ethical Culture, which nursed their baby in its sickness, and the Church will be wondering why it cannot retain the immigrant Catholics."

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as created by the American Liberal Union.

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MORRIS HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. B. URBINO, West Newton, land, N. Y.
 Z. T. WATKEYS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N. Y.
 GUSTAVUS E. GORDON, Mt-MORRIS W. DODGE, Albany, N. Y.
 W. H. HAMLEN, Boston, Mass. HOPE WHIFFLE, Boston, Mass.
 T. C. GAGE, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thordike, CHARLES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Albany, N. Y. JOHN W. TRUESDELL, Syra-
 EEN TURK, Chelsea, Mass. H. P. STARK, Rochester, N. Y.
 JOHN NILL, Watertown, N. Y. JOSEPH McDONOUGH, Albany, N. Y.
 E. A. SAWELLE, Boston, Mass. M. SCHLESINGER, Albany, N. Y.
 THOS. DUGAN, Albany, N. Y. JOHN PREST, Albany, N. Y.
 JAMES B. FIFE, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

How to Get the Best Public Servants.

A CHAPTER FROM "A TRUE REPUBLIC."

BY COL. ALBERT STICKNEY.

It was assumed at the beginning of this argument that the general framework of our Government was good, that its division of the work and the duties of different departments and officials was a wise one. It was said that the main inquiry here would be, How we are to secure in each department of our public service—

1. Our best men.
2. Their best work.

A short examination was then made of some points in the three distinctive types of government—Hereditary Monarchy, Constitutional Royalty, and what we have called a Republic.

As to Hereditary Monarchy, the conclusion reached was that the hereditary system, as a machinery for selecting the men who were really to wield power in the State, was a failure, and that the good result which was sometimes gained under that system, that is, vigor and stability of administration, could be had under a government where the officers were elected, as well as where power was inherited. It was simply a question of how much power a people should give their chief executive; and the power could be given as well to an elected executive as to a hereditary executive.

The examination of Constitutional Royalty brought us to the conclusion that executive officials should not do work in the Legislature, and should be held responsible only for their executive work; and further, that there should be at the head of the whole executive administration one man with power, who should be held responsible for the working of that whole executive administration.

The examination of the working of our own system of government showed that, instead of our having a government where the people really have the choice and control of their officers, there has grown up a party oligarchy, which has taken from the people the choice of their public servants and the control of their public work, and has established an oppressive tyranny.

The argument then was, that party, instead of being a machinery necessary for getting wise action in the interest of the people, was only a combination of men for the carrying of elections, was the strongest hindrance to wise action; that it was the cause of endless, needless, and pernicious strife; and that, instead of being a necessary engine of free government, it is really the most dangerous enemy free government can have. And it was urged that we must devise some means of ridding ourselves of these combinations, which exist only for the purpose of taking from us the choice of our public officers and the control of their public action.

It was argued that the only means of destroying these party oligarchies, and freeing both citizens and our public servants from their tyranny, was to abolish the term-system, and reduce, as far as possible, the number of elective offices. But it was suggested that possibly those changes might interfere with the securities which the people now have for getting the best men in the public service, and for getting from those men their best work.

It was argued that the only officers to be elected by the people should be the Chief Executive and the members of the Legislature. It is to be noticed that under the national Government those are the only officers that are elected. But the arguments here brought forward are general in their bearing, and apply with the same force to State, county, city, and town governments as to the national Government.

The argument from this point forth will still be made general. And the next point to be considered is, What are the real securities that the people can have for getting in each department of the public service their best men?

That means, of course, the getting in each department of the service the best men for that department. One of the points urged against what is called Constitutional Royalty was, that the heads of the executive administration are selected for their fitness, not for the duties of their executive offices, but for work in the Legislature. And one of the worst results of party, whether under a system of constitutional royalty or under a republic, is that public officers of all kinds are selected for their fitness, not for the duties of any office, but only for election work.

To secure the best men in our service, we must, if we can, secure two things:—

1. That the best men shall offer themselves for the service.
2. That they shall be taken into the service.

How, then, shall we secure the first point of these two, that the best men shall offer themselves for the service?

It has been already said that private employers have no difficulty in finding good men to do their work. Men usually seek employments that are congenial, and sooner or later find the work for which they are best fitted. The men who are fit for the people's service will be sure to seek that service. We can here trust to the operation of natural laws, if we will only allow them to operate. To simply allow the operation of natural laws must be our first end.

To accomplish this end, the main thing we have to do is simply to remove the barriers we have raised by our system of false republicanism, to destroy this party oligarchy, which drives from the service the men who will serve only the people, and keeps in the service only those men who will serve party.

But, besides that, the people should use the immense advantages which they have over all private

employers in competing for labor. As things now are, we throw them all away.

These advantages are:—

1. The people have a service that is, or can be, more permanent than that of any private employer.
2. Their affairs are more vast, more important; and the people are richer than any private employer. They should, therefore, and can, pay better in money.
3. Above all, they can in their service give fame and reputation beyond what any private employer can dream of giving.

How do we use these advantages?

All professions and occupations have their chances. But, aside from those chances, every profession or business in the country, other than our public service, gives to the men who enter it a certainty of employment for life, if they will do honest work. The carpenter, the blacksmith, the lawyer, and the physician all know that, if they only do honest work, they are certain of having work all their lives. So we deal with all private servants. Is it so with our public service?

To our public servants alone, we say, Whether you do our work well or ill, you can have a *certainty* of employment only for four years or two years; and for any longer time you must take your chance of carrying an election at the end of that term. You may grow gray in our service; you may give us the best labors of a long life. You may have spent many years so faithfully in learning the duties of your office that you are without any other profession, and have no other means of earning your bread. We give you no certainty of employment for any time. We warn you in the outset that, whenever the party leaders need your salary to reward some of their followers for work done in carrying elections, they will have it, and your gray hairs and your years of faithful service will count for nothing.

That is the sober truth, without exaggeration. That is precisely what we say to the men who wish to enter our employ. Can we, on such terms, get the best men?

Take the next point. Our public affairs are vastly more important than the business of any private employer: they involve larger amounts of money and property, they concern wider and more varied interests; and the people of the United States have in their possession and under their control the wealth and fortunes of all the individuals in the land. We ought to pay our public servants more than any private employers can possibly afford to pay. We thus have it in our power to draw to our service the very ablest men. We need them. We ought to pay for their work, as we can well afford to do.

Moreover, the men we need to do our government work are not the men who live the lives of elegant leisure, on fortunes that other men have made for them. We wish these men of leisure in the service, if they can stand the tests, if they can and will do the hard work. But in the service of a real government, there is no place for idlers. Here is the finest work in the world, to be done by the men who can do it best. Men's minds are like their bodies: those only are good for use that are trained in hard work of some kind. In the large number of instances, the men in the world who can do good work are not the men of fortune, but they are men who need to be paid in money for the work they do; and those men we cannot get unless we pay them well in money. There are places enough in the world where they will be well paid. To those places they will go.

Now, although we can pay, and ought to pay, in money, more than any employer in the country, what we do is this: we say to the men who wish to enter our service, Although we give you no certainty of permanent employment, we do give you a certainty of poor compensation. We are the richest employers you can find; we are the meanest paymasters. In any other service than ours, you have the possibility of a reasonable fortune. We give you the certainty, if you are honest, and give your whole time honestly to our service, of little better than poverty.

Is that a wise policy? In the war of the Rebellion, of what consequence would ten or twenty millions of dollars in salaries have been to the people of the United States if, by paying that amount of money, they could have saved the twenty-five hundred millions and the lives that were thrown away? It is always so. There is never any economy in poorly paid labor.

But it is on the third point, where we have our greatest advantage, that we make our greatest sacrifice.

We have it in our power to give to our public servants fame and reputation for good work done in our service.

We make it certain that they shall not gain fame or reputation in that service, if they do nothing but serve us well. Here, too, the term-system makes our chief difficulty.

Even if we should once get in our service all the best men in the country, putting wholly out of consideration the effects of party, the system of elections for short terms of years would certainly result in driving from our service the best men.

The expectation was, in having elections at intervals of years, that, when an official did good service, he would be re-elected at the end of his term. That is not, however, the way in which the system operates. Nearly every official act of every public officer, according as it is done in one way or the other, works a direct gain or loss to some one man or set of men. The men whose interests are injured by the action of public officers know their injuries, and can easily combine. The interests that our officials protect by upright action are commonly the general interests of the whole people, who cannot, or do not so easily, combine. Moreover, by each separate act a public officer may make a new set of enemies. At the end

of his term, many men, for many reasons, wish his one place. The natural result is, that when a public officer stands for a re-election, all his enemies, and the friends of all other men, combine against him alone. And what chance of re-election, under such circumstances, has a man who has simply discharged his duty, without conciliating by improper means the powerful interests in the land, whatever they may be? Suppose the case of a man of great and varied knowledge, a master of the principles of finance, learned in jurisprudence, a man of sound sense and judgment: put him in Congress to-day, let him simply give himself to the most faithful performance of his duty, never speaking but with an honest purpose, doing his work in the most skilful but unobtrusive manner; let him neither have nor use the arts of the politician; let him neither flatter nor deceive the people who put him in his place, and will any one claim that such a man would be likely to secure a second term in Congress, as affairs now go, or as they have gone at any time in the last thirty years?

When, then, we add the certainty that this plan of general elections for short terms of years certainly brings into existence this army of men who make the carrying of elections their profession, who need all the places under government for their own purposes, what human possibility is there that the good men who do now and then get into the public service should stay there?

We see every session in Congress a few eminent men of business—bankers, mine-owners, and merchants. They never appear for more than one or two terms. What does it mean? Simply that these men, who have, by the gaining of their own fortunes, proved that they are probably men of honesty and ability, who have a strong wish to enter public life, and give to the service of the people the fruits of their experience and the use of their powers, cannot remain in the people's service, because they are independent, because they make enemies and do not serve party.

The best men cannot long stay in our service. But unless a service is permanent, men can have no possibility of gaining in it fame and reputation. In all the ordinary professions and occupations of life, reputation comes only from long and faithful service. Can it be otherwise in the public service? When we established the term-system, we made it as certain as we could that when the system had time to work out its natural results it would be impossible for men to get fame from simply doing well the people's work. We drive them into the profession of election-carrying.

By our term-system, then, and by the tyranny of party, which is its chief result, and by our practise of giving to our public servants poor compensation, we not only refuse to use the great advantages of our position with reference to other employers, but we do all we can to keep the best men out of our service.

But suppose all these barriers removed, and that the best men for our service offered themselves for it, as they certainly would. How, then, are we to make sure that the best men shall be taken into the service?

To secure this point, we must so arrange that—

1. The choice shall be made by those who are best able to make it.
2. The men who are to make the choice shall have all possible means of testing the men from whom they are to choose.
3. That the choice shall be made freely and honestly.

The first of these points, that the choice of public servants shall be made by those who are best able to make it, shuts off at once, as to the whole body of executive officials except the chief, the method of popular election.

I admit and claim that, for the selection of the Chief Executive of the nation, the free choice of the whole people, if it can be had (not the choice of a few party leaders), is the best means that can be devised. So, too, I believe that, when party tyranny is destroyed, the free choice of the whole people is the best machinery for choosing the members of a legislative body. But, as to the qualifications of the vast number of executive officials in a large public service, it is an utterly impossible thing that the people at large should be able to form an intelligent judgment, or any judgment at all.

The point I make is, not that the system of popular election places the choice of our public officials in the hands of any ignorant class of the people, but that *all the people*, on this point, without reference to class, are ignorant, are equally ignorant, and wholly ignorant. As to these qualifications of single Government officials, no one can possibly know anything at all, except the immediate superiors in office of the men in question.

To secure, then, that the choice of our public servants should be made by the men who are best able to form a judgment, or by men who are able to form any judgment at all, it is necessary that all subordinates in all our executive offices should be appointed by the head of the office, from the men whom he has tried in the office; in other words, that as to the great body of executive officials, election by the people or by any part of the people should be altogether abandoned.

And as far as this point alone is concerned, if we concede it as to any of the subordinates, we must concede it as to all. As to any one branch in any of the great executive departments, who is there that can know anything of the real working capacities of the men in that branch, except the man who is its head, who has the work of those men every day under his own eyes? As to the heads of the different branches, who can possibly know anything of their working capacities, except the man who sees their work every day, their immediate superior, the head of the department? And, as to the heads of departments, who can possibly make as intelligent a choice

as can be made by the Chief Executive, who has had the department matters and the department men under his eyes, it may be, for years?

As far, then, as this point is concerned, all the officials of the entire service, except the Chief Executive, should be appointed, and not elected. And the appointments should be made, of the officials in each office and department, by the head of the office or department.

This system, it is very easily seen, would result simply in a steady stream, by promotion from the bottom to the top, throughout the whole executive administration, until we came to the very head,—to the Chief Executive. And that is precisely what we have in every well-organized service in the world. The Chief Executive cannot, of course, appoint himself. And he should be elected, as it seems to me, by the vote of the whole people—substantially as he is, in form, now. He should be a man who has already, in some way, made a national reputation. And if party and party influence were destroyed, no man would be elected by the people who had not such a national reputation.

The intention, in giving the people the direct choice of their officials, was to secure a wise choice. The people, as to this vast number of executive officials, cannot, from mere lack of knowledge as to the men, make as wise a choice for themselves as some one else can make for them. They should, then, trust the choice to those men who can best make it.

How, then, can these men who are to make the choice have all possible means of testing the men from whom they are to choose?

Here again we need, of all things, a service that is permanent. The men in the service must have time to show what they can do. There must be time for the processes of natural selection to operate. Make the service permanent, and the men in it will all find their level. As certainly as it happens in other professions, the able men will rise to the top, and the weak ones will drop to the bottom.

Much is now written and said in favor of what is termed competitive examination. No doubt competitive examination is a thing to be used. But examination in what? In Greek and Latin and Mathematics? They are good in their place. Give every man, in every profession, as much of them as he can have. But they will not, by themselves, give us good public servants. What we must have is the competitive examination of actual service. We must in our Government service put men to the same tests that we do in other services and professions—the test of actual work. Have men enter the public service always at the bottom of the ladder, and have them compete at the special work they are to do. Let them prove themselves. Find the best men by the natural selection that actual service will make.

But to have the possibility of any such competitive examination as this (and it is the only one that can have any real value), we must have no term of service of four years, or two years, or any term of years whatever. The public service must have the same permanence that we find in the service of our great mills and railroads, if we hope to be able to find men out, to know what they can really do. We must drop the men at the end of one day, if they so soon show themselves unfit. If they show themselves fit, we ought to keep them for their lives.

Then, as to the third point, how are we to secure that the choice of officials shall be made freely and honestly.

As far as concerns the appointments by the superior executive officers of their subordinates, we must secure honesty of official action in that respect by the same means through which we secure it in other respects. That is the point to be considered in the next chapter.

And as to the election by the people of a chief executive and of members of our legislatures, how are we to secure that those elections by the people shall be honestly and freely made?

For that we only need to destroy party. The American people can be trusted. This fear that some men have of the people's honest vote is not well grounded. Wise and honest opinions have their due weight with all men. Our difficulty now is, that party demagogues have an undue weight, which they get only from the fact that they control all this immense election machinery. Destroy that, and they will have only such power and influence among men as they can gain in an honest natural way, in honest natural employments. We have created an artificial condition of things.

Were the people left to make their own choice of the men who are to make their laws and do their other government work; were they unmolested by the arts and mechanisms of party men who have selfish purposes of their own to serve; were all the citizens, high and low, rich and poor, learned and ignorant, simply left to their own counsels, and allowed to honestly choose the men they really deem the best fitted to manage their public affairs, they would, to-day and at all times, place the Government in the hands of the best men. The mass of the American people, and of any people that has ever conquered the right to choose their own rulers and take any real part in the working of their own government, are honest men. They respect honest men. They are guided by honest and capable men in all the ordinary affairs of life. The people would choose honest men to government positions, if they were left to themselves and to the advice of their natural advisers. Is there, even now, any point that makes a man so strong a candidate as the having a reputation for honesty? Remove party machinery and the influence of party men, and the people's choice would almost invariably be a wise one. There have been many times in our history when elections by the people have been had of men to fill important stations, and when, from special circumstances, there

has been no party pressure, or party pressure has had no effect. The uniform result has been that the people have made a good choice. Times of great public danger come, when the people are thoroughly alarmed, when every man thinks and acts to the best of his ability. The best men then are chosen to public place. So it was when men were sent to the Continental Congress and the Constitutional Convention. So it was throughout the early years of our Government, before party got its growth. Many times in late years, it has happened that the people have become weary and disgusted with the conduct of the professional politicians who have for years succeeded in capturing their votes. They rebel, and elect a man of character. Ordinary men, of less than the ordinary amount of education, are amenable to ordinary influences,—to reason and to honest argument. They, as well as the richer and more highly educated men, appreciate the necessity of having honest men in the Government. They would be influenced by the honest men in their voting at all times, were elections free from party pressure. In all private affairs of life, all men, rich or poor, learned or ignorant, choose their servants, their blacksmiths and their shoemakers, their lawyers and their physicians, looking to the one point whether these their servants have proved themselves to be honest and capable men. Is it conceivable that men will choose their public servants on any other grounds? Will they in all the ordinary affairs of life act like men of sense, but in their public affairs alone act like men without sense? That is not human nature. Whenever, in the history of this country, bad men have been elected to public office, it has been the work of party. Whenever the people have, for any reason, risen above party pressure, they have elected good men.

The argument of this chapter thus far amounts to this:—

1. To secure the best men for our Government service we must simply not stop the operation of natural laws. We must put our service on the same footing with the service of other employers.
2. We must use the advantages that we have over other employers. And to that end—
3. We must abolish the term-system.
4. We must have executive officials appointed by the heads of offices and departments, and not elected by the people.
5. We must destroy party. And to that end we must destroy the term-system.

The argument in this chapter has been, in form, an inquiry how, in the future, we are to succeed in getting the best men into our public service. The inquiry has been, in fact, how in the past we have succeeded in keeping the best men out of the public service.

The ablest men in the country, the men who could best serve the people, have always been, and now are, eager to enter the people's service. They cannot get there. There is nothing that spurs men like the desire for fame. And that desire has at all times, and everywhere, brought forward great generals and great statesmen, whether in empires or republics, to serve the people, whenever the people has been allowed to take their service. Public life has for most men a wonderful fascination. And in this country, before party machinery and party management became so complicated and powerful as they now are, before the term-system had worked out its legitimate results, Congress was full of able men. The ablest men and the best men in the country were eager to go there. It is not kings and emperors alone who can get great men in the service of the State. The Athenians and Romans always were, and the people of the United States always have been, able to have their greatest men in their service for the mere asking. They can have it even without the asking. These men beg to be taken into the public service. How is it that we do not take them? How are we able to hinder this common law of nature, this law of supply and demand, from having in our Government affairs its legitimate operation? Everywhere else it is in full force. Here alone it fails.

There have, in the history of the human race, been two great forces that have, at one time and another, struggled to prevent the people from selecting for themselves their wisest men to manage their Government affairs. Those two forces have been the tyranny of kings and the tyranny of faction.

The tyranny of kings we need not fear. Until we overthrow the tyranny of faction, it will be an impossible thing for the people to get the services of their best men, though those men are at all times eager to serve them.

But, it may be said, if we give up the term-system, how shall we secure any "responsibility" on the part of our Government officials—how shall we secure good and faithful service at their hands?

That is the question next to be considered.

THERE WERE TWO MEN in a Mississippi regiment, commanded by Colonel Stith, of Baltimore. One of these men contended that the Scriptures were of divine origin, and the other said they were of human invention, and asked his opponent, in one of the arguments which they were continually having, if he believed the story of Jonah and the whale, to which the other replied, "Yes." "Do you also believe that the three Hebrews passed through the fiery furnace without feeling the heat?" persisted the infidel. "Yes," came the answer again. "Do you believe," came sharply, "that Samson slew all those thousands of Philistines with the jawbone of an ass?" It was just after the battle of Shiloh, and the believer in the Bible had just had some tough experience in the difficulty of fighting only four or five to one. "Well," he answered hesitatingly to the last home thrust, "I—I—always regarded that story as a mere camp rumor!"

[FOR THE INDEX.]

UNITARIAN CHRISTIANITY.

A REVIEW OF DR. MARTINEAU'S STATEMENT.

BY REV. EDWARD C. TOWNE.

III.

Dr. Martineau most inadvisedly dismisses Reason as private, unhistoric, and ineffectual, in comparison with "Inspiration." This can only signify his acceptance of the contrast which vulgar opinion makes between reasoned human truth, established without miracle, and recognized in the whole breadth of history, literature, and life, and technically revealed divine truth, bearing the exclusive mark of utterance produced by particular and exceptional interference, and transmitted in sixty-six Hebrew and Christian booklets, which pious fraud binds up and labels as one HOLY BIBLE. The sincere opinion of expediency which leads Dr. Martineau to thus range himself behind the Pharisees of book, dogma, and ritual, where his distinction is that he is the last attenuation of accredited Orthodox tradition, and as such more ornamental than useful, is likely to prove a broken reed. "Inspiration," in the special sense, as the method of particular revelation, concluded above eighteen hundred years ago, in contrast with reason and conscience, as organs of universal revelation, widening with living power over the whole range of advancing human culture, is discredited already to such an extent, wherever thought and learning have made way, that undisguised appeal to it, like this of Dr. Martineau, is commonly avoided rather than sought.

There is rising in all churches and all sects, and still more among all peoples and popular masters of thought, learning, and science, a new way of looking at even old truths, and still more a new way of departing from old truths, and of developing new doctrine, the essential principle of which is that Reason is the supreme and eternal means of revelation, to which all special revelations, however significant, are subsidiary, and by which they must be judged, and may be eventually set aside as merely provisional, when the divine education of the race shall have brought the advanced section of mankind to a clear understanding of the essential elements of divine truth. The shadow has crept steadily across the double page of supposed "Inspiration,"—Old Testament and New Testament,—until the advanced Christian mind everywhere begins to be conscious that the truths are to be taken above and apart from the texts, even in the case of the best written words, of psalm, prophecy, gospel, or epistle. It almost comes to this: that one need not doubt of the truth of Christ, comprehensively conveyed through such conceptions as were possible to a mind subject at that date to the limitations then universal, even if it should be made to appear probable, as surely it need not, that some Jewish misconceptions clung to the mind of Christ, and had a distinct place in his teaching, and helped his apostles to go wrong. Dean Stanley may not intend so much, when he says, in his latest volume, "It is a consolation to remember that the value of the truths which nourish the better part of our nature depends upon their own intrinsic divinity, not on the process by which they reach us"; but so much exactly is covered by the full truth of his words, and will be fully recognized, as advancement in spiritual discernment proceeds to that inevitable goal, which was perfectly anticipated by Christ's own sense of the nothingness of all other teaching than that of the very providence and spirit of God himself.

Not only does Christ always stand aside for truth, that it may shine by its own light,—the "intrinsic divinity" of which Dean Stanley speaks,—but he ever protests, with pure theistic faith, against any attempt to use him and his work or word as an image and revelation of God. The common sense of mankind but meets Christ himself when it makes allegiance to rational truth the supreme law of belief, and demands for reason and conscience rightly used an authority above that of text and tenet and tradition. That Dr. Martineau fails to understand this proceeds no doubt from the fact that his position at the farthest remove from Orthodoxy, and his consequent slight hold upon external history, has made him unduly anxious to put a hand backwards, and to grasp a tradition which is still supposed to be all strength, although in fact it is already but a number of broken links, and will soon be no more than a rope of sand. It is a most curious effect of extreme Unitarianism that it thus sets men of most advanced views to looking back for a hitch to the apostles, or the Jews' old books, or some effete respectability, at the very time when, of all the people that have always had this worthless and damaging hold, the better instructed and more thoughtful are giving it up, to escape its bondage. Dr. Martineau shelters his own consciousness of historical insignificance under "Inspiration," at the very moment when the drift of history is away from "Inspiration," in this technical church-and-creed sense, to Reason, Conscience, and Humanity, representing universal inspiration,—a kingdom of God rather than a special interference.

In the second volume of Mr. Martin's *Life of Prince Albert* there occur some significant indications of the real tendencies of progress at the present time, which may be pertinently adduced in contrast with Dr. Martineau's more Anglican view. At the Mansion House banquet, for example, March 21, 1850, in a speech on behalf of the Great Exhibition then in preparation, Prince Albert gave utterance to a thoroughly and admirably prophetic view of the event; an interpretation of the divine meaning of the world's present aspect, which is much more to the purpose of all human progress to-day, religious as well as secular, than any possible word of a churchman as such, or even of an

advanced minister like Dr. Martineau, who tries to keep an eye on the church, and to imitate its pretension of historical antiquity and authority. As a free layman, the Prince said:—

"I conceive it to be the duty of every educated person closely to watch and study the time in which he lives, and, as far as in him lies, to add his humble mite of individual exertion to further the accomplishment of what he believes Providence to have ordained. Nobody, however, who has paid any attention to the peculiar features of our present era, will doubt for a moment that we are living at a period of most wonderful transition, which tends rapidly to accomplish that great end to which, indeed, all history points, the realization of the unity of mankind. Not a unity which breaks down the limits and levels the peculiar characteristics of the different nations of the earth, but rather a unity the result and product of those very national varieties and antagonistic qualities. The distances which separated the different nations and parts of the globe are rapidly vanishing before the achievements of modern invention, and we can traverse them with incredible ease; the languages of all nations are known, and their acquirements placed within the reach of everybody; thought is communicated with the rapidity, and even by the power, of lightning. . . . So man is approaching a more complete fulfilment of that great and sacred mission which he has to perform in this world. His reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs his creation, and, by making these laws his standard of action, to conquer nature to his use; himself a divine instrument. . . . The Exhibition of 1851 is to give us a true test and a living picture of the point of development at which the whole of mankind has arrived in this great task, and a new starting point from which all nations will be able to direct their further exertions. I confidently hope that the first impression which the view of this vast collection will produce upon the spectator will be that of deep thankfulness to the Almighty for the blessings which he has bestowed upon us already here below; and the second, the conviction that they can only be realized in proportion to the help which we are prepared to render each other: therefore only by peace, love, and ready assistance, not only between individuals, but between the nations of the earth."

This is the language of a genuine prophecy, the root and ground of which reason furnishes, without any the least dependence on any claptrap of imagined miracle, or any reference to an imagined special revelation. The wise and worthy man speaks with more than pulpit or priestly authority, because humane principle rationally held has in itself supreme moral weight.

To the same general purport, Baron Stockmar, Prince Albert's private adviser, spoke, when the question of educating the heir to the throne was under consideration. After pointing out that modern thought and science are working great changes in religious opinion, to the disadvantage of faith in the supernatural, as this has been understood, and that society is already divided into those who reject and those who insist on miracles, Baron Stockmar proceeds to say: "The former class place their chief reliance for the improvement of society on the development of a knowledge of nature, and on our obedience to the natural laws of our being. They are persuaded that God actually governs the world; that he has instituted a system of all-pervading causation on earth, coincident with the dictates of the purest morality and the soundest religion, framed man in harmony with the system, and left him, by the exercise of his reason and the discipline of his will, to work out his own weal or woe in every stage of his existence. In other words, that a consequence of good or evil is attached by the Creator to every action of men, and that the good follows actions which conform to reason, morality, and religion; while evil is the consequence of error, passion, and injustice in their every form."

"This class regards the discoveries of science and the sound inductions of philosophy as so many revelations of the divine will for human instruction and guidance; and they view the occupation of the public mind by the supernatural dogmas of religion as an obstacle to the appreciation and practical adoption of these real revelations. . . . This class comprehends individuals who are moral in their conduct, sincerely attached to social order and just government, and whose dissent from the supernatural doctrines of Christianity is founded on deep historical research and the most serious reflection. . . . According to my observation, their numbers are considerable and increasing; and they include, not only many members of the aristocracy and learned professions, but a portion of the operative classes of respectable character and conditions. Every discovery in science and every increase in its diffusion adds to their strength; and they are much disposed to lament the slow progress which is made in the application of science to social life, in some measure, as they conceive, in consequence of the preoccupation of many excellent minds with supernatural doctrines. In looking to the future, I cannot avoid the conclusion that this party contains the seeds of important modifications in the opinions and religious institutions of the British empire."

"One fundamental difference between them and the adherents of supernatural religion lies in the distrust of human nature and its capabilities, entertained by the latter. The Orthodox believers regard the supernatural portions of Christianity as the basis which sustains its morality, and as the sole foundations of government, law, and subordination. Their chief efforts are, therefore, directed towards impressing deep and sacred convictions of their doctrines on the public mind; and, in their pulpit teaching, the natural world, with all its harmonies, adaptations, and laws, is too little brought into view, while many

of them strongly deny that it is a theatre adapted for the practice of the Christian virtues."

This was said thirty years ago, when only a beginning had been made, in comparison with the present almost universal diffusion of rationalistic opinion. If there is a considerable appearance still of adherence to the old faith in miracle,—miraculous book, mediator or teacher, and church,—it is in part due to the fact that the report ecclesiastically placarded is made by the class among the nominally educated whose professional business it is to know the least possible outside the limits of traditional confession, and in part to the still more significant fact that the clergymen and ministers who more or less understand and accept what a leader among them calls "The Changed Aspect of Christian Theology" do not deem it advisable to be open and distinct, and are ingenious to the last degree in giving to new faith a face of nominal conformity to a creed of which not one characteristic constituent remains. The men of the Church, the universities, and the sects, either will not avow, or will not see, how entirely the face of the world has changed; but practical men see and confess it, and scorn the ignorance or the unvaracity which the professional teachers of religion seem unable to rise above.

A good illustration of this appears in a letter written by Sir Robert Peel to Prince Albert, Oct. 27, 1847, in criticism of Dr. Whewell's views of university instruction. The letter is as follows:—

"I think Dr. Whewell is quite wrong in his position: that mathematical knowledge is entitled to paramount consideration, because it is conversant with indisputable truths; that such departments of science as chemistry are not proper subjects of academical instruction, because there is controversy respecting important facts and principles, and constant accession of information from new discoveries, and danger that the students may lose their reverence for professors, when they discover that the professors cannot maintain doctrines as indisputable as mathematical or arithmetical truths. The Doctor's assumption, that a century should pass before new discoveries in science are admitted into the course of academical instruction, exceeds in absurdity anything which the bitterest enemy of university education would have imputed to its advocates. Are the students at Cambridge to hear nothing of electricity, or the speculations concerning its mysterious influence, its possible connection with the nervous system and with muscular action, till all doubts on the subject are at an end? Will they be at an end after the lapse of a hundred years? If the principle for which Dr. Whewell contends be a sound one, it will be difficult to deliver a lecture on theology. But the fact is that adherence to the principle, so far from exalting the character of professors and heads of houses, would cover them with ridicule. There can be nothing more useful to a young mind than to know the progressive discoveries of science, to have a history of error and the slow process by which it was corrected, to hear of the conflicting theories of the present day,—the points on which learned men differ, as well as those on which they are agreed; and the professor who told the students these things, who cautioned them against hasty conclusions, who boldly avowed that the light was not yet separated from the darkness, would be much more estimated than one who lectured about nothing but the conic sections, and such matters, although the latter proved everything that he asserted."

Although said mainly with reference to other knowledge than religious, the principle to which Mr. Peel points in these remarks applies peculiarly to study of religion, and is so understood by the cultivated world. If Dean Stanley and Dr. Martineau continue to imagine that deference to old tradition is useful, or harmless even, it is because they are so imperfectly aware what the judgment of public opinion is, and so unsuitably under the control of the peculiar motives of the pulpit, which give a sacramental character to the continuity of Church and creed, almost without regard to the relation of this to genuine and pure truth. The time is not distant when Broad Church and Liberal Christian make-believe toward the fictions and falsities of Orthodoxy will be felt to have been inexcusable hypocrisy.

SACRED BOOKS OF THE EAST.

TRANSLATED BY VARIOUS ORIENTAL SCHOLARS AND
EDITED BY
PROF. F. MAX MUELLER.

[The following circular announcement, just received from Professor Müller, will be of great interest to many of our readers.—ED.]

Comparative Theology, or a comparative study of the principal religions of mankind, is beginning to attract the attention not only of theologians, but of all who take an interest in the origin and development of religious ideas, both from an historical and philosophical point of view.*

The only sound basis for such a study is to be found in the texts recognized as sacred or canonical by the followers of each religion. They must be read and carefully examined before it is safe to consult any other works, however excellent and authoritative.

Hitherto, though there have been translations of some of the Sacred Books of the Eastern religions; there has been no comprehensive collection of them,

carried out on uniform principles, and perfectly trustworthy both as regards the original texts from which the translations are made, and the scholars to whom they have been intrusted.

In the collection of the *Sacred Books of the East*, published under the editorship of Professor Max Müller, the most competent Oriental scholars have been selected for each department, and a uniform plan has been followed with regard to the style of the translation, the notes, and the introductions. The translation is before all things to be faithful, even at the risk of being sometimes not quite idiomatic. The notes are chiefly meant to enable any educated person to read and understand the translations. All Oriental words are transcribed according to one and the same system of transliteration, which, while it does away with the necessity of using Oriental types, will enable every Oriental scholar to know what letters are used in the original. There will be complete indices at the end of each work.

The collection is intended at first to consist of twenty-four volumes, each volume of about four hundred pages, and it is hoped to publish three such volumes in every year. Should the undertaking be successful, there will be ample material to continue the series, till all the more important works have been translated which can claim a canonical character in the religions of the East.

The works which have been selected for translation are:—

I. ANCIENT VEDIC RELIGION.—Hymns of the *Rig-veda*. The *Satapatha-brâhmana*. The *Upanishads*. The *Grihya-sûtras* of Hiranyakesin and others.

II. LAW-BOOKS IN PROSE.—The *Sûtras* of Apastamba, Gautama, Baudhâyana, Vâsishtha, Vishnu, etc.

III. LAW-BOOKS IN VERSE.—The Laws of Manu, *Yâgyavalkya*, etc.

IV. LATER BRAHMANISM.—The *Bhagavadgîtâ*. The *Vâyu-purâna*.

V. BUDDHISM.—1. Pali Documents. The *Mahâ-parinibbâna Sutta*, the *Tevigga Sutta*, the *Mahâsudassana Sutta*, the *Dhammakakkappavattana Sutta*; the *Suttanipâta*; the *Mahāvagga*, the *Kullavagga*, and the *Pâtimokkha*.

2. Sanskrit Documents.—The *Divyâvadâna* and *Saddharmapundarika*.

3. Chinese Documents.—The *Phû-yao King*, or life of Buddha.

VI. GAINISM.—The *Âkârânga Sûtra*, *Dasavaikâlîka Sûtra*, *Sûtrakritânga Sûtra*, and *Uttarâdhyayana Sûtra*.

VII. PARSÎ RELIGION. 1. Zend Documents.—The *Vendidad*, *Yasna*, and *Vispared*; the *Yasts* and the *Khordah Avesta*.

2. Pahlavi and Parsi Documents.—The *Bundahis*, *Bahman Yast*, *Shâyast-lâ-shâyast*, *Dâdistâni Dîni*, *Mainyôî Khard*, *Sikand-gumani*.

VIII. MOHAMMEDANISM.—The *Qur'an*.

IX. CHINESE RELIGION. 1. Confucianism.—The *Shû King*, *Shih King*, *Hsiâo King*, *Yi King*, *Lî Ki*, *Lun Yü*, and *Mêng-tse*.

2. Taoism.—*Tâo-teh King*, *Kwang-tsze*, and *Kan Ying Phien*.

The following are the names of the scholars who have promised to supply translations:—

S. Beal, R. G. Bhandarkar, G. Bühler, A. Burnell, E. B. Cowell, J. Darmesteter, T. W. Rhys Davids, J. Eggeling, V. Fausbøll, H. Jacobi, J. Jolly, H. Kern, F. Kielhorn, J. Legge, F. Max Müller, H. Oldenberg, E. H. Palmer, R. Pischel, K. T. Telang, E. W. West.

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Oxford: Printed at the Clarendon Press, and published by Macmillan & Co., London, also may be had at the Clarendon Press Depository, 116 High Street, Oxford.

LATE VIEWS OF THE AGE OF THE WORLD.

Geologists, astronomers, and physicists alike have hitherto been baffled in their attempts to set up any satisfactory kind of chronometer which will approximately measure geological time, and thus give us some clew to the antiquity of our globe. It is therefore worth noting that Mr. Mellard Reade, of Liverpool, has lately contributed to the Royal Society a very suggestive paper, in which he endeavors to grapple with the question by employing the limestone rocks of the earth's crust as an index to geological time. Limestones have been in course of formation from the earliest known geological periods, but it would appear that the later found strata are more calcareous than the earlier, and that there has been a gradually progressive increase of calcareous matter. The very extensive deposition of carbonate of lime over wide areas of the ocean bottom at the present day is sufficiently attested by the recent soundings of the "Challenger." According to the author's estimate, the sedimentary crust of the earth is at least one mile in average actual thickness, of which probably one-tenth consists of calcareous matter. In seeking the origin of this calcareous matter, it is assumed that the primitive rocks of the original crust were of the nature of granite or basaltic rocks. By the disintegration of such rocks, calcareous and other sedimentary deposits have been formed. The amount of lime salts in water which drain districts made up of granites and basalts is found, by a comparison of analyses, to be on an average about 3.73 parts in 100,000 parts of water. It is further assumed that the excess areas of igneous rocks, taking an average throughout all geological time, will bear to the exposures of sedimentary rocks a ratio of about one to nine. From these and other data, Mr. Reade concludes that the elimination of the calcareous matter now found in all the sedimentary strata must have occupied at least 600,000,000 of years. This, therefore, represents the minimum age of the world. The author infers that the formation of the Laurentian, Cambrian, and Silurian strata must have occupied about 200,000,000 of years; the Old Red Sandstone, the Carboniferous, and the Poikilitic systems, another 200,000,000; and all the other strata, the remaining 200,000,000. Mr. Reade is, therefore, led to believe that geological time has been enormously in excess of the limits urged by certain physicists; that it has been ample to allow for all the changes which, on the hypothesis of evolution, have occurred in the organic world.—*London (Eng.) Academy*.

"DO ANIMALS have fun?" asks some unobserving individual. Of course they do. When a cow switches her tail across the face of the man who is milking her, steps along just two yards and turns to see him pick up his stool and follow, she has the most amused expression on her face possible, and if she can kick over the milk-pail she grows positively hilarious.

Poetry.

[FOR THE INDEX.]

THE WISDOM OF TRUST.

QUESTION.

"If hope be vacant,—baseless faith,—
Our dreams of future bane and bliss
The hollow menace of a wraith,
And lust of inborn selfishness:
What were the purpose, then, of life,
If this be so?" the doubter asks:
"Why stay the combat and the strife
Of that which naught but chaos masks?"

ANSWER.

To him the truster: "Spare thy pains.
Why tarriest thou with hope and fear?
The now is thine. Rack not thy brain
With sequence of thy being here.
Thy path is duty's. Our behest
Stands validly on either shore,—
To make bad better, better best:
Good follows good for evermore."

A. OBERNE.

CASH RECEIPTS.

FOR THE WEEK ENDING MARCH 27.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Joseph Barnsdall, \$4; H. R. Russell, \$1.50; H. L. Bancroft, \$6.40; A. J. S. Wise, \$3.25; E. H. Neymann, \$3.20; Hugo Andriessen, \$3.20; Miss Hattie Woods, \$2; J. A. Weston, 75 cents; Jason Allard, 25 cents; Wm. E. Mott, \$4 Cash, \$3.20; Dr. William Park, \$1; W. H. Hamlen, \$3.20; New England News Co., \$2.68; Julius Freyburg, \$10; William Hill, \$5; Chester A. Greenleaf, \$1; Mrs. S. D. Curtis, \$3; W. R. Conell, \$1.50; J. C. Martin, \$2.25; Benj. Brown, \$3; E. R. Brown, \$1; Frank L. Pope, \$3; J. L. Cutler, \$3.20; G. F. Lapham, \$1.60; A. Osborne, \$1.50; M. B. Linton, \$6.40; Mrs. H. D. Hunnewell, \$3.20; Dr. J. Church, \$3; Dr. N. H. Webster, \$5; T. T. Reid, \$3.20; William Frothingham, \$7.20; B. B. Griswold, \$5; Ralph Davidson, \$4.70; Z. S. Wallingford, \$1.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

*See *Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India*. Delivered in the Chapter House, Westminster Abbey, in 1878, by F. Max Müller. Third Thousand. Longmans, Green & Co., 1878. Also, by the same author, *Introduction to the Science of Religion*. Longmans, 1873. *Chips from a German Workshop*, Vol. I. Essays on the Science of Religion. Second Edition. Longmans, 1868.

The Index.

BOSTON, APRIL 1, 1880.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 251 WASHINGTON STREET, BOSTON. Toledo Office, No. 35 Monroe Street: J. T. FARR, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor
WILLIAM J. POTTER, WILLIAM P. SPENCER, MRS. E. D. GRENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. OLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SURER, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARAH A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged March 4.	\$1,740.00
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WILLIAM J. POTTER,
Secretary F. R. A.

GARRISON THE GREAT.

Less than a year has passed since William Lloyd Garrison died; but already he has taken his place without controversy among the few, the very few, who will be gratefully remembered by men so long as there are men to remember. The reason is simple enough. He gave a long life with unreserved devotion to the establishment of NATURAL MORALITY as the foundation of human society and the test of all its institutions, customs, and laws; it is the supreme interest of mankind that this should be done; and in the long run they honor with supreme affection those who unselfishly labor to this end.

It is quite true that Garrison supposed himself to be laboring for the establishment of Christian Morality. To him, as perhaps to all of his co-workers, freedom, justice, and love were the essence of Christianity, and he opposed slavery, war, intemperance, and all forms of human iniquity, because he supposed them to be un-Christian. This was merely an intellectual mistake, common even now to the vast majority of his fellow-citizens—certain to be corrected by succeeding generations, to whom a severer but juster interpretation of Christianity will become an established truth. It does not in the least diminish the magnitude of the man or of his work; it was only part of the fashion of the time, for which no one is responsible. That equity is a law rooted in the very nature of things, impossible alike of creation, annihilation, and change,—that it has never been fully embodied in any religion, much less in any actual state of society,—that every age learns to comprehend it better and to apply it more adequately,—these are simple truisms, destined though they are to revolutionize the estimate now placed on Christianity by the world at large. The transcendent glory of Garrison is to have discerned a higher application of this eternal law of equity than was desired by his generation,—to have placed so unspeakable a value on it, and to have given so tremendous an energy to it, that he, more than any other man, at last compelled his country to abandon its besetting sin and ordain righteousness instead of iniquity. As Dr. Bartol splendidly says of Garrison, in his just published *Principles and Portraits*: "He was the hydrostatic paradox reduced to actual practice in civil and social

affairs, holding the ocean in check with a drop; one columnar man in the other side of the scale against and resisting the drift and subsidence of the race. He was original in this ethical weight." And again: "After seasons during which fair dealing seems to have disappeared from the earth, this lustre of righteousness, like a star out of its occultation, in such an aspect and figure as that of Garrison returns."

One has but to read Oliver Johnson's new and noble book on *Garrison and his Times* to appreciate (if Nature has granted the gift of such appreciation) the "ethical weight" of this plain, common, not highly educated, not remarkably intellectual, but yet mighty and marvellous man. We must all thank Mr. Johnson for having so fitly and so seasonably outlined a story which, for hundreds and thousands of years, will be one of the grandest traditions of the human race. Emerson in the world of thought—Garrison in the world of action: both these, out of the millions in this century who will sleep unremembered through the centuries that succeed, are lifted up to earthly immortality by their sublime devotion to the Ethical Idea.

Former ages admired as "great" only mighty conquerors and puissant sovereigns; they revered visible power as the grandest attribute possible to man. Let the nineteenth century be the first to recognize the superiority of moral power, to single out of the crowd the humble citizen in whom it shone with such surpassing brightness, and to place on his dead brow that diadem of the people's recognition for which monarchs have sighed in vain. Yes, let this generation hand down to its successors with fitting honor the memory of him whom it reverences as morally greatest among all those who helped to free the slave from his fetters and the republic from its shame. Let the nineteenth century itself, with undelaying gratitude, set the crown of its supreme veneration on the head of GARRISON THE GREAT.

A WORD FROM THE ANTIPODES.

THE INDEX has made its way all around the globe. For several years, it has had, one may venture to say, no more diligent reader or firmer friend than a gentleman whom it has met in Australia. This gentleman is a thorough believer in the cause of free religion. But, like many believers in the cause, he is somewhat doubtful whether it can be efficiently organized. Nevertheless, he has just sent twenty-five dollars to the Free Religious Association to help forward its new enterprise, willing to see the experiment fairly tried. His word, too, in spite of his doubt, is a word of cheer; and, since he gives permission for its publication, it is here transcribed:—

"I have just recently received THE INDEX for the month of December, 1879. In the number 519, Dec. 4, I find your earnest 'Appeal' for help in the further organization of your society [Free Religious Association] and the promulgation of its principles.

"Judging from my own experience, extending over forty years, in the working of 'Free Thought' societies in England and in Australia, I am not very sanguine of any great success as the result of your labors. Nor does the recent unfortunate division into two hostile camps, of the 'National Liberal League' in America, tend to increase my hope. I am not an admirer of 'Individualism,' but I incline to the opinion that, when an idea has taken root in the minds of a few energetic men, that idea will spread without the aid of societies,—more slowly than with it, perhaps, but yet more safely, more profitably as to results.

"Nevertheless, as I am but one poor thinker, and almost a recluse, and you are a body of educated and intelligent thinkers who believe in and strongly recommend organization, I readily respond to your appeal for funds to help you in your work, by forwarding to you the sum of five pounds sterling."

If the doubters do as well as this, what ought the believers to do? If these should do as much proportionately to their faith, the Association would have no lack of means for its new activities. And I suspect that, when the new methods are fairly in operation, the class of doubters, of which our antipodal friend is a type, will disappear. For probably they will then discover that these methods do not at all interfere with individual liberty, but that their chief aim is to nourish and circulate ideas and to get these rooted in the minds of energetic men and women, whence they will issue in some form of practical benefit; and then to furnish facilities by which these men and women, scattered through many communities, may compare thoughts and work with each other to the better advantage of all. This seems to me to be the substance of what the Free Religious

Association proposes to accomplish by its enlarged methods of activity; and it looks now as if Publication would be a dominant agency in the work.

W. J. P.

A LETTER FROM MAX MUELLER.

The following letter from one of the most distinguished scholars of modern times, whose name stands second to none in the illustrious list of those who are revealing to Europe and America the wonderful treasures of Oriental literature and Oriental religion, was evidently not intended for publication; but we believe that the writer will generously consent to our sharing with the friendly readers of THE INDEX the great encouragement it has given in the continued prosecution of a work which is strangely misunderstood and purposely misrepresented to-day, yet which will be well remembered and appreciated in time to come:—

7, NORHAM GARDENS, OXFORD, 9 March, '80.

DEAR SIR:—

I feel truly obliged to you for sending me the numbers of THE INDEX. It keeps me *au courant* with intellectual, social, and religious movements which are going on in your country, and of which other papers prefer to take no notice. It reminds me sometimes of Prof. Palmieri's Seismeter, which tells the observer of rollings and rumblings beneath, when all above ground seems quiet, green, and sunny. The more we know of those subterranean commotions, the better shall we be prepared to meet them. Some of the threatened eruptions may seem dangerous, may be dangerous; but until humanity has become an extinct volcano, we must learn to face them. Besides, in spite of some smoke and sulphurous odor, there is a straightforwardness, honesty, and true nobility in the most of the religious and social impulses which you register in your paper, very different from the lava that was seething in the crater of the eighteenth century. I admire your fearlessness and kindness of heart; they are the true and trusty armor of the friends of truth.

I have just been trying to collect the numbers of THE INDEX, to have them bound. Do you think you could send me the missing numbers which my book-binder has marked on the enclosed slip? I should feel truly obliged.

You have not yet expressed your opinion of my Hibbert Lectures on the *Origin of Religion*. I feel convinced they contain the only true solution of the problem of all problems—How does the Finite reach the Infinite? All other metaphysical and religious problems depend on this—are only variations of this fundamental problem. I have placed the scene of the battle in India, but it requires no knowledge of Sanskrit to translate my story into English or German. Believe me, yours very truly,

F. MAX MUELLER.

"WHY WE HAVE NO MAUDSLEYS AMONG US."

Under the above caption, Dr. George M. Beard contributed the following striking letter to the *New York Nation* of March 11:—

TO THE EDITOR OF THE NATION:

Sir,—In one of your late issues, you ask very pertinently the question why we do not have in this country men of the capacity of Dr. Maudsley to discuss the subject of insanity. As the same question precisely had occurred to me on reading the two volumes of his last edition, I venture, with your permission, to state briefly the answer, so far as it is possible to frame it.

1. It is impossible for works of an American origin to obtain any audience, if they are very far in advance of the average thought. If Maudsley's book had been first published in this country, it would have secured no recognition until it had been stamped with European approval; and it would have cost the author most of his friends, if he had any, and would certainly have blocked and impeded, if not entirely cut off, his pathway to professional success. Even in England, as I have reason to know, he has not entirely escaped.

2. Philosophical works of an original character cannot obtain in this country any considerable amount of intelligent criticism, either favorable or adverse. An original thinker may attain great influence and fame, even though his works have no audience, or almost none, as is shown in the lives of Hume and Young; but criticism of some kind, public or private, is indispensable to power or fame. If it do not come before the death of the author, it must come after, as with Montaigne. When Maudsley's book was first published (in 1867), the oldest and the leading medical journal of this country devoted page after page to show how absurd and worthless a treatise it was, and what a terrible influence it would have on society. The consequence is that all our philosophical ideas are either direct importations or reimportations; that is, originated here and approved abroad.

Our ideas, like our silks, must have the stamp of Europe upon them, even if manufactured here.

The above remarks need two qualifications: *First*—Philosophical works of a scientific character of foreign birth are more widely read here than in any other country. They are read, however, with the emotions more than with the intellect, as fables and tales, and, without any certain conception of the philosophy that so much interests them, the readers do not know what side the author is on. It is this fact that saves the few thinkers we have from social ostracism and actual failure in life. Copernicus, as we all know, was saved in the same way. *Secondly*—There is constant and rapid improvement in all these respects: criticisms are becoming more valuable, and the audience for works that contain new ideas is widening; but even now very few individuals and few journals are able to decide whether any new contribution to thought is a great truth or a great folly until England and Germany have been heard from.

At the present time, it would appear that, in spite of all the popularization of German thought and modes of thinking among the English-speaking peoples, Germany is the only country where one can think without paying a tax so heavy as not to be almost prohibitory; and German criticism and indorsement are what a man who is organized for thinking chiefly cares for. GEO. M. BEARD

NEW YORK, March 8, 1880.

We wish to note here that, even at its first appearance, the originality and genius of Dr. Maudsley received prompt recognition in this country. At the request of the then editor of the *North American Review*, we wrote a critical notice of Dr. Maudsley's *Physiology and Pathology of the Mind*, which filled about nine pages of the *Review* for January, 1868. In this article we said: "The few insignificant blemishes we have noticed are as nothing compared with the solid merits of the book. It is a work of great power, and we anticipate for it a wide influence." And we may as well add that the editor omitted in our article several passages expressing a still stronger admiration of the ability and originality of Dr. Maudsley's work—probably preferring not to commit the *Review* to what he may have deemed a hazardous indorsement of a new writer, whose reputation was yet to be established.

It has given us pleasure, however, to see that time has abundantly justified the high estimate we placed on Dr. Maudsley's work at the time of its first publication. There is but one opinion now among scholars as to his merit. We believe that time will no less justify our admiration, already repeatedly and promptly expressed in these columns, of the originality, power, and immense force of truth manifested in Colonel Stickney's *A True Republic*. Here is a new writer of genius, on a topic which concerns most closely the destiny of this great republic; and, despite certain serious faults (especially of literary form and arrangement), he has by no means yet received the recognition which we unhesitatingly predict for him in the near future. How to recover for the people the political power which is now fast slipping out of their hands into those of the menacing Machine,—how to obtain for the public service the benefits of the highest ability and best character to be found among the people,—how practically to establish democratic government on its only sure basis, *natural intelligence and natural morality*,—these are problems which can only be solved in the manner that Colonel Stickney points out. Only a little in advance of public opinion, we hail this prescient and most forceful thinker as one whom his countrymen will yet delight to honor—those most of all who most love truth, justice, and freedom.

PERSONAL ITEMS.

SOME TWENTY WOMEN of Florence, Mass., voted at the recent town meeting.

REV. A. B. DUFRESNE, the French Catholic priest at Holyoke, Mass., has been arrested for selling liquor in the church basement, and heavily fined.

A SON OF STARR KING, now in California, a youth of about eighteen, and said to resemble his father in person and intellect, is to enter Harvard in the fall.

REV. MR. HEPWORTH has got back from Palestine, and is engaged in Ireland as one of the Committee for the distribution of the New York Herald Relief Fund.

REV. DR. HEDGE recently discoursed on "Ghosts" before the Philosophical Society, Cambridge, Mass. It is not the first time that a hedge has evoked such imaginations.

MRS. ABBA GOOLD WOOLSON is delivering a series of lectures on "English Literature," in connection with English history, at the parlors of Ex-Governor Claflin, in Washington, to audiences of high appreciation.

MRS. DIAZ, author of the *William Henry Letters* and other well-known juvenile books, is giving a course of "Household Talks" to good audiences, in the parlors of Dr. Zakrzewska, Roxbury district, Boston.

REV. DR. JOHN HALL, the distinguished Irish

Presbyterian minister of New York, finds that it pays better to do the Lord's work than some of his professional brethren. His salary has just been raised to \$15,000.

THE PHILADELPHIA Methodist Conference has expelled the Rev. T. B. Miller from the ministry, and suspended the Rev. William Major for one year, on account of financial irregularities in connection with a Medical College with which they were associated.

INTELLIGENCE OF Mr. O. B. Frothingham has lately been received from Naples, where he is temporarily sojourning, through a letter from Mrs. Frothingham to a friend in New York city. He is cheerful, though his restoration to health proceeds but gradually.

THE SALVATION ARMY is concentrating its prayers upon the conversion of Mayor Cooper. Would it not be well for it to confine itself to such personal labors? When the army is done with Mayor Cooper, there are many other notable persons that might be experimented upon in New York and elsewhere.

MR. CARLYLE has not been well of late, having been unable to take even carriage exercise. He sees no society beyond his own family circle and a few literary friends, including Mr. Froude and Mr. Lecky. An occasional failure of memory is said to be the only sign of mental weakness shown by the Chelsea sage.

EDWIN ARNOLD, so well known as a poet that few knew him as a newspaper man, has resigned his place at the head of the *London Telegraph*, and it has been offered to Mr. Drail, who declined it. The *London Times* has also lost its chief editor, Mr. Chenery, who has been more successful in his Oriental studies than in journalism, having resigned.

A CORRESPONDENT of the Boston *Congregationalist* thus writes from Washington of one of its notable women: "Vinnie Ream Hoxie is another young woman who has succeeded in her chosen work, that of sculpture. Her statue of Lincoln, for which she received \$15,000, whatever the critics may say of it, pleases many a soldier who loved the great man. Her statue of Farragut, which she is now having cast in bronze at the Navy Yard, where we saw her in her working-dress,—a small, winsome woman with dark eyes and darker curls, who puts her heart into her work,—will give her \$20,000 more. She has built for herself a large brick home, which contains many beautiful, life-size statues from her own hand. Among these stand her harp and guitar, upon both of which she plays."

M. CREMIEUX, the recently deceased French statesman, never lost an opportunity of telling his young friends how happy life can be made through the choice of a sympathetic wife who stands on an intellectual level with her husband. This remark he would fondly illustrate by a reference to his own domestic happiness. Often and often he would tell his friends that, when he selected his bride, he was the first in France who demolished a barrier of prejudices which prevented a Jew of Spanish extraction from selecting for his spouse a maiden of German Jewish origin. He declared a short time before his death that the affection which he bore to his bride in her young days had made his married life appear to him, even amidst many trying sorrows, a cloudless day of domestic bliss.

MR. JOHN BRIGHT, the English Liberal, has written to a Georgian these pointed words: "As for your old slave South, you will have few Englishmen settling there, so long as the temper of your people continues to exist. We hear of ill-treatment to the negro, and of the hostile disposition of many of your white population toward families who come from the North. I know not how much of this is true; but, so long as the belief in its truth exists, your Southern States will make small progress in comparison with the North and West. You have soil and climate, but you will not easily or speedily shake off the old curse; and men from Europe will prefer a country where slavery has not prevailed, and where the negro is not a considerable portion of your population. They will think that North and West offer a better field for them, with more real freedom and less of the elements of disorder."

FOREIGN.

DR. ANZOUX, the well-known anatomist, has died in Paris. He was the inventor of plastic anatomy, or reproduction in wax and pasteboard of the parts of the body.

A NUMBER OF English and Irish Catholics will go on a pilgrimage to Lourdes in a few weeks, headed by Cardinal Manning, who will be accompanied by several members of the nobility.

WE UNDERSTAND that the Russian Minister of the Interior has under consideration a project for the colonization of Saghalien by several thousand peasants from the province of Penza, during the ensuing summer.

IT LOOKS AS though there were danger of overdoing the opposition to the Jesuits in France. The Senate has just rejected the seventh clause of the Ferry Bill by a majority of nineteen. That clause provided that Jesuits should not be allowed to teach in any schools, public or private; and it was thought, even by some of the foes of the Jesuits, that it was a very illiberal and unjust provision.

THE REPORT OF THE Challenger Expedition promises to be almost a unique work when completed. It is to extend to fifteen volumes, and will cost to produce upwards of £4,000. It is not quite easy to understand why only a limited number of copies are to be printed, and why these are to be distributed solely among learned societies. Once produced, the whole

cost would be greatly lessened if the work were permitted to have a general sale.

THE INCREASE in the German army is arousing the very gravest apprehensions in Paris. In official circles, the question is constantly being asked, What enemy is Prince Bismarck afraid of? It is, of course, possible that he may have cognizance of Russian designs upon Germany; but the prevailing impression is that these new preparations mean hostility to France. It is obvious that Germany cannot forever continue to bear the crushing burden of her present armaments, and people ascribe to Prince Bismarck the wish to thoroughly overwhelm France before the Germans commence to rebel against the present taxation. But the mood of the French nation is now eminently pacific, and, however much the wily Chancellor may try to pick a quarrel, he will have to go very far and show his hand more openly than he usually cares to do, ere he succeeds in making France fight.—*Examiner*.

THE SHEFFIELD *Independent*, of the 6th inst., contains the following item: "A few workmen, who have learned to appreciate the museum established at Walkley by Mr. Ruskin, have opened a subscription to defray the cost of a wing to the building. The last time Mr. Ruskin visited it, he made important additions to his magnificent collection of art treasures. There are there gems of almost priceless value, that cannot be displayed. The curator, Mr. Swan, and his wife take almost as deep an interest in the museum as the founder himself. Mr. Swan talked the matter over with some visitors. The brief list was shown to the founder, and, when Mr. Ruskin saw one of the men, he addressed him by name, and thanked him for his shilling. Art students from other towns take lodgings at Walkley, and stay for a week or two, in order that they may attend the museum daily and study the art treasures therein contained. Yesterday Mr. G. J. Holyoake, who is an old friend of Mr. Ruskin's, visited the museum; and he not only expressed his willingness to contribute to the fund, but promised to solicit subscriptions from his friends in Sheffield, Birmingham, and elsewhere. Had he known what a cabinet of precious treasures there is at Walkley, and that funds were needed to enlarge the building, he believes he could have obtained the entire sum in New York, where Mr. Ruskin is held in honor."

Communications.

"WHATEVER IS, IS RIGHT."

EDITOR OF THE INDEX:—

The above proposition, like every other, has its advocates and opponents. Now both parties are, it seems to me, right. One side affirms that every thing is right, or, to use another term, good; the other, that some things are wrong, or evil.

Evil is a stimulus to progress. That which is a stimulus to progress is good. Therefore evil is good. Every railroad horror that occurs, for example, is an added stimulus to the production of conditions which will render its recurrence impossible. Therefore it is good as well as evil: good, in that it tends to the ultimate prevention of similar horrors; evil, in that it is productive of present misery.

In the passage of mankind from a low to a perfected condition, fraud and violence, in all their forms, are inevitable. Therefore, although we justly term them wrong, hold their perpetrators responsible, and exert ourselves to eradicate them, it is yet right that they occur. That is, the Infinite cannot be held responsible for creating us under conditions which render fraud and violence, for the present, inevitable. For he could not have created us under different conditions. Different conditions would have produced, not us, but personalities answering to the different conditions. Under existing conditions, we are: under other conditions, we should have been not.

Wrong or evil is right or good, because without it progress would be impossible. Progress, in its present stage at least, involves wrong-doing. Wrong-doing involves its remedial consequences. Result, the wrong-doing is outgrown.

If it can be proved that, absolutely speaking, there is no originality, it can be demonstrated that, while relatively there is wrong, absolutely there is no wrong. Originality requires time. Between the production of the old and the production of the new, or original, there must be an interval of time. Now it does not matter how much time has transpired or may hereafter transpire, nothing ever has been, nor ever can be, added to eternity; for, being without a commencement, it can never be more than it always has been, *i. e.*, infinite. Absolutely speaking, therefore, there is no time.

Now, as originality requires time, and as, absolutely speaking, there is no time, it will at once be seen that nothing absolutely original ever has been, nor ever can be, produced. Hence, all growth, change, progress, all new forms,—in a word, all increase is, in the absolute, apparent, not real. Therefore, everything, in the absolute, is at this moment precisely the same as it always has been and always will be. Relatively, therefore, there is wrong, because, relatively, there is change or progress. Absolutely, however, there is no wrong, because, absolutely, there is no change or progress.

Most people, however, will find it extremely difficult to admit that the existence of evil is right, not unless it can be shown, merely, that it is a means of discipline for the race, whereby it acquires a knowledge of and control over the causes of that which operates against its welfare, thereby attaining a condition of comparative perfection, but unless it can be shown also that it ultimately in the permanent benefit of

themselves individually. And permanent benefit, a benefit which will be to any extent a compensation for the ills endured by man, can accrue to the individual only through immortality.

Now the argument for whatever is, is right, is an argument for immortality.

It is evident, without further elucidation, that, if the argument for non-originality in the absolute is conclusive, it is equally conclusive for infinite intelligence. And as infinite intelligence involves eternity and excludes progress, so finite intelligence involves immortality, and necessitates progress.

If we assume the existence of one, absolute, all-inclusive substance, it is not a mere assumption, however; for it is evident that two absolutes are impossible; as they would necessarily limit each other, and to limit is to affect, to affect is to prove akin. Take matter and spirit, for instance. Some might argue that they are the same in substance, for the reason that two absolute opposites could not coöperate; but the truth, however, is, as aforesaid, that two absolutes are impossible,—the simple fact of their existence proving their substantial oneness.

To resume: there being one, absolute, all-inclusive substance, it follows that man, the finite, is of and from the Infinite. Hence, in substance, he is the same as the Infinite. Therefore, he is himself, so to say, potentially infinite; that is, as he must always be potentially, never actually, infinite, he never ceases to progress, and is, consequently, immortal.

In conclusion, the term "Whatever is, is right," does not imply, as some seem to think that it does, that wrong is to be fostered and perpetuated, be winked at, or pass unbuked; but that it is simply a temporary condition, necessary, and leading to a higher one, and to be dispensed with as soon as possible. E. B. B.

ORTHODOXY NOT DYING.

As I am brought almost daily into intimate relations with those who hold the popular traditional faith in supernaturalism, who look upon nature and life in no other than the authorized ecclesiastical way, I am led to ask whether those of us who have forsaken this mode of thinking for the more scientific, philosophical, and exact, do not fail to appreciate the empirical power which the popular faith gives the clergy and those who lead and influence the currents of emotion, prejudice, and passion in society at large.

The philosophic mind is less easily moved than the common mass of men, women, and children.

At the meeting of the American Association for the Advancement of Science, at Saratoga last summer, I met only the natural method of thought, the scientific spirit. Returning to my country village home, I found the air charged with supernaturalism and intolerant of any doubt. And now, as I go into a popular assembly, I see hundreds of human beings swayed and held in suspense by the spirit of the speaker's faith in supernaturalism. The belief is wide-spread and deep and strong that God will move the hearts and lives of men in answer to prayer. Hence the churches are strong, active, enthusiastic. They control public opinion. They make the state of society. They spend vast sums of money to perpetuate and extend their faith. They have courage and perseverance because of their faith.

Now, this being the case, do not the liberals and scientists who ignore or reject supernaturalism voluntarily, deliberately, unwisely cut themselves off from the most accessible avenues of influence, from the sources of greatest power, satisfaction, and usefulness?

I am not ignorant of what may be said in defence of the leaders of new thought. But, if supernatural religion be real (and we have to admit the great comfort and joy men derive from it), do not such men as Prof. Marsh, in teaching the supremacy of natural evolution, contravene and abrogate the order of the Church and the work of evangelists and priests? Observation teaches that mankind, whether civilized or uncivilized, hold sympathy and feeling supreme over thought and reason. The masses are not reached by reason, and are carried by appeals to emotion and sentiment.

If preponderance of belief is ground for certitude, as has been claimed, then are we not one-sided and unphilosophical when we fail to consider and fully appreciate the great force of Orthodox supernaturalism in the popular faith?

It is claimed that science is making inroads upon the old superstitions. It may be true in a measure; but supernatural faith, so called, holds its own, and millions of children are brought up to cherish and defend it.

Liberals deceive themselves, who imagine that Orthodoxy is dying out. It is strong and growing, and the opposition is scattered and disorganized. In many communities all over the country, the dominant clergy are successful in suppressing all expression of progressive ideas.

Those in more favored localities do not understand it, but the old faith is deep-rooted and growing vigorously in many a dark corner. I have called attention to these facts, because I think there is a tendency to underestimate the strength and wide-spread hold of the Orthodox faith. A. N. ADAMS.

FAIR HAVEN, Vt., Feb. 22, 1880.

"DIDN'T YOU 'SPLAIN to me dat if I settled up dat account you would give me a 'lowance?" said the darkey to the merchant. "Yes, I did say so, Sam," said the merchant. "If you are ready to settle your bill now, I will make a good allowance," and the merchant waited for the colored individual to pull out his pocket-book. "Well, sir, I hasn't got the money jus' now; but I thought I'd come in and get de 'lowance. My wife wants a shawl."

FREETHINKERS' SCHOOLS.

NEITHER OF THE DIFFERING TRANSLATIONS OF THE BIBLE, NOR KORAN, NOR ANY PRAYERS.

At a meeting, a week ago yesterday, of the women's section of the German socialists, headed by Mrs. Becker and Mrs. Stiebling and others, the wives of well-to-do east side Germans, thirty-seven families paid in advance for a month's tuition of their sixty-seven children in the new school that was opened at No. 10 Stanton Street, on Saturday. Mr. William Gundlach, of No. 170 Ludlow Street, was engaged as the teacher. He was educated in music in Germany, and, since his arrival in America, has been a music-teacher; and was teacher of music in the Sunday-school that the German socialists have supported for many months in Fourth Street. At length, he became the leader of that school; and now he is to be at the head of a like school that is to be open on both Saturdays and Sundays,—a school in which the pupils are to be taught in German exclusively, and in which there will be neither prayers nor any reading of the Bible. As Mrs. Dr. Hoffman, of Seventh Street and Second Avenue, expressed it, "It will be an educational institution in which the child will not be taught from either the Koran or one of the three widely differing translations of the Bible, nor will he hear any Pharisaical prayers therein." Briefly, religion is to be rigidly excluded from this school, as it is from the Fourth Street Sunday-school.

Other Socialists' Schools.

"It is," Mr. Gundlach says, "a little beginning of our own, which we intend to work out without asking for assistance, as was done by Mr. Dewey, who founded the first school of the kind in this country in Newark, N.J. There are many schools like it in Germany, and already one in West Forty-fourth Street is flourishing, having sixty-three pupils. It was opened on the first Saturday in February last; and, after I am fairly started in my school at No. 10 Stanton Street, another school is to be opened in Yorkville and one in Harlem, and we hope ere long to have our schools in every ward in the city. The terms on the east side of the city, where children are numerous, will be much lower than on the west side. For example, the charge to families that send their children to the Stanton Street school will be only fifty cents per family per month; whereas, on the west side, it is one dollar per month per pupil. I am not a member of the socialists' party; but I am a freethinker, and the children are to be so taught that they may become good freethinkers. They are to be taught to obey the laws and be good citizens; that the American flag is the flag of their own nation, and that under it there is freedom of thought and freedom of speech; that they must be always on the side of truth; and that they must live in obedience to the laws of nature. In short, they are to be taught in the light of modern science."

Only on Saturdays and Sundays.

When asked whether the founders of the Stanton Street school contemplate any additional days of instruction at any future time, Mr. Gundlach answered: "Oh, no: the public schools teach in English much better than we can hope to teach. We shall teach in German on Saturdays and Sundays, without the prayers and the Bible reading of the public schools, and we shall teach the truths of nature. We shall keep the children out of the Sunday-schools, and teach them to be freethinkers."

"But if your children attend the public schools on Monday, Tuesday, Wednesday, Thursday, and Friday, and they are hived in your school on Saturdays and Sundays, where will be their time for rest and recreation?"

Mr. Gundlach answered that the children are to be kept in school at No. 10 Stanton Street for two hours only on Saturdays and Sundays, and that they are not to be required to commit lessons to memory at home, as the public-school children are. "And, besides," he continued, "we shall not keep them indoors a minute longer on Sundays than the people who call themselves good Christians do, and there will be ample time for their play. We don't intend to cram them: instead, we shall have easy lessons in school hours in reading, writing, geography, and history, and in science, according to the age and attainments of the child."—*New York Herald*.

THE SECRET OF NIHILISM.

M. Leroy-Beaulieu, who has, during the last two or three years, been contributing a series of very interesting studies on Russian politics and society to the *Revue des Deux Mondes*, makes in the number of February 15 an apparently valuable attempt to throw light on the most obscure question of contemporary politics, the composition and aims of the Nihilist sect; for sect, rather than party or faction, it seems to be. There have been before now many secret societies in various countries and at various times, seeking to accomplish political changes by acts of violence directed against the constituted authorities. In other words, political conspirators using assassination or arson or brigandage as means are nothing new. But we believe in all previous cases the conspirators have had behind them some well-known condition of public opinion, and have been the champions of some definite and easily described form of popular discontent; and, if not connected with a regular political organization, have at least had in view the same ends as some large or small body of visible enemies of the Government. Those, therefore, who condemned the instrumentalities to which the conspirators resorted, as in the case of the Italian Carbonari, for example, or the Irish Fenians, had no difficulty in finding out what they sought, and in pointing to large numbers of peaceable and well-disposed citizens who shared their opinions to a

greater or less degree. Who the Nihilists are, however; to what extent the Russian people of any class sympathize with them; what is the exact nature of the changes they desire to bring about; what they would substitute for the *régime* of which they apparently desire the overthrow; what principle or idea or motive it is which sustains them in the dreadful conflict which they are carrying on with the Government, and enables them, apparently without difficulty, to obtain the needed supply of agents of the most extraordinary fortitude and audacity, and to maintain their courage in the teeth of terrible punishment and frequent failures,—are questions to which, up to the present moment, no satisfactory answer has come from any quarter.

Turgeneff's novels have made every one familiar with the prevalence of Nihilism among the young Russians of the educated class as a form of strong Pessimism, which, however, is no novelty. A sense of the vanity of all that exists, of all efforts, of all hopes, of all knowledge, of all fruition, of all human institutions and relations, is a mental condition by which the educated youth of many generations past has been more or less ravaged, and with which the world is now so familiar that it is frequently treated as one of the phenomena of physical immaturity and growth. But no Western reader of Turgeneff's books a few years ago ever dreamed that we should witness in our time the conversion of this disgust with human society into a motive of action hardly less powerful, apparently, than that which sent the early Christians unflinchingly to martyrdom. The Nihilists, too, do not seem to have any founder or prophet; that character has been ascribed to Tchernytcherski, who has recently died in Siberia after eighteen years of exile; but his works contain little which is not found in those of Lassalle and Marx and the English economists. In other words, he preached great social changes, but his new society was to be built on old foundations. He was, in short, little else than a somewhat mystical political economist of the advanced Socialist school. He, as well as the western reformers of the same type, would have used most of the existing social and political machinery in regenerating society. The Nihilists, on the contrary, as far as can be ascertained, insist on absolute destruction of everything that can be called a social institution—government, society, family, and religion—before they will even talk of the order which is to succeed. One of them was asked six or seven years ago what his doctrines were, and he replied, "Take the earth and heaven, church and state, take kings and Deity, and spit on them,—that's our doctrine." Turgeneff relates that at Heidelberg, in 1865, a Nihilist paper was issued by Russian students there, who had been expelled from their own colleges, which had for its motto, "I spit on all comers." This is not in Russian as strong an expression of contempt as in English, but it is sufficiently strong.

The rapid growth of this state of mind M. Leroy-Beaulieu ascribes to the vague expectation and unrest excited by the emancipation of the serfs and other reforms of the present Emperor, and to the great increase within twenty-five years of collegiate education in which literature largely predominates. That the reforms, thoroughly material though they were, should have led to wild hopes and stimulated social speculation among the classes which have leisure for it, is easy enough to understand. The same phenomenon has been witnessed elsewhere. The overthrow of the French monarchy produced a widespread and peculiarly vivid sense of the near approach of some sort of great social transformation, in which most of the more prominent existing miseries of human life would either disappear or be greatly mitigated. Great changes either in the distribution of property, or in the relations of men before the law, in fact, have always and everywhere had a strong influence on the nerves, either exciting or depressing, and have opened up large vistas either of possible increased misery or of possible increased opportunity of enjoyment.

But there appears to be no evidence whatever that this influence of the reforms has reached the Russian peasantry. The possession and regulation of the common land in the village community called the *Mir* had made them familiar enough with changes in the ownership of land to prevent the emancipation from having in their eyes the character of a revolution, and they appear to be thus far completely untouched by the passion for social equality, so much so that the Nihilists have been unable even to make them comprehend it. M. Leroy-Beaulieu gives some amusing illustrations of the failure of their attempts at propagandism in this field. The peasantry are not only unfamiliar with the nomenclature of European Radicalism, but they seem unable to lay hold of its fundamental ideas. Nevertheless, it seems possible that their familiarity with the process of redistributing landed property, which they witness in the *Mir* every year, might yet be made the means of initiating them into the mysteries of social revolution. Thus far, however, no impression whatever has been made on them by the Nihilists or any other body of malcontents. The Nihilists apparently get no recruits and no assistance from them. None of those arrested during the past two or three years have come from the peasant class. They have generally been students, or Government employés, or small shop-keepers, or traders, or old soldiers. The core of the movement seems to be composed of students, both male and female, in whose pessimism the recent reforms have sown the seeds of an immense and fanatical faith in the possibility of a sort of materialistic heaven on earth as soon as the ground has been cleared of existing institutions. And this faith has many of the characteristics of a religious enthusiasm of the old sort. Many of the young men and women on whom it has seized are known to have given up wealth and social position and luxury to become part of the

people whose misery they expect to put an end to. They have made themselves laborers and artisans, and entered workshops on small daily wages, so as to have a full sense of the sorrows and privations of the people; and most of the propagandists of this sort are, as might be expected, women. In fact, it is among the women that the new faith shows itself in the strangest ways. They have furnished Nihilism with its most courageous missionaries and martyrs, and with the most audacious expression of its contempt for social conventions. Many of them have married, while solemnly devoted to a life of celibacy, for the mere convenience of being able to live and travel with a married woman's freedom, but without any intention of filling a wife's position. Solovieff, who made the first attempt on the Emperor's life, seems to have had a wife of this sort. On the other hand, these marriages seem frequently to be made for the sole purpose of enabling the couple thus legally united to display their contempt for the institution of matrimony by the subsequent practice of free love. This use of the marriage contract has played a prominent part as an incident in a Nihilist novel by Tchernytcherski. Their readiness to put their own lives in peril of course makes the sacrifice of such other lives as seems necessary to carry out their objects a regrettable but not very serious feature in their work. They blow up the soldiers in the guard-house in order to get at the Emperor, with as little hesitation as they would kill them in battle. They give their martyrs, too, a sort of poetic canonization, and preserve their memory in hymns of greater or less literary merit. The opinion of the western world—that is, of foreign nations—counts for nothing with them, owing to the deep-seated belief which has long pervaded the Russian educated class, and the counterpart of which may be found in our own Western States, that Russia is a peculiar country, which has nothing to learn from old Europe, and is destined to evolve a new social and political system of its own, to which old Europe will make no contribution either in theory or practice.

This complete emancipation, even of a small class, from the dominion not only of religion, but of all the received social morality, and of what is called the common sense of existing civilization, would a few years ago have been considered impossible. It is not surprising, therefore, that some observers should now pronounce it an epidemic disease, in the nature of hysteria, growing out of the unhealthy physical condition of the student or literary class in Russia, and the absence of any career for them calculated to maintain the proper balance of their faculties. But this will not account for the ease with which they make converts among persons without any tincture of letters at all, and command at pleasure, for the most desperate enterprises, agents drawn from various callings. The more probable explanation, if explanation it can be called, of the phenomenon is that we are witnessing the display in a very striking form of some of the peculiarities of temperament of the Slav race, of which, in spite of the large space of European soil it has covered ever since the fall of the Roman Empire, but very little has as yet been known. But it is certain that there is no other great division of the population of the western world in which race characteristics have been preserved in such purity, which has been so little modified by crossing with other breeds, and in which the earlier founts of feeling and motive have been so little affected by modern civilization. The growth of the Russian Empire, which now furnishes the great mystery and marvel of recent history, has brought this race for the first time prominently into view, and it may be that Nihilism is but the first of the surprises which its full contact with the ideas of the older world has in store for us. —*Nation*, March 11.

NORTH AMERICAN REVIEW.

The *North American Review* for April has for its leading article a paper entitled "McClellan's Last Service to the Republic," which covers the whole period of McClellan's military career, from the flank movement to the James to the battle of Antietam. It is intended to vindicate the General against the charge that he was over-cautious and unnecessarily slow in his movements, and contains many statements of an interesting character. Sir Francis Hincks contributes a paper on the "Relations of Canada with the United States." The author's principal object is to show that the recently enacted Canadian Tariff is not an act of retaliation against the United States for their refusal to establish reciprocal free trade between the two countries in products that are natural to both. Canada, he says, is desirous of renewing the reciprocity treaty, and is ready to concede all reasonable demands. The Rev. David Swing writes about "The Failure of the Southern Pulpit." According to him, the Southern Pulpit is without influence on public opinion in the South, whereas it might be, and ought to be, a great engine for the moral and material regeneration of the people. The discussion of the third-term question, begun in the February number of the *Review*, is continued in the present number by the Hon. George S. Boutwell, who insists that, whatever may have been the practice and the teaching of "the Fathers" with respect to a third term, circumstances make it in the highest degree expedient that General Grant be again elected to the presidency. Charles Stewart Parnell sets forth the reforms in the laws of land tenure which are advocated by himself and his political associates, under the heading "The Irish Land Question." The Book Notices are by Mr. Edward Cary.

SMYTHE was telling some friends about a wonderful parrot. "Why," said he, "that parrot cries 'Stop, thief!' so naturally that every time I hear it I stop. Now what are you all laughing about?"

JESTINGS.

A HARDY SEAMAN, who had escaped one of the recent shipwrecks upon our coast, was asked by a good lady how he felt when the waves rolled over him. He replied, "Wet, ma'am,—very wet!"

ONE OF OUR preachers said on Sunday afternoon: "The little good any of us can do must be done with our hearts thumping against the hearts of other men." And every young woman in church looked at every other young woman, and smiled approvingly.

CINDERELLA's glass slipper has been smashed into smithereens. It was not made of glass (*verre*) at all, but of fur (*vair*). And a person hired to write paragraphs for the *Graphic*—he could never have been a child—unfeelingly says that "writing *verre* instead of *vair* was a slipper the pen."

SEVEN YOUNG LADIES received the degree of A.B. at Northampton, not long since. The *Lowell Courier* asks: "But how can a young woman be a bachelor?" It is all clearly explained: A.B., in such cases, means *after bachelors*, or that such young ladies are qualified for matrimony.—*Cambridge Tribune*.

"SO YOU WANT to marry my daughter, do you?" said the father to twenty-two years' growth of trembling manhood. "Yes, sir: I like her, and—and—" "How can you support her? What salary do you get?" "Oh, my salary's small, but I'd come and—and—live—with you!"—*New York Express*.

MR. CURTIS once asked Mr. Greeley, in response to a similar question put to him by the great editor: "How do you know, Mr. Greeley, when you have succeeded in a public address?" Mr. Greeley, not averse to the perpetration of a joke at his own expense, replied, "When more stay in than go out."

ON THE RIVER: "What's the matter, Alfred? You look uneasy." "Well, my wife, who is fond of swimming, dived off the boat some time ago and has not yet come to the surface. I am afraid that something must have happened to her." "How long has she been under?" "About two hours."

"IF YOU MARRY GRACE," exclaimed an irate father to his son, "I will cut you off without a cent, and you won't have so much as a piece of pork to boil in the pot." "Well," replied the young man, "Grace before meat," and he immediately went in search of a minister.—*Cincinnati Saturday Night*.

A GENTLEMAN in a draper's shop had the misfortune to tread on a lady's skirt. She turned around, her face flushed with anger, but, seeing the gentleman was a stranger, she smiled complacently, saying: "I beg pardon, sir. I was going to be in a dreadful passion: I thought it was my husband."—*French newspaper*.

A MINISTER once told Wendell Phillips that, if his business in life was to save the negroes, he ought to go to the South where they were and do it. "That is worth thinking of," replied Phillips; "and what is your business in life?" "To save men from hell," replied the minister. "Then go there, and attend to your business!" said Mr. Phillips.

A LITTLE GIRL who was spending her first month on a farm in the country was asked, "What do you like best in the country?" Replied the child, "I like the country because there are no corners! When I am home, mother tells me not to go farther than the corner of the street; but don't you see there are no corners here, and I can go anywhere!"

"I WANT TO SELL you an encyclopædia," said a book-agent to one of our foremost pork-men the other day, who, by the way, is better posted on pork than he is on books. "What do I want with your encyclopædia?" snarled the pork-man. "I couldn't ride one if I had it!" He thought it was a new variety of velocipede.—*Cin. Saturday Night*.

A CINCINNATI paper tells this story: "I want to sell you an encyclopædia," said a book-agent to one of our foremost pork men the other day, who, by the way, is better posted on pork than he is on books. "What do I want with your encyclopædia?" snarled the pork man: "I couldn't ride one, if I had it!" He thought it was a new variety of velocipede.

"WHO'S YOUR PASTOR, my dear?" asked a good old lady from the country, addressing her daughter, who has been living in the city for half a year or so. "Really, mother, I hardly know: I never saw him. He was away on vacation last summer, and now he has started on his lecturing tour for the fall. I hope to get acquainted with him during the winter some time."

"WELL, MY SON," said a good-natured father to an eight-year-old son, the other night, "what have you done to-day that may be set down as a good deed?" "Gave a poor boy five cents," replied the hopeful. "Ah, ah! that was a charity, and charity is always right. He was an orphan boy, was he?" "I didn't stop to ask," replied the boy. "I gave him the money for licking a boy who upset my dinner-basket."

A CERTAIN MAN got mad at the editor and stopped his paper. The next week he sold all his corn at four cents below the market price; then his property was sold for taxes because he didn't read the sheriff's sales; he lost \$10 betting on Mollie McCarthy ten days after Ten Broeck had won the race; he was arrested and fined \$8 for going hunting on Sunday, simply because he didn't know it was Sunday; and he paid \$300 for a lot of forged notes that had been advertised two weeks and the public cautioned not to negotiate them. He then paid a big Irishman with a foot like a derrick to kick him all the way to the newspaper office, where he paid four years' subscription in advance, and made the editor sign an agreement to knock him down and rob him if he ever ordered his paper stopped again.

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VOL. 11.—No. 537.

BOSTON, MASS., THURSDAY, APRIL 8, 1880.

{ENTERED AS SECOND}
{CLASS MAIL MATTER.}

THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

HARRIET MARTINEAU wrote after her visit South: "The clergy were boasting at public meetings that there was not a periodical south of the Potomac which did not advocate slavery."

HON. A. R. SPOFFORD, Librarian of Congress, writes of THE INDEX deposited in that library: "It is frequently referred to, and I should regard the completion of the file up to date as a highly valued contribution to the Library of the United States."

A NEW YORK subscriber not long since wrote: "While in England last year, I met in a railway carriage a man reading your INDEX. Asking him what he thought of it, he said in effect that he considered it the best paper published in the English language, and that he had never finished reading one number without experiencing a feeling of impatience for the next."

MISS SELMA BORG will give two lectures at the rooms of the Women's Educational and Industrial Union, 4 Park Street: the first upon Tuesday, April 6, at 7.30 P.M. Subject: "Kalevala, the Epic of the Finns." Second, upon Tuesday, April 13: "The History of the Finns and the High North." Tickets to course, 50 cents; single tickets, 25 cents. The profits of these lectures are to be shared with the Union.

OUR UNITARIAN friends see clearly the impropriety of retaining Orthodox creeds, yet reading all the Orthodox out of them. For instance, the editor of the *Christian Register* says: "Mr. Cook falls into the characteristic injustice of putting his own interpretation of Orthodoxy in the place of its confessions and standards." That is exactly our criticism of Unitarianism, which puts its own Neo-Christian interpretation of Christianity in the place of the latter's great historic "confessions and standards." We marvel that what is so clearly perceived by the Unitarians in others should not be perceived by them in themselves.

THE CHURCH TAXATION question, as appears in another column, is now raised in the New York Legislature. The clergy are actively engaged in opposing the bill proposing to tax all church buildings that have cost over \$10,000. The bill itself is a bad one. Those who oppose church exemption on principle will rather wait till that principle is established without any justifying exception. The passage of the bill as it is would perpetuate the practice of State aid to the churches for many long years. It is not the amount of exemption, but the principle of exemption, that is the grievance to far-sighted liberals. Let us have no degrading compromises on a question of simple justice.

MR. B. F. UNDERWOOD, writing from Scranton, Iowa, March 31, says: "I have just received a letter, saying my trial will come off at Irwin Station, Pennsylvania, April 12. I suppose I shall have to revoke engagements, and sacrifice time and money to gratify the spite of a few bigots in that little town." This is a case of real and outrageous persecution on account of religious opinion, uncomplicated by any side issues. Mr. Underwood's reputation as a citizen and a gentleman is spotless; there is nothing whatever against him save the fact that he has exercised his indefeasible right of expressing publicly, as a lecturer, in the most unexceptionable manner, his views on the subject of religion. The annoyance, trouble, and expense of this trial, imposed upon an innocent and noble man, are a shame to the State of Pennsylvania, and will excite the strongest indignation in all true liberals throughout the country.

REV. DR. CORDNER, a distinguished Unitarian clergyman of Montreal, recently said in the *Boston Transcript*: "Channing's three fundamental doctrines of the fatherhood of God, the brotherhood of man, and the dignity of human nature, formed his solid stand-

ing-ground in all works of philanthropy and reform. And all his thought and utterance as philanthropist and reformer were the logical and legitimate outcome of these fundamental doctrines of his theology. Affirming these great doctrines, he denied all doctrines in conflict with them. But, in these his negations, Mr. Cook tells us, Channing completely misconceived the orthodox doctrines. Let those who will believe that. To my mind, it sounds so much like a joke that I cannot consider it seriously. To reconcile and 'harmonize' things—total depravity with a depravity not total, vicarious atonement with an atonement not vicarious—is one of the exigencies of the present-day Orthodoxy. The simplicity of Channing's mind, however, was not equal to the task of so mixing up affirmations and their negatives as to deprive them of plain meaning to the common mind. He had nothing of the intellectual circus-rider in his composition, nor was he ever tempted to try the feat of riding two diverging horses at the same time." We are a little surprised that, in enumerating Channing's "fundamental doctrines," Dr. Cordner should omit all reference to the "Lordship of Jesus." This well-known doctrine of Channing's, and his other equally well-known doctrine of "spiritual freedom," were "two diverging horses" which the great Unitarian certainly tried to "ride at the same time." The result of his attempt may be seen now in the final separation of Unitarianism and Free Religion.

MR. EDWIN D. MEAD's lectures on "The Pioneers of German Religious Thought," in this city, must, judging from the reports, have been thoughtful and brave; and we regret not having been able to attend them. The first lecture was given on March 11, at Wesleyan Hall. "It was a general discussion of the present condition of religious thought, with special reference to the influences of German philosophy and criticism. Mr. Mead maintained that we are passing through a religious revolution greater than that of the sixteenth century. The inadequacies of the traditional theology were sharply exposed, and the nature of the changes which the studies of the last half century have effected in our views of creation, of the Bible, of Christ, of miracle, of the development of doctrine, of the world's religions, and of the general laws of history, were clearly indicated. Science has forever broken with the old theology; the Thirty-nine Articles and the Westminster Confession can no longer be tortured into harmony with the modern view of the world. The religion of our literature was discussed with considerable fulness, the writings of Emerson and Carlyle receiving special attention, the speaker urging that our best literature has entirely swung away from the old theology and is informed by a new and altogether higher spirit. Miracle fades out, because the sacredness and wonder of everything become more deeply felt, and miracle is seen to be intrusive and undignified. It is from Germany that the main impulses have come, which have wrought the changes which we see. The character and influences of German philosophy and literature were discussed, and the importance of the study of the higher German thought was urged with great earnestness. The growing devotion to German literature and scholarship was pointed out as one of the most noticeable features of our present intellectual life. It is not the mere overthrow of superstition which chiefly concerns him who has at heart the interests of rational religion, but the advance of genuine spirituality; and there is no modern quarter from which the student may derive so deep spiritual convictions, where he may gain so fine spiritual insights and so great inspirations, as in the field of the highest German thought. Mr. Mead closed with an earnest appeal for sincerity and thoroughness in religious thought and study, for faith in the soul and its affirmations, and for courage of conviction."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
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RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[For THE INDEX.]

Thoughts on Dr. Channing.

BY MRS. CELIA P. WOOLLEY.

The centennial anniversary of the birthday of William Ellery Channing is an occasion of no mere passing interest and importance, nor one which should engage the attention only of that body of liberal Christians which still regards him as its revered teacher and guide; for, during his lifetime, the name of Channing was associated with far larger measures of intellectual freedom and human well-being than those coincident with any denominational interest or purpose. Among his contemporaries, he stood for what he believed to be complete mental and spiritual emancipation, as, shortly before he was born, his ancestors had stood for the same principle, under the guise less bold of political enfranchisement. Nothing is more interesting in the study of Channing than to note his continual application of the principles of '76 to the moral concerns of men. It was to the grand leading ideas of social equality and the moral dignity of man that he always made his final appeal. For this unswerving fidelity to principles, and for the remarkable purity and nobility of his character, his name will ever be treasured in the hearts of all lovers of liberty and virtue.

There is an ideal beauty and finish in the life of Channing, which, seen in certain lights, tempts us to pronounce it a fair copy of that "perfect life" he was so fond of delineating. From childhood to grave manhood, a kind of moral uniformity is manifest in his character, which constitutes its chief and singular charm. It is as though he were some favored child of destiny, about whom all fortunate circumstances conspired to lead by the gentlest of transitions from one stage of growth to another. This is the impression we gain as we pass in review his many and resplendent virtues; though, looking at Dr. Channing all around, one feels compelled to the conclusion that his was a character more finished than complete. There were no great faults, but there was a palpable absence of certain strong traits of judgment and insight. The feeling will arise that here was a nature so overstocked in two or three directions as to be left quite bare and empty in others; or perhaps it would be more exactly just to say that it was turned wholly in a certain set current of thought and feeling. His prevailing opinions concerning men and affairs were characterized by loftiness of sentiment, and not always by clear and comprehensive knowledge. His favorite and natural outlook on the world was through "the soul's east window of divine surprise." He was in a state of constant spiritual elevation; always on the heights, never moody, angry, or distracted like other men, never careless, gay, and self-forgetting like them either. Martineau, in a review in *Westminster of the Memoirs of Channing*, says, "He was not a man of such dimensions as to require great distance for his admeasurement"; and, at the distance of nearly half a century since his death, the conviction gains upon us that it was the spirit of the man quite as much as his actual services to mankind which stamped the measure and worth of his work. His was not the natural leadership of aggressive force and strong determination, but that which the times and circumstances imposed upon him by virtue of his high character and secure social position. What Channing really did, others might have done almost as well as he, save for that rare temper of mind which distinguished every word and act. What he said and thought, the world gratefully remembers, even that which it has tenderly put by in favor of the more stirring and broader truths of to-day. That Channing was a much greater power in his own time than it would be possible for one of his peculiar mould to be in this later day is apparent to any one of even very slight knowledge of the different tendencies and requirements of the two generations. His power lay in a large and illuminative wisdom more than in a direct and searching intelligence. It is the province of present leaders to enlighten and energize their followers rather than to uplift their souls and enkindle their hearts. The world turns a careless and inattentive ear to the fine beatitudes of forty years ago; not because it has less faith in them, but because it sees the necessity of paying more heed to the study of the methods by which they are to be practically realized among men.

Dr. Channing was born and reared under the happiest of circumstances, and in the midst of the most favorable surroundings. The parent-stock was something to be proud of, for on both the Channing and Ellery side was the combination of sound mental qualifications with strict moral integrity. The father, Wm. Channing, was a lawyer of considerable ability and renown, whose habitual austerity and high-bred reserve might have made him wholly cold and unapproachable, had destiny seen fit to cast his lot in a bleaker latitude. As it was, the generous hospitality and other genial influences, which were due to the mixture of Northern and Southern elements then constituting Newport's "best society," had the effect, in Mr. Channing, as in many others, of adding an exterior ease and courtliness of manner to intellectual force and precision. Of the mother, the son said her strongest traits were "rectitude and simplicity." Her absolute loyalty to conviction made her at times uncomfortably plain in speech. She was of a more active temperament and lively disposition than her husband. She liked her bit of fun now and then, but kept a watchful eye on the children to see that they should not get more than was good for them. Like a woman, she was prone to occasional worrying disturbance over the ever-present vexations and grievances of housewifery; and it is pleasant to read how in this case the difficulties and discourage-

ments of perplexed womanhood were smoothed away by the wise and gentle words, "It will all be right," which fell from the lips of the grave and dignified head of the family. Between William and his mother, we are told, was the bond of a peculiar sympathy and love. Though quite undistinguished for precocity, there was something about the beautiful boy, with his pure instincts and quiet, thoughtful ways, as surely indicative of his future greatness as if he had accomplished prodigious tasks in the primer and spelling-book while yet in babyhood. His family and friends confidently expected good things of him, and his mother was especially hopeful and certain. The child was father to the man, slow, serious, and contemplative. As a boy, he lived not in the ordinary world of boyhood sports and ambitions, but liked best to retire within himself and think things over. Not but that he was enough of a boy to win the respect of his fellows, among whom he was both companion and prince. He could wrestle and shout with them or play the preacher, but he never missed a chance of settling a quarrel and defending everybody's rights.

There was nothing in the merely outward career of Channing to distinguish it from that of many others of gentle birth and breeding, whose lives were devoted to religious and moral culture. To know Channing, one must become familiar with his thought, and the successive periods of his mental and spiritual development. For the most part, this inner life was one of sweet and orderly progress, unmarked by discordant strife and tormenting doubts. We discover three important crises in this growth, but they are rather stepping-stones in the soul's ascending pilgrimage than sharply defined turning-points in his life. It was a life in which there was very little wavering or turning about, the path seeming to lie smooth and even before him from the beginning to the end. The first of these three critical periods is observed in the terrible impression made upon his mind, when a boy, by a rousing sermon to which he listened in company with his father, in which the lost state of man, the sovereign grace of God, and the mixed doctrines of election and free-will were expounded with mighty eloquence and power. And it must be all true, the boy thought, as he heard his father give the approving comment, "Sound doctrine that," to a neighbor. Then how was it that he could whistle on the way home, and on arriving there commence reading his newspaper as if nothing had happened? It could not be true, *it was not true*, the boy declared to himself; and then and there this young soul entered upon its revolt against any such God-insulting scheme of religion. Years afterward, while a student at Cambridge, while reading Hutcheson beneath his favorite clump of willows, there came the second culmination of feeling and resolve, the second inpouring of light, where in one brief moment he seemed to see all things clearly. Then it was that the thought of the "dignity of man" rushed upon him with overpowering conviction, taking such entire possession of him as to become the inspiring principle of his life. In his resolution to enter the ministry, the third period of self-revelation is indicated. This resolution was taken during his Senior year, and after a re-examination of the evidences of Christianity induced by the widespread influence of French infidelity. After this, he had his periods of gloom and self-distrust, but never of doubt. He never regretted his choice of a vocation. "In my view, religion is but another name for happiness, and I am most cheerful when most religious," he wrote to a friend.

After leaving college, Mr. Channing spent eighteen months as tutor in the family of D. M. Randolph, of Richmond; and this period for many reasons was one of the most interesting of his life. Here he sees slavery under its more pleasing aspects, yet turns from it with none the less loathing. He is welcomed to the highest social circles, and is deeply impressed with the chivalric politeness and refined courtesy of Southern gentle-folks. But the duties of his position and professional studies give him but little time for society; and here, as always, we find him depending on the hidden sources within for strength and happiness. It was but natural that one of his pure and lofty purpose should sooner or later have fallen under the spell of the Stoic philosophy. His admiration for the principles of this school of ethics, together with his straitened circumstances, led him to practise such austerities on himself that an originally fine but delicate constitution gave way, and when he left the South it was with ruined health and a shattered physique. So cruelly does Nature punish us for some of our best intentions. Not yet twenty-one, his life in Richmond was roseate with visions of human greatness and the fair future of life.

Dreamy, high-flown, full of longing and ardent expectation, he was at that season when the danger is that the mind will grow too accustomed to turn in upon itself for joy and satisfaction. He finds that he has fallen into the habit of "musing." These musings are of the most elevated order and rarefied substance, yet none the less to be condemned, and he took himself as rigorously in hand as though the habit were that of opium-eating; and in his view it was about as bad. "Musing wears away my body and my mind," he says; and in maturer years, referring to this period of his life, he said, "I found that the imagination tended to inflame the passions, and that if I meant to be virtuous I must dismiss my musings." But he continued to dream of and forecast the ultimate perfection and happiness of the race. He had vague notions of some scheme of social benefaction where there should be perfect community of interests, and a few wise, select souls should set an example to the world of the best living. His friends laughed at and remonstrated with him, but did not wholly cure him. He gave up his scheme, but never the determination to spend his life for the good of others. Among the writings belonging to

the period of his sojourn in the South, his biographer mentions one recording his self-consecration to the great mission of his life. We cannot but think that one of such commanding spiritual presence as Dr. Channing, and of his deep and all embracing sympathy, was predestined to the profession of the ministry. Two great facts,—no need to say moral facts, for to Channing it was impossible to regard either life or the universe from any other than the moral side,—the two facts of the love and immanence of Deity and the dignity of human nature had taken controlling possession of him very early in life. The profound religious significance which to his mind attached to all the affairs of life came from the conviction which he held so firmly from youth upward, that the present life is but a preparative state for a future spiritual existence. This belief in immortality was one of the moulding forces of Dr. Channing's work and character, giving form and coherence to both. He no more doubted this future life than he doubted his own existence; and it is quite safe to say that, were he living to-day, he would have but little sympathy with that modern spirit of honest materialistic inquiry which rests all assumptions concerning the nature of mind and the origin of life on a purely physical basis. So far as this spirit of doubt was honest and reverent, he would have respected it, even while turning from it with a shrinking repugnance. The dread and hesitancy with which he would have received the new-time scientific interpretation of things is plainly indicated in a letter to George Combe on the publication of the *Constitution of Man*, where he says, "I have a strong aversion to theories which subject the mind to the body."

As a practical reformer, Dr. Channing felt a growing interest in the developments of science, as he did in every thing that bestowed increased happiness and enlightenment on mankind. We know that the scientific method of thought was that which most commended itself to him, and one which he conscientiously strove to abide by; but to him the realm of exact knowledge was not confined to logical definition and outer sensation; the soul's vision of truth, goodness, and beauty being as vivid and unmistakable evidences of the real as the images of external nature. And yet Channing was no transcendentalist, with a strong and elevating assurance of the authority of intuition. We find him disagreeing with Parker on the nature of conscience, the latter claiming its infallibility, the former insisting on the necessity of its education.

Dr. Channing liked best to describe himself as a "rational Christian." In the judgment of some radical thinkers, this will appear like a contradiction of terms, nor will such be likely to concur in the opinion which pronounces Channing a rationalist first, and Christian afterward. But a careful perusal of his writings, including those inmost thoughts which lie revealed on the pages of his journal and in letters to friends, must convince every unprejudiced mind that here is one who continually and conscientiously endeavored to make pure reason the sole guide in his search for truth. Rationalism is distinguished by the method, not the outcome of thought. To deny this is to declare that those only are true rationalists who are without limitations, and who among us is willing to make that high avowal of himself? On the other hand, and with equal justice, it must be admitted that temperamentally Dr. Channing was Christian first, and rationalist second; for in him, as in all, the mental faculties were bound in and directed by all the other secret forces of his nature, bestowed by birth and education. We may proudly claim and as proudly exercise the gift of reason, but some power "not [and before] ourselves"—the fatalities of heredity and surrounding circumstance—determines the measure and import of our reasoning. It is not pure obstinacy, but some cause lying far back along the line of ancestral endowment which keeps one man's gaze persistently fastened to the silver side of the shield, and another's to the golden.

We should err on the side of over-statement, however, if, in a desire to do perfect justice to the rationalistic bent of Dr. Channing's mind, no mention were made of the limitations imposed by the peculiar form of modified Christian faith and doctrine, of which he became the chief promulgator and representative head. Too ardent an advocate of liberty to question the right of any man to his opinions, and claiming to have arrived at his own views solely by the aid of reason and judgment, he yet failed to understand how others, entering upon the same investigation and apparently with his own good intent, should bring their researches to a point far beyond the bounds of the Christian revelation. But his condemnation of open infidelity was pronounced more in sorrow than in anger, to whom indeed the latter feeling seemed wholly unknown. He blamed Calvinism for the malformed genius of Byron and Shelley, though he believed that the extreme reaction of the latter from the abuses and perils of the Church was the result of a wilfully misguided intellect giving conscious preference to the worst instead of the better interpretation. But Shelley was a genius; and genius with one comprehensive sweep of vision takes in all the essential truths and broadest relations of life and time. There is a moral insight, finer and more discriminating than this, which still is not more just.

In Dr. Channing's view, there was no more sacred calling in life than that of the ministry, a conviction which strengthened with his growing years. When a young minister, he was troubled with despondency and doubts of his fitness, which the knowledge of his wide popularity as a preacher could not dispel. Increased influence, with one of his high ideals and sensitive conscience, meant increased responsibility, a further cause for additional self-seeking. Every page of his journal reveals this same tireless scrutiny of motives and unwearied urging of the spirit on to the attainment of the highest. This habit of probing to

the depths of all mental experiences lasted throughout his life, though the shadow of morbid self-depreciation passed away with his youth. He became more trustful toward himself, as toward God and his fellow-creatures. The arresting hand of physical weakness held him back from many things he longed to accomplish; but still he grew in sweetness and serenity, accustoming himself to a few short hours' labor upon the tasks he loved best, and the remainder of the time to the rest so imperatively demanded.

Dr. Channing considered that the first office of the minister was that of teacher and guide, his first duty the instruction of the people in the great truths of religion and morals. The pastoral relations, as they are ordinarily interpreted, commanded but little respect from him, while for social intercourse in general he cared but little. At the time of his entrance upon the duties of Federal Street Church, he is described as of a very serious manner, producing even then an impression of "matured wisdom and virtue." The same qualities which enabled him to shine with such conspicuous brightness as one of the great religious illuminators of history made him look forward with grave reluctance and dread to the approaching crisis in religious thought, when he should be forced into the distasteful business of theological controversy. To him religion was a spirit, a life, not a set of ideas; and only as through it men attacked the universal principles of freedom, and the moral worth of man, did he feel called upon to reply. All his life he had upheld the right of free inquiry in religion, and he protested against taking the defensive in the now rising controversy between the "Liberals" and "Evangelicals." He is roused to a noble scorn at the insinuations that they—the Liberals—have concealed their real opinions, and have surreptitiously introduced the teachings of Belsham and Priestley. These new notions over which the Orthodox world is working itself into such a fury are not new, he declares. They parted company with the trinity years ago, and with a perfect right, resting their conclusions not on the word of Calvin, but on those of "the Master." Then followed arguments reiterating the policy of Congregationalism, which places the government of each church in its own hands. But all this was taking a too exalted view of the matter. Dr. Channing had very likely been a consistent liberal, as liberalism was then understood, during the whole of his ministry; and there was, perhaps, some degree of logic in his refusal to define his creed in the terms of Calvinistic dogma. But somehow, in these quarrels of religious history over the homestead rights of the new faith and the old, the latter generally has the best logic as well as the largest numbers on its side. In all controversies of this kind, the Liberals have contended for rights they did not possess, insisting that the one point of law which signifies something beside possession is quite as good a foundation for that claim as the other nine. But, in the separation of Unitarianism from Congregational Calvinism, the household gods remained in the hands of the despoilers, owing to the accidents of time and place. For once, the heretics had everything in their favor; and consistent Orthodoxy was compelled to move on, and begin life anew. During this long period of agitated discussion, it has been said that Dr. Channing took the lead, but left the defence to others. He was keenly alive to the innumerable evils attendant on such disputes, and it was one of the serious defects of his mental vision not to be able always to distinguish incidental from essential error. The deep delight which he took in the contemplation of abstract truth, as it appears to one of his poetic temperament in the more attractive forms of lofty vision, and ennobling sentiment, together with an exquisitely refined conscientiousness, and a somewhat fastidious distaste for methods less fine and scrupulous than his own, prevented his active coöperation in a number of schemes for human improvement. No man saw the necessity of reform more plainly than he, but generally he had but little faith in the reformer.

Dr. Channing was a man of peace. He did not go so far as some of his associates, and advocate the entire unjustifiableness of war under any and all circumstances; but he held the severer measures of reform, such as threatened the sudden upheaval of the old and the revolutionary enactment of the new, in strong, determined opposition. His relation to the anti-slavery cause is well known. From boyhood, he had understood and condemned slavery. He saw what a blot this human traffic was on the rising fame of the young republic, how huge an obstacle it was to the nation's progress, how by reason of it Columbia's fair name was already covered with shame and ridicule in the Old World. But he saw a good deal beside this, and his too charitable heart impelled him to consider this question from every possible point of view. The remembrance of his brief residence in the South shed a glamour over all his reflections on this subject, and, while it cast no softening glow over the evils of slavery itself, it strangely dimmed his perception of its true relation to Southern manners and civilization. As he pitied the slave, so he sympathized with the master; as he condemned the "institution," so he deplored the, to him, fatal effects of political strife and anarchy which would succeed its too swift destruction. With an almost childlike simplicity of faith, he trusted that the milder means of moral suasion and the peaceful arbitrament of the council-chamber might serve to rid the country of an evil grown to such gigantic proportions that the life-interests of millions were clustered about it, whose deadly fibres had become entwined with the very heartstrings of the nation, and the shadow of whose desolating presence still hangs like a cloud of despair over the fairest portion of the land.

It was Dr. Channing's great misfortune that he could not lend the weight and lustre of his name to

the cause of young abolitionism; and though sympathy is instinctively bestowed upon that small band of heroic mal-contents whose prayerful entreaty for the support and countenance of the most illustrious man in their midst was sorrowfully denied, yet we are bound to take into account the few incidental good results of this denial. Nature did not bestow on Dr. Channing the piercing, alert vision of the practised reformer, but she did send him into the world with a born hatred of the partisan spirit and methods. Thus he was doubly hindered, both in a positive and negative sense, from entering into the *mêlée* of controversy. He did not arrive at conclusions after the methods of the majority of men, and could not work according to their rules. He hated slavery as much as the abolitionists did, but would not look upon it from the stand-point of alarm. Though he could not become the leader of the abolitionists, to many of them he always remained the beloved friend and guide. Mrs. Childs says that, where she at first inclined to think him "timid and time-serving," she soon became convinced that his hesitancy was due only to the highest motives. "At every interview, I could see that he grew bolder and stronger, while I felt that I grew wiser and more just."

He, too, fully understood why he could not enter into full fellowship with these zealous reformers who were so lustily pushing the world forward. "It is the misfortune of my position to satisfy no party," he wrote to Miss Martineau; and to Mrs. Childs, "I am made of but poor material for a reformer." He went on to explain how his mind always instinctively turned away from thoughts of present evil to the contemplation of the perfect. As often happens to those who aim after broad rather than exact and searching views, Dr. Channing, in his noble desire to do full justice to all, missed the opportunity of doing signal and immediate justice to those who should have been, by virtue of nearer heart-kinship, his first concern. Still we do not forget that it was because he wished to do this full justice to all that he waited and doubted. At last the doubt began to turn in the other direction, away from the crude extravagances of the abolitionists to the underlying motives of the slave-holders, who, he begins to perceive, are not more magnanimous and sinned against than other men. Let him once be convinced that slavery, so far from being an accidental feature of the Southerner's policy, is the one cherished article of his creed, which it is his hard, deliberate purpose to maintain at any cost, why, then, "I am prepared to speak as I have not," he wrote in 1837, cautiously apprehensive of a fact which all the world, with vision cast straight before, had seen for years.

How characteristic of him was the word he had to say in the little book on "Slavery" that finally appeared! and how still more like him was it to reconsider his intention of publishing a book disclosing the evils of slavery, to which he had been an eye-witness on his visit to the West Indies, for fear that it would lead men's minds away from principles to details! In his book, he aimed to fix the reader's attention on the central truths of justice and freedom. To battle for truth and the right simply for the sake of truth and the right, this was the single high motive he would have engendered in the hearts of all. Surely the world can afford not to count the missteps of those great souls, which are made because their vision is on the stars. What he said of Péguyon, we may repeat of him: "When a pure mind errs by aspiring after a disinterestedness and purity not granted to our present infant state, we almost reverence its errors; and still more we recognize in them an essential truth."

A single essay—which high appellation is not claimed for these scattered and imperfect thoughts—would afford insufficient space for a complete portrayal of Dr. Channing's character. By many he is, not without reason, considered to have conferred as eminent services on mankind in the domains of politics, philanthropy, and letters as in that of religion. His patriotism was on the grand scale, which attaches hope for one's country to the abiding principles of truth and honor which she is pledged to maintain. On the few notable occasions when he appeared before his countrymen as a political writer, it was to arouse them to a braver and more resolute defence of these cherished liberties, to recall their wandering attention away from schemes of mercenary ambition and political greed to their duties as guardians of the present rights and future fame of their country. His letter to Henry Clay, on the annexation of Texas, was a masterly performance, which elicited unbounded admiration on both sides the water. As a philanthropist and reformer, his biographer says, "The central principle of love, one in essence and universal in aim, was his animating motive." Reading his addresses on temperance, the care of the poor, the labor problem, and other similar themes, in the light of the more scientific knowledge of these subjects which prevails to-day, we see that Dr. Channing, with his wide, luminous views, his rational and practical methods of reform, was a social scientist before social science, as a means of true insight into the needs of the race, was known. Dr. Channing was a thorough and consistent democrat. The general temper and tone of his mind kept him far above, but not apart from, the multitude. His heart was always with the people. He had no sympathy for the aristocratic pretensions of rank or the spirit of caste as it is seen in the Old World, and looked with great disfavor on the distinctions that were growing up in America between the wealthy and poorer classes. The predominating influence of the dollar was a source of real anxiety and sorrow to him.

I cannot close without calling attention to the deep and respectful regard with which Dr. Channing always looked upon woman. He held her nature in

high esteem and reverence, not only because it was part of the general human nature of which he had such high hopes, but also because, being hers, it seemed to his fine, chivalric soul to possess an additional claim upon his consideration. Without being in the least effeminate,—effeminacy being as undesirable a trait in a woman as a man,—he possessed the highest womanly and manly attributes, wedded in the complete union of his own beautiful personality. Women were among his dearest friends and nearest confidants, and his bearing toward them was of that courteous regard, wholly unmixed with any lighter sentiment, which both bespoke and evoked the highest that was within them. The cause of woman knows no truer help than that which lies in the friendship of such men.

In private life, with his high standard of duty and all-pervading sense of right, Dr. Channing was ideally true to the varied relations of son, husband, father, friend, neighbor, and citizen. No professional calling could restrain his sympathies or limit his activities, no sectarian badge shut out from his vision the claims and deserts of the whole human brotherhood. The dominating motives of his character were piety and beneficence. There were but two sides to his soul, the God-ward and that which turned in loving commiseration and hope towards his fellow-man. In his revolt from the doctrine of man's total depravity, he went to the other extreme of the innate dignity of his nature. We know now, or think we do, that, as mere theories, neither of these is capable of very satisfactory proof. Whether man is innately great or innately mean and contemptible, we may not determine; but Dr. Channing's work was well done, if he but persuaded us of the nobler wisdom of acting on the first hypothesis. "I suppose I should pass for a wiser man, had I hoped less," he said of himself; but Posterity refuses to verify this melancholy prediction, and finds large stores of the highest wisdom in the largess of love, faith, and hope bestowed upon the world in the life and work of William Ellery Channing.

CHICAGO, March 20, 1880.

[FOR THE INDEX.]

UNITARIAN CHRISTIANITY.

A REVIEW OF DR. MARTINEAU'S STATEMENT.

BY REV. EDWARD C. TOWNE.

IV.

UNDERBANK PARSONAGE, STANNINGTON, {
Near SHEFFIELD, Eng. }

To return now to Dr. Martineau's statement of Unitarian Christianity, there remains to be examined his declaration of Unitarian adherence to the error of the apostles in regard to the office of Christ. The denial made by Dr. Martineau of the Christian standing of Pure Theists, who follow reason and conscience independent of tradition and history, is followed by a claim for what is called "Christian Theism," as contrasted with Pure Theism, which is set aside as "non-Christian." Dr. Martineau's statement is in these words:—

"There are many Unitarians to whom the discovered fallibility of Scripture brings no shock, and spoils nothing that has been the object of their trust and love; who had long ceased to look out for any 'external authority,' or ask for foreign information respecting things divine; who expect no help in their approach to God and ascent to higher duty, except through the hierarchy of greater and holier minds; but who see in Jesus Christ the supreme term in that hierarchy, the realization of life in God, the image of a pure and tender humanity made perfect in weakness and sublime in humiliation by utter self-surrender to his loftiest call. In this aspect, his figure looks upon them with the power of an objective Conscience, still clear and living, scarcely dimmed by its encumbering traditions, and unhurt by fiction, because transcending it. They affect no independence of this spiritual ideal, and decline to part from it. It has rendered possible to them a consciousness of divine relations, a faith in the resources of humanity and the uplifting presence of an infinite compassion, and an apprehension of the range of duty which no private experience, no intellectual speculation, would have enabled them to reach. . . . It is the distinctive glory of the Christian religion that it is a tissue of *Personal Affections*, sweetening, expanding, exalting human life, by ties of relation with all known ranks of being: fraternal service to equal men, filial trust towards 'the Father in heaven,' reverent allegiance to the 'Son of Man' who has brought them into open communion. . . . Unless this glory is to fade, no living object in the associated family of minds must be removed, either dropped from the series as a superfluous link, or construed from a reality into a dream, reduced from One who thinks and loves to That which blindly necessitates. Religion, it has been said, is 'morality colored with emotion': yes, but the emotion of a dependent mind looking up to a Mind, all-righteous and supreme. Again it has been said, religion is 'moral idealism': yes, but with eye upon an ideal which has been humanly realized on earth, and forever constitutes a divine perfection in heaven. Take away all objective seat for your inward vision, turn it from a perception into a phantom, let it hang in the air and never have been; and, though it may raise a sigh and pour a plaintive music over life, it can inspire no worship and nerve no will. There is a wave of heathen pantheism sweeping over our time, which threatens to obliterate the consciousness of this truth, and to leave us only the phrases of ancient piety with the life washed out, the empty ghosts of the saint's prayer and the martyr's cry. Trust, love, reverence, between person and person, speaking in living communion and quickening all faithful action, are the central essence of pure religion and the special gift of Christianity. This gift, it is the highest

function of spiritual philosophy in our age to protect and hand down with unabated power." *

The confidence and tone of authority with which Dr. Martineau here lifts up an attenuated relic of the Athanasian conception against the wave sweeping over our time, which it suits his momentary lapse into an exclamatory pulpit mood to call "heathen pantheism," may be helpful to such faint dogmatic anxieties as survive in some Unitarian minds; and yet his attitude but repeats the customary mistake of those who have filled up the successive stages of the struggle to save the quite non-Christian apostles' creed. The truth of Christ does not provide for any hierarchy between man and God; nor for any the least worship of the supreme term of a hierarchy which is confessedly human to the very top. Were we sure that Christ stands at the head of even a super-human hierarchy, it would still be impossible for us to offer him the least religious service, or in any way make him a religious object, without flagrant disregard of his most explicit, most undoubted, and most decisive teaching. He does not offer himself as an objective conscience, nor as an image, either of God or of ideal truth. He ever points the soul to its Divine Father, and to the direct revelation in reason and conscience of that Father's will and working. What Dr. Martineau depreciates as "private experience," Christ ever encourages us to trust as an open path to heavenly understanding. He does not say, "Look on me, and ye shall see God"; but, rather, "The pure in heart shall see God." The conditions of grace and truth do not relate to his person, but to principles which in no way depend on him. Fraternal service of man and filial trust toward God are held to be sufficient allegiance to him, and he forbids these passing into any the least making him more than a simple, human, and providential teacher. "Trust, love, reverence, between person and person," he strictly confines to two moods, the filial toward God and the fraternal toward man. He claims no more, in any honest reflex of his mind, to be a worshipful "Son of Man" than to be a worshipped "Son of God." He is no middle term in "an organization of the universe," nor is he even part of "an omnipresent network of moral sympathies." It is just as possible to have his cause advanced without his name as with it, if historical circumstances advise this; although commonly, with us, it would be as unadvisable as it is unnecessary to attempt anything of the kind. But, if use of the name of Christ is to mean that he "forever constitutes a divine perfection in heaven," though only "an ideal humanly realized on earth," and that the divine perfection of God Our Father is to be dismissed as a phantom hung in the air, destitute of all objective reality, then will that name serve, not Christ in truth, but anti-Christ. And here Dr. Martineau exactly stands, in the mildly pugnacious and satirical conclusion of his statement on behalf of Unitarian Christianity. His mind is, no less strenuously than Peter's was, on the things humanly substituted for God rather than on the things of God himself. In his enlightened way, he dismisses worship of God in spirit and in truth, as the use of a phantom Moral Ideal, which "can inspire no worship and nerve no will." Not only does he insist on Christ as an object of worship, though only a man; but he assumes that, if this human idol is removed, there is nothing left to worship, not even in heaven,—nothing but a "phantom hung in the air." But such disposition of the divine ideal, which exclusively held the eye of Christ, and to which alone he directed the eye of all true reverence and worship, has no force or veracity. It is the voice of tradition, without an accent of truth. No one will suppose that Dr. Martineau really means it: it is no more than an attitude of rhetoric, a survival of Anglican endeavor to stand right with such historical dignities as the apostles, the fathers, and the churchmen, who still sway so largely the superficial respectability of Christendom. When the spirit of truth shall have cast out this deference to tradition, from the bondage of which so few professional ministers of religion ever make a judicious escape, such a judgment as Dr. Martineau's, of compromise with infidelity to the pure theism of Christ, and conformity to the false apostolic and Athanasian conception of a second and nearer divinity in Christ, will cease to be possible. At present, the tendencies of honest and truthful dealing in religious criticism and thought are to an excess of negation, from which minds unarmed with special strength and boldness, or held back by circumstances, naturally and most properly shrink; while those who should become, by wiser thought and sounder learning, the prophets of just progress, content themselves with such partial pursuit of truth as their places favor, and toward all other advance adopt the tone of semi-Pharisaic judgment with which Dr. Martineau gives thanks that Unitarians are not as Prof. Newman and Miss Cobbe,—"non-Christian."

The odd tricks which this mood can play with a fine mind like Dr. Martineau's have been amply shown above; but one more illustration may be noted to conclude, in the use Dr. Martineau makes of the example of John Stuart Mill, in the following passage:—

"The relative persuasiveness of natural theology and of a living embodiment of pure religion is strikingly seen in Mr. J. S. Mill's posthumous essays. In speculation, he reaches only so dismal a world and so mere a dream of faith as to depress and even irritate his temper. His eye, changing its direction, falls upon the figure of Christ; and its uncertain look appears to vanish, and words of reverence succeed, as if some mysterious power passed upon the troubled waters, and left a sudden calm."

If the logic of this appeal to Mr. Mill's case is good, it means, Don't be so foolish as to pursue the dismal

* Introductory chapter to J. J. Tayler's *Retrospect of the Religious Life of England*. pp. 40-42.

dream of God with you in spirit, but bring your worship to the historically present man Christ, and attain comfort, instead of the depression and irritation which are the lot of those who seek God, and who try to be "followers of God, as dear children." It is possible, however, that Dr. Martineau most unadvisedly takes Mr. Mill as a specimen of what may come of waiting on the Lord; and that, if he had taken Christ as an example of faith in God our Father, or even Miss Cobbe, there might have been no chance to argue the depressing and morally damaging character of such faith, as compared with a half Comtean reverence for Christ. If Mr. Mill is to set the rule of our faith, it may come quite to the Comtean conclusion of worshipping humanity in the person of a beloved one not so far away as the historical Christ. That substantially is the faith which Dr. Martineau makes the name of Christ stand for, only he flavors it to quite another sense by keeping it where the shadow of Athanasius will fall on it. A more confused fiction it would be difficult to frame than this faith in Christ, which is a false worship of a man, equally in disregard of the natural claims of God and of the plainest teaching of Christ.

CHURCH TAXATION IN NEW YORK STATE.

Bishop Doane Invites the Faithful to Sign a Protest.

TO THE CLERGY OF THE DIOCESE OF ALBANY:—

A bill is before the Legislature of the State of New York, changing the tax-laws in such way as to make liable to taxation all church buildings costing over \$10,000. I am so well satisfied that this proposition is against the judgment and the instincts of the community, that I suggest to the clergy of the diocese that it would be well for them to submit for signatures, at the parish meeting in Easter week, the following protest against the passage of the bill, and, having secured the signatures of those who are opposed to this taxation, to return the paper that same day to me.

WILLIAM CROSWELL DOANE,
Bishop of Albany.

March 23, 1880.

TO THE LEGISLATURE OF THE STATE OF NEW YORK:—

The undersigned, clergymen and lay members of the Protestant Episcopal Church in the State of New York, knowing that a bill has been reported to the Legislature which will exempt from taxation only "every building for public worship to the value of ten thousand dollars and no more, and the land belonging thereto and used exclusively therefor," do earnestly petition the Legislature of the State of New York against the adoption of the above clause in the proposed "act to amend chapter thirteen of part one of the Revised Statutes," on the ground that to lay such a burden upon our churches would endanger the continuance of some and make difficult the maintenance of all; would be an injustice to men, who, for the glory of God, have built costly and beautiful houses of worship for the good of all people in all time; would tend in the future to dishonor God and religion by commending, if not compelling, the erection of cheap churches; and would be a blow struck at the work which all religious bodies in the State are striving to do, in the reclamation of the wicked, the relief of the poor, the maintenance of good order and social purity, the enforcement of law, the advancement of God's glory, and the good of men.

Meetings of Albany Clergymen on the Subject.

At the close of the anniversary meeting of the Bible Society, the clergymen present met at request of Rev. Dr. Darling, when Dr. Magee was called to the chair. Dr. Darling then referred to the bill now before the Legislature for the taxation of church and educational property. After some discussion, the following committee was appointed to appear before the Legislature and oppose the bill: Rev. Drs. Eaton, Upson, Darling, Clark, Magee, and Rev. Messrs. McChesney and Humpstone. Rev. Dr. Clark was designated as chairman of the committee.

At a meeting of the Methodist clergymen yesterday, the same subject was discussed, and a feeling averse to church taxation was manifested. A committee of three, consisting of Rev. E. McChesney, Rev. J. E. C. Sawyer, and Rev. J. F. Clymer, was appointed to give expression to the views held by the body in opposition to such taxation.—*Albany Press and Knickerbocker*, March 23.

HOLYOAKE IN HISTORY.

In the course of this year, a "system of ethics," to which its author gave the name of Secularism, was widely and currently propagated by Mr. G. J. Holyoake. We place before the reader the definition of the system in the words of its founder:—

"Secularism is the study of promoting human welfare by material means; measuring human welfare by the utilitarian rule, and making the service of others a duty of life. Secularism relates to the present existence of man, and to action, the issues of which can be tested by the experience of this life; having for its object the development of the physical, moral, and intellectual nature of man to the highest perceivable point, as the immediate duty of society; inculcating the practical sufficiency of natural morality apart from Atheism, Theism, or Christianity; engaging its adherents in the promotion of human improvement by material means, and making these agreements the ground of common unity for all who would regulate life by reason and ennoble it by service. The secular is sacred in its influence on life; for, by purity of material conditions, the loftiest natures are best sustained, and the lower the most

surely elevated. Secularism is a series of principles intended for the guidance of those who find theology indefinite or inadequate, or deem it unreliable. It replaces theology, which mainly regards life as a sinful necessity, as a scene of tribulation through which we pass to a better world. Secularism rejoices in this life, and regards it as the sphere of those duties which educate men to fitness for any future and better life, should such transpire."

Secularism... does not necessarily clash with other religions; it does not deny the existence of a God, or even the truth of Christianity. . . . It differs little, if at all, in substance from the opinions of the freethinkers of the last century, but it differs widely from them in its manner of propagation, and the persons by whom it was embraced. The old freethinkers made few converts, and these chiefly, if not exclusively, among the upper classes; but Secularism was embraced by thousands and tens of thousands of the working classes. . . . The success which attended the attempts made to propagate it was due partly to the fact that great masses of the working classes, especially in the large manufacturing towns, . . . had, in many cases, almost unconsciously adopted the ideas which Mr. Holyoake fixed and shaped into distinct doctrines; . . . partly to the zeal, activity, ability, and boldness with which Secularism was propagated and defended; and in no small degree also to the qualities of Mr. Holyoake, who had assiduously cultivated great natural gifts, who delivered his opinions with a calm, quiet, and persuasive earnestness, and had won the favorable attention of the working classes by the enlightened interest he had on many occasions taken in their welfare, and the thorough mastery he displayed of many social problems in the solution of which they were deeply interested.—*History of England, by the Rev. William Nassau Molesworth, M.A., vol. ii., pp. 304-306.*

ARTIFICIAL DIAMONDS AT LAST.

Professor Story Maskelyne, who examined Mr. Jame MacTear's presumed "diamonds," an account of which was published on page eighty-eight, present volume, has written the following letter to the *London Times* on those produced by Mr. Hannay:—

"SIR: A few weeks since I had to proclaim the failure of one attempt to produce the diamond in a chemical laboratory. To-day I ask a little space in one of your columns in order to announce the entire success of such an attempt by another Glasgow gentleman.

"That gentleman is Mr. J. Ballantine Hannay, of Woodbourne, Helensburg, and Sword Street, Glasgow, a Fellow of the Chemical Society of London, who has to-day sent me some small crystallized particles presenting exactly the appearance of fragments of a broken diamond.

"In lustre, in a certain lamellar structure on the surfaces of cleavage, in refractive power, they accorded so closely with that mineral that it seemed hardly rash to proclaim them even at first sight to be diamond. And they satisfy the characteristic tests of that substance. Like the diamond, they are nearly inert in polarized light, and their hardness is such that they easily scored deep grooves in a polished surface of sapphire, which the diamond alone can do. I was able to measure the angle between the cleavage faces of one of them, notwithstanding that the image from one face was too incomplete for a very accurate result. But the mean of the angles so measured on the goniometer was 70° 29', the correct angle on a crystal of the diamond being 70° 31.7'. Finally, one of the particles, ignited on a foil of platinum, glowed and gradually disappeared exactly as mineral diamond would do.

"There is no doubt whatever that Mr. Hannay has succeeded in solving this problem, and removing from the science of chemistry an opprobrium so long adhering to it; for, whereas the larger part of the great volume recording the triumphs of that science is occupied by the chemistry of carbon, this element has never been crystallized by man till Mr. Hannay achieved the triumph which I have the pleasure of recording to-day. His process for effecting this transmutation, hardly less momentous to the arts than to the possessors of a wealth of jewelry, is on the eve of being announced to the Royal Society.

"I am, Sir, your obedient servant,
"N. STORY MASKELYNE.

{ "MINERAL DEPARTMENT, BRITISH MUSEUM,
February 19."

TAHITI: ITS EARLY RELIGIOUS EXPERIENCES.

A friend described the island to me, at the missionary meeting.

Tahiti was called on some of the older maps "Otaheite," from misunderstanding the language at first, the "o" simply meaning "the." He said it was indeed beautiful, and well deserved to be called "Queen of the South Sea Islands." As it is approached from the east, it presented the appearance of a magnificent cone or pyramid of foliage rising abruptly from the sea. Its beautiful cocoa, palm trees, and other tropical plants made a gorgeous picture. From his description, it was easy to supply the poetry which he doubtless would have done in a more poetical company than a Friends' yearly meeting.

Being from the land of Tennyson, it was strange that he did not at least mention,—

"Larger constellations burning; mellow moons and happy skies;
Breathings of tropic palms in cluster, knots of Paradise."

The cone rises to nine thousand or ten thousand feet above the sea, presenting a striking appearance on approaching it. It was supposed to be the first island visited by missionaries. Ninety years ago they landed there, and made an effort to proclaim the gos-

pel, but made no converts at all. The people were under the rule of heathen priests. Their children were sacrificed to the extent that not more than one or two were left in a family. The people were cannibals and seemed joined to their idols. A second attempt met with a better result. The king of the island was himself converted, and, being no half-way man, he acted king-like under his new convictions, and immediately destroyed idol-worship and caused every image to be burned. The superstitious islanders trembled lest some fearful calamity should come upon them for burning the gods; but as none came, they grew reconciled and were converted to the true faith. The king also caused the building of an immense chapel for the worship of the true God. It was so large that it contained three pulpits, which were so far apart that even if the preachers raised their voices as he had heard the American brethren do, they would not disturb each other. A broad river flowed through the centre of this chapel, where the rite of baptism might be administered without extra trouble. In 1848 a French man-of-war, under King Louis Philippe, anchored off the island, and sent in a paper to Queen Pomari to sign. This gave the island to the French, under whose control it has been ever since.

Roman Catholic priests were sent at once, and found the people with the Bible in their own tongue. They said, "You must destroy that dreadful book at once;" but the natives answered, "We will keep it; it has taught us all we know of good. If it had not been for it, we would cook and eat you."

Finally the priests announced that the Virgin Mary was very angry with them for reading the Bible, and that on a certain day fire would be sent from heaven to destroy all the Bibles, which were to be collected in the great cathedral. An open Bible was placed on the altar, and in the presence of the multitude the priests were to pray for fire from above to fall and consume it. The priest prayed a long prayer and when he ceased he called aloud for the miracle to be performed, when a voice shouted from the roof, "Master, the fire has gone out." A servant had been stationed on the roof, with coals of fire to drop, but they had gone out during the long prayer.—*Cincinnati Commercial*.

Poetry.

"ONLY A SOLDIER."

AN INCIDENT.

Unarmed and unattended walks the Czar,
Through Moscow's busy street one winter's day.
The crowd uncover as his face they see,—
"God greet the Czar!" they say.

Along his path there moved a funeral,
Gray spectacle of poverty and woe.
A wretched sledge, dragged by one weary man,
Slowly across the snow.

And on the sledge, blown by the winter wind,
Lay a poor coffin, very rude and bare.
And he who drew it bent before his load,
With dull and sullen air.

The Emperor stopped and beckoned to the man:
"Who is't thou bearest to the grave?" he said.
"Only a soldier, Sire!" the short reply.
"Only a soldier, dead."

"Only a soldier!" musing, said the Czar.
"Only a Russian, who was poor and brave.
Move on. I follow. Such an one goes not
Unhonored to his grave."

He bent his head, and silent raised his cap,—
The Czar of all the Russias, pacing slow,
Following the coffin, as again it went
Slowly across the snow.

The passers of the street, all wondering,
Looked on that sight, then followed silently;
Peasant and prince, and artisan and clerk,
All in one company.

Still, as they went, the crowd grew ever more,
Till thousands stood around the friendless grave,
Led by that princely heart, who, royal, true,
Honored the poor and brave.

AGNES MACDONELL.

March 2, 1880.

NOTE.—This incident is narrated by a lady who was living in Moscow when it took place.

—*London Spectator*.

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 3.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Mrs. S. E. Whitney, \$5; Col. Geo. E. Bryant, \$2; James Singer, \$3.20; H. Richie, \$7.74; J. A. Gager, \$1; Hon. J. B. Weston, \$4; William Boynton, \$3.20; William Julich, \$6.40; Marshall Pierce, \$3.20; J. Whiteley Ward, \$6.96; Daniel Fitzhugh, \$5.20; Mrs. Lee A. Carter, \$3.20; Dr. A. Jacobi, \$5; A. Schneider, \$2; Mrs. Geo. E. Letcher, \$4.80; D. Sandman, \$1; D. Rigdon, \$5; D. D. Holmes, \$1.50; J. C. Chandler, \$1.38; C. Elliott, \$1; Miss E. Homer, \$4.24; M. Trumbower, \$13; W. N. Clark, \$3.20; John Hendree, \$3.20; Charles Truesdale, \$3.20; Clayton F. Woods, \$1; S. B. Weston, \$2.35; Abraham Roth, \$6; F. E. Abbot, \$400.00.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

The Index.

BOSTON, APRIL 8, 1880.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCOIS ELLINGWOOD ABBOT, Editor.
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged April 1.....	\$2,022.00
Dr. EMIL NOGGEROTH, <i>New York</i>	20.00
Geo. H. JONES, " ".....	10.00
F. M. HAWLEY, " ".....	1.00
Mrs. H. COURTES, " ".....	1.00
S. M. ROTHENHEIM, " ".....	1.00
Mrs. C. WEBSTER, " ".....	1.00
P. F. LANE, " ".....	1.00
M. SCHNITZER, " ".....	1.00
Total.....	\$2,058.00

WILLIAM J. POTTER,
Secretary F. R. A.

VICARIOUS TAXATION.

A bill for the limited taxation of church property is now pending in the New York State Legislature. The clergy, as shown in another column, have promptly come forward in defence of the unjust privilege now enjoyed by the churches. They have appointed a Clerical Committee to state their case to the Joint Committee of the Legislature. Rev. Rufus W. Clark, D.D., Chairman of this Clerical Committee, has already presented a written argument on the subject, which is published in full in the *Albany Evening Journal* of last Friday, April 2. Although long, we deem it of sufficient interest to occupy a place here in THE INDEX, in order that our criticisms may be fairly compared with the text. Dr. Clark's paper is as follows:—

Hon. W. H. Steele and Gentlemen of the Joint Committee of the Assembly and Senate, of the Legislature of the State of New York:

Allow me to address your honorable body in regard to the act reported to the Legislature which will exempt from taxation, only, "every building for public worship of the value of ten thousand dollars, and no more, and the land belonging thereto, and used exclusively therefor."

Many of the clergymen and citizens of Albany have expressed the earnest desire that this act should not be adopted, and become a law; and among the objections to it we would submit for your consideration the following:—

1. It is certainly not in accordance with the history of the past, or the usage of national governments, to levy a tax for their support upon the worship of God. This is also directly contrary to the genius of our civil institutions, under which the Church and the State are free and independent organizations, as far as relates to their control and support. Religion, in our republic, does not ask the State to furnish the means for its support; and it does not seem expedient or just for the State to ask religion to aid in its support. Especially, might we reasonably suppose that this Empire State, with its vast wealth and numerous resources for legitimate taxation, might carry on its government and maintain its laws, without resorting to this measure, that is without a precedent with, possibly a single exception, in the history of the States of our American Union. To compel the churches by law to contribute to the support of the civil government is to make them vassals of the government, and to introduce a principle that may lead to consequences beyond the taxation of edifices in which worship is rendered to God.

2. We object to the taxation of churches, because the Christian religion is the bulwark of our national freedom, the basis and support of human rights, and is absolutely essential to the peace, prosperity, and happiness of the people. While with us the Church and State are disconnected and independent, there is a vital connection between pure religion and our civil government. This doctrine was fully recognized by the fathers of our Republic, and has been strenuously maintained since, not only by the most eminent Christian writers, but also by our most influential and distinguished statesmen. Daniel Webster, in one of his orations, said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity." William H. Seward said: "The whole hope of human progress is suspended on the ever-growing influence of the Bible." Similar testimonies might be indefinitely multiplied, as expressive of the Christian and patriotic sentiments of the whole land. It is obvious that the strength and prosperity of our government lie in the moral principles of the people, in their inward sense of right and justice. An enlightened conscience is a mightier national power than constitutions, laws, courts, and prisons. The national life is closely allied to the life of religion, and hence the State should encourage and not discourage and burden religion.

The churches form a moral police force for the protection of life and property, for the enforcement of law and the maintenance of order. They cultivate loyalty and patriotism. During the late civil war, none surpassed the members of our churches in the ardor of devotion for the preservation of the government and the Union. From a single denomination, the Methodists, thirty thousand members, sacrificed their lives in defence of the Republic. May I ask you, gentlemen, can the State afford to paralyze or even weaken the right arm of its power? Will the revenue of money received from the taxation of the churches be an equivalent for the loss of the services they now gratuitously and gladly render to the State?

3. A third objection to the proposed tax is that it will fall upon those citizens by whose liberality the churches have been built, and who freely contribute to sustain them, and the benevolent objects and Christian missions that they originate and foster. The very large class in every community who contribute nothing for the support of the gospel will be exempt from this burden, while they share equally in all the advantages that accrue to the State from the maintenance of the churches. Their lives and property are safer; their business affairs are conducted on a surer basis on account of the integrity, honesty, and truth that religion inculcates; and whatever prosperity flows from free institutions based upon the moral sentiments of the people, they participate in equally with others. Is it, therefore, just to

tax those citizens who have already taxed themselves to support the institutions of religion, having done this for their country as well as for their God, while the majority of the inhabitants are entirely exempt?

Under the proposed act, as nearly as we can form an estimate from the data before us, the churches of the State of New York would have to pay into the treasury over a million of dollars annually for the privilege of serving the State, after having expended, according to the United States census for 1870, sixty-six millions for the erection of their church buildings. Besides the injustice of this unequal taxation, it is obvious how largely such a tax would draw from the funds that are now devoted to charitable objects, to the support of the poor, to sustaining mission churches and Sunday-schools, and extending Christianity over the destitute portions of the land and in heathen countries.

I am fully aware of the complicated character of this whole question,—of its bearings upon municipal matters, to which we need not allude, and of the arguments that influence those who differ from us in opinion. But, viewing the subject in its broad aspects, in its direct and obvious injurious results, and in its possible effect upon Christianity, and upon the harmony that should unite the religious and civil forces of the State, we cannot but regard the levying of this tax as impolitic, unwise, and unjust, and as fraught with dangers that it may be too late in the future to avoid.

4. We would next urge upon your attention the difficulties that would attend the raising of this annual tax by most of the churches, that already have as much as they can do to maintain the stated worship of God. The recent financial depression has been severely felt by many of the churches in both city and country, and some have only been carried through the pressure by the great liberality of individual members. Heavy debts have recently been paid off, and after a long struggle the people now breathe freely, and are rejoicing over their improved financial condition. To throw upon them another burden in the form of a tax, unexpected and uncalled for in a time of peace and increasing commercial prosperity, just as they are emerging from past trials, would be in the highest degree discouraging. These philanthropic and Christian citizens are not toiling to sustain these churches for gain, or to advance any temporal interest, but to serve the God whom they adore and the country in which they dwell. They believe that "righteousness exalteth a nation," and that "happy is that people whose God is the Lord." It has been said that the proposed measure will lead the people to build cheaper churches in the city and country. But already, in the country especially, there are too many inferior and unattractive church edifices. They tend to repel rather than invite worshippers, particularly from among the young. They should be rendered as spacious, cheerful, and attractive as the means of the people will allow. The requirement the Lord made of his ancient people was "to beautify the place of my sanctuary," and then follows the promise, "And I will make the place of my feet glorious."

The costly churches in our large cities have been erected under exemption from taxation. And, besides being ornaments to those cities, they improve the real estate in their immediate neighborhood, and thus add to the value of taxable property, and in various ways are the source of local and municipal benefit. To tax them, even under a large reduction of valuation, would only be to seriously burden them.

The churches in Albany, only a few of which may come under the class of expensive churches, were valued a few years since at over \$3,000,000. Should they be valued for taxation at \$2,000,000, at three per cent, they would have to pay into the city treasury \$60,000 every year. Under such an oppressive burden, must not the cause of religion, and the interest of humanity and good morals greatly suffer? It should be borne in mind that much of the property belonging to churches is already taxed, such as parsonages and buildings that yield a revenue to the church. The parsonage belonging to the First Reformed Church of this city pays an annual tax of about \$400. Trinity Church in New York, in 1875, paid over \$100,000 in taxes, and the Collegiate Reformed Church of New York also pays a large tax upon its property,—the precise amount I cannot at present state.

There is another feature of "The Act to amend chapter thirteen of part one of the Revised Statutes," to which you will allow me to direct your attention. While provision is made to exempt from taxation "every public school-house" and "every poor-house, almshouse, house of industry, and house of refuge, with the real and personal property belonging to and connected with the same," and "every public library, the use of which is given to the public without charge," there appears the following clause under the head of exemption, "every building used for a college, or incorporated academy, or other seminary of learning, over which the State exercises supervision." Now it is well known that there are institutions of learning in the State, over which the State does not exercise supervision, and among them are our theological seminaries. Are we to infer, because provision is not made in this bill (No. 401) for their exemption, that they are liable to taxation? If so, we would protest against the measure with all the force that argument and appeal can furnish.

These seminaries are as purely and exclusively religious institutions as the churches. They are founded and sustained by the free contributions of the Christian public to prepare young men for the gospel ministry. All the arguments we have used, and all others that can be used, against taxing churches, apply with equal force to theological seminaries; for they furnish the men to conduct the public worship, to instruct the people out of the Holy

Scripture; and when we speak, as we have, of the influence of our churches in promoting order, good morals, and strengthening the civil government, we largely refer to the power of the pulpit. And if the loyal and Christian people of the State are to be crippled and hindered in their efforts to produce an educated ministry, and then crippled again in sustaining the worship of God, I would ask, in the name of all that is valuable in national freedom, and all that is sacred in religion, whither are we drifting?

In the great State of New York, abounding in resources of every kind, with its large and wealthy cities, with its admirable schools and numerous higher institutions of learning, with its intelligence and virtue, and supposed to possess all the elements of moral strength and civil power,—is this State willing to take the lead in the ungracious task of piling burdens upon theological seminaries and churches, that will crush some and greatly weaken others, at the same time dishonoring religion, and strengthening the hostile forces with which Christianity here and everywhere has to contend? Is the State of New York ready to set such an example to the nation, and bid the other States of the American Union follow them in a course that seems to us fraught only with public peril and national disaster?

Respectfully submitted,

RUFUS W. CLARK,

Chairman of the Clerical Committee on Church Taxation.

In the first place, the proposed bill, by exempting church property to the amount of \$10,000, recognizes the justice and expediency of indirectly subsidizing the churches from the State treasury. No thorough radical on this question, therefore, can favor the bill. There is no difference whatever, in principle, between direct appropriations and indirect appropriations; a tax forgiven is in all respects equivalent to a gift outright. If the \$10,000 exemption is approved by any one as just, he thereby acknowledges the truth of Dr. Clark's premises, and has no standing-ground against his argument. But if he deems those premises unsound, the injustice of an exemption of \$10,000 is exactly as evident as an exemption of \$100,000. It is not a question of amounts, but of rights. *The State has no right to tax the community, directly or indirectly, for the support of private institutions uncontrolled by the State*—which is the case with all churches. If it has a right to subsidize the churches at all, no objection can be successfully based on the mere amount of the subsidy. Logic is logic; the radicals give away their whole case if they concede the exemption of \$10,000. Therefore we have no sympathy whatever with the bill now pending in New York, but should oppose a limited exemption in that State just as strenuously as we opposed a limited exemption in Massachusetts in 1874 and 1875. It is to be hoped that the New York radicals will not stultify themselves and deny their own cause, by weakly consenting to this miserable compromise. Better let the bill fail wholly, and continue to agitate for the establishment of the only just principle—the right of not being taxed for the support of religion AT ALL.

Now we will very briefly notice Dr. Clark's arguments.

1. Dr. Clark appeals to the "genius of our civil institutions," but proves his own utter ignorance of their spirit and tendency. He considers "the Church" and "the State" to be "free and independent organizations," neither having the right to tax the other. This is preposterous. The State knows nothing of "the Church," as such; it knows only a number of private associations and corporations and ecclesiastical bodies, which, so far as the State is concerned, stand precisely on the level of all other private corporations. Presumably, all private corporations contribute something to the general welfare; presumably, they all do good in one way or another. The churches ought to be "vassals of the government" just as much as banks, railroads, and other corporations are—no more and no less. Dr. Clark talks just like the Pope about the right of "the Church" to be set high above the authority and control of the civil government. If his argument means anything, it concedes the premises of Roman Catholicism to their full extent; and the Pope will reap all the benefit of it.

2. Dr. Clark falls back on that strongest of all arguments adduced in support of church exemption—the argument that "the churches form a moral police force," etc. We recognize the truth of this argument to some extent. It is true that the churches do exert a wholesome influence in the support of morality in some directions; and the National Liberal League has done all in its power, by exhibiting itself as a pernicious demoralizing influence, to strengthen and clinch this argument in the public mind, as decisive. But here again Dr. Clark proves too much for his own side. If the churches ought to be exempted from taxation because they do good in pro-

moting morality, so ought banks, railroads, telegraph and telephone and manufacturing companies, etc., be exempted from taxation because they too do good in other directions. Doing good is no just ground for exemption. Taxation is not a penalty for not doing good. Every individual and every corporation, if not engaged in injurious enterprises, does good more or less. Taxation is a public burden, imposed on the whole community by the necessity of protecting life and property from aggression; and it ought to be assessed impartially and equally on all the interests protected. In this view, the churches are on the same footing with all other private associations; and they ought to be taxed accordingly.

3. Dr. Clark objects to the tax on churches because it will fall on those who are able to pay it! This is all we can make of his third objection; and a curious objection it is. The churches have been built by the liberality of certain citizens: granted. But these citizens have not built the churches as public enterprises, free to all alike. As the Nation well described them, the churches are nothing but "religious club-houses," built for the benefit of the members, and not of the public at large. Why should not those who build them for their own purposes pay for the public protection they demand and receive? Was Dr. Clark aware of the irony of his own words, when he urges that the members of these religious clubs support them "for their country as well as for their God," although they exclude from enjoyment of the offered advantages all those of their countrymen who cannot pay the usual club-fee in the shape of a pew-tax? Such arguments cruelly and pitilessly betray the feebleness of the reasons alleged for the perpetuation of a great injustice.

4. Dr. Clark next pleads the difficulty of paying the tax—as if tax-paying were not to most men a difficult and heavy burden at all times. Because church-owners have enjoyed exemption from taxes so long, he thinks they ought to feel aggrieved at not enjoying it forever, instead of feeling grateful for what they have already had. Is it nothing that other people are compelled to pay these "difficult" taxes in their stead, and thereby still more heavily saddled with the "difficulty" in question? In these days, the doctrine of the "Vicarious Atonement" has tapered off into the doctrine of VICARIOUS TAXATION! The doctrine in which radicals believe is that all sinners should smart for their own sins, and that all saints should pay their own taxes. The churches do not teach good morality when they reverse either of these doctrines. Sooner or later the American people will find this out; and the gospel of Vicarious Taxation, now preached by Dr. Clark in charming unconsciousness that it badly damages his other argument that the churches are a "police force" for the defence of morality, will yet be emphatically rejected by the people for the very reason that this gospel is fundamentally and hopelessly immoral.

HEAD OR HEART.

THE INDEX of Feb. 26 contained a contribution from the pungent pen of Mr. H. Clay Neville, of Missouri, which may well arouse the attention of those ardent advocates of mere materialism, who confidently count upon finding an easy explanation of the complex mysteries of the universe, including the gradual development of the intellectual powers of humanity, in the now generally accepted working hypothesis of "natural selection" and "survival of the fittest."

"Is it possible for man to know too much for his own happiness?" asks Mr. Neville; and the answer of one of the great poets recurs to memory, "Where ignorance is bliss, 'tis folly to be wise." That ignorance is bliss, under some circumstances, is scarcely to be denied. Were it possible for a man to foresee in minutest detail all the untoward incidents between his cradle and his grave,—the inevitable ills of life, sickness, old age, the loss of friends,—even the most thoughtless and fortunate of mankind would find it difficult to enjoy existence; and it is not only true, as Mr. Neville remarks, that "man's happiness depends more upon what he feels than on what he knows," but he might have made his case very much stronger, and asserted that even the purest and most rational forms of happiness depend almost entirely upon physical and moral health and the delicacy and sensitiveness of the nervous system, rather than upon any degree of knowledge or ignorance whatever.

But is not this view, after all, almost a begging of the question, in so far as it assumes that men are born to be happy? At least, it may be argued, upon the other side, that duty points to the pursuit of the very truth, without reference to consequences.

In the same number of THE INDEX, Mr. Neville will find an answer to his plea for "Emotionalism" in Friend David Newport's communication, entitled "The Scientific Intellect," in which the latter asserts truly enough that "natural truth and spiritual truth belong to separate and distinct spheres," faith being as much the basis of the one as fact of the other. The real is to the ideal as Nature to art or truth to poetry, and mind claims its own realm, conceding its sister sphere to matter. Admitting the ideas of God, immortality, and the human soul divine, to be entirely efforts of the imagination to conceive the incredible,—responding simply to those wishes which are parents to the thoughts themselves,—it does not follow that the fact should be permitted to displace the fiction. This materialistic age, gone crazy in its idea that the ocean can be bailed dry by industrious buckets, that any human skull can contain ideas of the Absolute, persists in asserting that the highest good consists in a search after unadulterated truth, utterly unmindful of Pilate's question as to what the truth itself may be. Our most vivid conceptions are the truest, in a certain sense, and to suppose any one can ever frame for himself a perfect representation corresponding exactly to the objective reality is to ignore the conditions under which the human intelligence must always continue to exert its limited powers. Not until men have realized the futility of their striving after any real knowledge, beyond a comprehension of the natural laws dominating the universe, is there hope of farther progress. To accept the inevitable in unaffected humility, and believe all's for the best, appears the wisest philosophy; but the temper of the age is rather to chafe against our prison-bars, dispute the right of the great, first Cause to veil itself in mystery, and even, by subtle sophistry, to deceive ourselves into believing the finite can not only comprehend, but analyze, weigh, dissect, and sit in judgment upon the Infinite, as if a consensus of the really competent could ever be obtained from among weak mortals, who are all only more or less incompetent!

Conceding, however, that happiness is the chief end of man, and that any reasonable definition of enduring happiness must restrict it to such pursuits as do not tend to the injury of either the subject or the object (which is merely to assert that any innocent pleasure can be known and proved by simply asking if it is enjoyed at the expense of the human family, as the reading of the works of eminent authors, the delight in a beautiful landscape, the conversation of sympathetic souls, the satisfaction of doing good,—these, contrasted with the grosser forms of animal pleasure, such as gluttony, drunkenness, sensuality, and avarice, are seen at once to be harmless to the person who enjoys, and devoid of injury to others, while the latter injure not merely those concerned directly, but every one else, through their example), it would appear to follow that the intellect should indeed guide the emotions in their effort to realize their object in life, thus making the reason supreme, as Plato taught it should be; but here we are confronted by one of those stern facts which it is impossible to ignore,—the essential difference between what ought to be and what really is; for it cannot be denied that the very large majority of mankind take counsel of their feelings rather than from their reasoned convictions, and follow their animal desires and inclinations just as far as they dare or find to be possible, without coming into immediate contact with the laws.

It is but a miserably small minority of mankind that calmly discuss and coolly decide as to what it is right and best for them to do in their sojourn upon this mundane sphere: the heart influences the head a thousand times for each instance where the head succeeds in dictating to the heart. And to a certain extent one may pardonably cling to the illusions that gild as with a rainbow's hues the sombre clouds that lower before our eager gaze. This world is never quite so interesting to us after we have lost our child-faith in Santa Claus and the fairies; and credulity in the possibilities of our adult future is the all-sufficient excuse for over-optimism. But the glamour passes with most of us ere middle age, and the realities of the darker side of life make themselves felt, spite of us, so far as regards those facts capable of demonstration; and yet, so great is the elasticity of the human temperament, every healthy man and woman will supplant the boy and girl ideas with others,—probably not more real,—thus creating a reason for continuing to exist in ignorance.

And so the wisest ends with the faith of the little child in the beneficent possibilities of the future. And why should he not? "There are more things in

heaven and earth than are dreamt of" in any man's philosophy! If Auguste Comte could pray to his self-invented God, and Spinoza defend the idea of immortality, surely the vast army of lesser minds may respond to the unselfish heart-beats that cause them to hope for a reunion with the loved and lost. "Who rises from prayer a better man, his prayer is answered"; and whoever—crucifying the innate vanity that would cause him to believe himself worthy of immortality, because born with articulate speech—dares to hope for a continuance of his selfhood, dedicating his powers to the increase and perpetuation of the good within him, will not fail of his reward, here and hereafter. And thus will "Emotionalism," recognizing the insoluble mystery of life, ever continue to contest the supremacy of "Materialism," "Rationalism," "Agnosticism," and "Atheism." Reason for the mind! Religion for the heart! All the mental gymnastics and pyrotechnical dialectics in the possible grasp of humanity can never succeed in helping one single individual to lift himself off the ground by his own boot-straps. And not until

"When the fish swims out of the water,
And the bird soars out of the blue,
Shall man's thought transcend man's reason,
And his God be no image of You!"

A. W. K.

PERSONAL ITEMS.

LORD BEACONSFIELD is reported in excellent health and distinguished as a pedestrian.

EUGENE FAIRFAX WILLIAMSON, who has been troubling Rev. Dr. Morgan Dix of late, if he gets his deserts, will find himself among less gentlemanly surroundings for a while, at least.

PROFESSOR RITCHELL has perfected a flying machine, and contemplates an aerial voyage of exploration to the North Pole. That will be one way of rising above some of the difficulties of the undertaking.

B. F. UNDERWOOD concludes his lectures at Scranton, Ia., April 4, and speaks at Ames, Ia., April 5; Peru, Ill., April 7, 8, 9; Climax, Mich., April 12, 13, 14; Athens, Mich., 15, 16, 17, 18; Tipton, Ind., April 20, 21, 22; Anderson, Ind., April 23, 24, 25.

THERE ARE THOSE so rash as to declare that, if none of the candidates now before the people should be nominated, there would still remain one or two citizens to whom it might be safe, in the distressing emergency, to trust the republic.

MISS CAROLINE TALMAN has paid for the ground and building of an Episcopal Church in New York city. It cost \$100,000, and is to be known as the Church of the Beloved Disciple. Radicalism is not without some noble examples of kindred philanthropy, but needs more of them.

SENATOR EDMUNDS is tall and square-shouldered and somewhat angular. He would at once be regarded as a man of great ability, of severity of culture, and of personal dignity. His voice is precise in its enunciation, confident in its tones, and it does not belong to the class of voices which popular and magnetic orators are considered to possess.

PRESIDENT HAYES participated in the ceremony of the opening of the Metropolitan Museum of Art in New York, on Tuesday of last week, and delivered this little speech: "Ladies and Gentlemen,—By the kindness of the Board of Trustees of this institution,—an institution established to promote the interests of free and popular art education,—I have now the honor to make the formal announcement that the Metropolitan Art Museum is open to the public."

DR. J. L. DIMAN, of Brown University, in the sixth of his Lowell Institute lectures, delivered a few days ago, advanced views which are looked upon as important, in that they are perhaps the first public avowal on the part of a professed theologian of full faith in evolution as a philosophical principle, applicable in the historic sciences. He avowed his implicit confidence in it as a valuable, if not entirely fresh, addition to formal philosophy; and it will exert, in his opinion, a wholesome influence upon the methodology of historic and scientific theology.

REV. MR. HODGE has incited a schism in Christ Protestant Episcopal Church, Philadelphia. Mr. Hodge is one of those clergymen who favor Romanistic innovations in his church. He is the assistant minister of Rev. Dr. Foggo, the rector of Christ Church; and the immediate cause of the present disturbance is his effort to introduce the confessional into the chapel that he has in charge. Some sixty pew-holders of Christ Church have protested against the action, and the rector leads the condemnation. Two of the vestrymen have been removed for abetting the assistant minister in his retrogressive endeavors, and there is a squally condition of affairs in the church generally.

PROFESSOR JOHN FISKE, the critic and lecturer, is described as a large, tall man, with dark, curling hair and a thick, red beard, with a pale face and gold-rimmed spectacles. He passed his boyhood in Connecticut. While still in college, he wrote a criticism of Buckle, which led that writer to send to this country for the name of the author of it. He has a great memory. He is a step-son of E. W. Stoughton, but is a democrat in politics. He has long been writing a work upon the Aryans, as an introduction to the history of European civilization. Upon its completion, he will begin a work on "America's Place in History." He will sail for England in May, to lecture

on American political ideas before the Royal Institution of Great Britain, being, we believe, the first American ever invited to lecture there.

FOREIGN.

SIR F. GOLDSMITH'S *Life of Sir James Outram* will be published in May.

PRINCIPAL CAIRD'S "Introduction to the Philosophy of Religion" will be ready by the end of this month.

THE ANCIENT superstition that it is unlucky to wear black at a wedding appears to be dying a natural death in England. That it is utterly disregarded by the guests is proved by the number of black satins, velvets, and brocades worn at recent weddings.

THE INDEFATIGABLE Mr. Goldwin Smith is credited with the design of writing a book advocating the union—as a means of preserving the peace of the world—or confederation of all the Anglo-Saxon communities in the world. Monarchy and aristocracy are, of course, to be given up as luxuries or obstructions to progress.

SIR FRANCIS HINCKS and the other directors of the Consolidated Bank at Montreal, against whom true bills were found at the last assizes for making false returns, have been formally acquitted at the Court of the Queen's Bench, the private prosecutor having withdrawn his accusation, and the crown having no evidence to offer.

THE OLDEST BISHOP in Catholic Christendom at present officiating—John, Archbishop of Tuan, to wit—has just entered his ninetyeth year. And he still sails about the wild isles of the West, carrying his crozier and preaching in the native tongue: he holds his monster stations on the hillsides, and takes care of the politics of his archiepiscopal province.

THE LATE MR. CHAPMAN, senior partner of the firm of Chapman & Hall, London, had "a certain modest part in the production of 'Pickwick.'" Among the distinguished authors publishing through this firm in Mr. Chapman's time may be mentioned Thomas Carlyle, Charles Dickens, the Brownings, Mrs. Gaskell, Mr. Gaskell, Miss Muloch, and the Trollopes.

AT THE LONDON AQUARIUM recently there was a special performance of Mr. Farini's Zulus, to introduce to the public three Zulu women, supposed to be daughters of Cetewayo, or at least to have lived in his kraal. The most attractive thing about these young ladies is their names, which are sonorous and poetically significant, Unolala, Unomadloza, Unozendaba. They seemed rather uncomfortable in the very scanty attire thrust upon them by relentless Western civilization, but otherwise gentle and affable.

ONE OF THE CANDIDATES for election on the West Bromwich (England) School Board, who advocated what is known as the London Syllabus of religious instruction, recently asserted that John Bright, among other English Liberals, was in favor of giving religious instructions in the Board Schools. Somebody wrote to Mr. Bright about this, and in reply received a note in these words: "I must not take any part in your discussions or contests, but my opinion is that, if you go beyond the old practice of the British school system of reading a portion of Scripture without note or comment, you will find yourselves in great difficulties, without doing anything to promote religion or peace."

MR. EDWIN ARNOLD, whose poem, *The Light of Asia*, has passed through two editions here and eight in America, has received the following letter from the King of Siam, together with His Majesty's order of the White Elephant: "GRAND PALACE, BANGKOK, Dec. 5, 1879. Sir,—My father devoted much time to the study and defence of his religion, and although I, being called to the throne while young, had no time to become a scholar like him, I, too, have interested myself in the study of the Sacred Books, and take a great interest in defending our religion and having it properly understood. It seems to me that, if Europeans believe the missionary preaching that ours is foolish and bad religion, they must also believe that we are a foolish and bad people. I therefore feel much gratitude to those who, like yourself, teach Europeans to hold our religion in respect. I thank you for the copy of your poem, *The Light of Asia*, presented to me through my minister in London. I am not a sufficiently good scholar to judge English poetry, but, as your work is based upon the similar source of our own information, I can read it through with very much pleasure; and I can say that your poem, *The Light of Asia*, is the most eloquent defence of Buddhism that has yet appeared, and is full of beautiful poetry; but I like Book Second very much, and am very much interested in the final sermon. I have no doubt that our learned men would argue with you for hours or for years, as even I can see that some of your ideas are not quite the same as ours. But I think that in showing 'love' to have been the eminent characteristic of the Lord Buddha, and Karma, in Siamese 'Kam,' the result of the inevitable law of Dharma, the principle of existence, you have taught Buddhism; and I may thank you for having made a European Buddhist speak beautifully in the most wide-spread language of the world. To mark my opinion of your good feeling toward Eastern peoples, and my appreciation of your high ability and the service you have done to all Buddhists by this defence of their religion, I have much satisfaction in appointing you an officer of our most exalted Order of the White Elephant, of which you will soon hear further from Mr. D. K. Mason, my Consul-General in London. I am yours faithfully, CHULALONGKORN, King.

"To EDWIN ARNOLD, C. S. I., etc."
—*Athenæum*.

Communications.

LETTER FROM GERMANY.

TUEBINGEN, March 13, 1880.

DEAR MR. ABBOT:—

I send you a translation made by Miss Francis of a document discovered some time since by the police in St. Petersburg, and afterwards copied into the German papers. It is the most concise statement of the objects and intentions of the Nihilists I have seen, and may serve to show your readers what sort of thought supports the would-be murderers of the present Emperor of Russia.

I find THE INDEX a very pleasant weekly visitor, and never appreciated it so fully as now. The short article "Religion in Germany," in No. 531 of THE INDEX, which came to-night, prompts me to say that religion in Germany and religion in America are two entirely different articles.

Yesterday, Sunday, in returning from a long walk through the woods, I met three men with their dogs and guns hunting. Two of these men I knew, and they were professors in the University; the third may also have been, but I did not know him. These men are not irreligious in their way of thinking. They see no harm in taking a quiet walk just before sunset on Sunday evening, and shooting a hare or two. The sun shines, and the hares run, and there is no public sentiment which would be offended as in America, therefore no moral transgression. Some little time ago, I was invited to attend a missionary meeting. It was held in the sitting-room of a hotel. Just before the meeting was called to order, the servant entered and supplied every member with a quart bottle of beer. Those present sat around a number of tables, poured out their beer, lighted their cigars, and were then in a passive state for the reading of the Secretary's report. A long paper was read on the different attempts at civilizing and converting the North American Indians. The paper showed up the destructive effects of liquor among the Indians, and was discussed and enjoyed along with beer and tobacco. Learned and thinking men, authors of books, were present; but this combination of the missionary spirit with beer and tobacco held nothing of incongruity in their minds. Beer is as much a part of a German's life and diet as water is of an American's, therefore there is not the slightest feeling against its use. The same might be said of tobacco. Beer is fed to infants, served up in soups for dinners, and is considered a necessity for both old and young. A man who doesn't drink beer in Germany is either sick or insane. So would run the verdict of the majority.

Moral sentiment is entirely a matter of education. The Germans are differently educated from the Americans, and therefore act differently, but I believe fully as conscientiously. It is therefore perfectly absurd to make a comparison of German customs with our own in America a basis for judging of their depth of religious feeling.

That the Germans take excursion trains on Sunday by thousands in all the large cities, and go into the country to enjoy a little of Nature, or that they attend concerts on Sunday and listen to the elevating and ennobling Symphonies of Beethoven and Mozart, tells nothing against religion and religious feeling, but only for it. That the beer-drinking is a national calamity is granted by a few clear-headed Germans. They see that only a minimum amount of nourishing material is returned for a vast quantity of grain used and labor expended. This condition of things in a densely populated country, where in many parts the soil is too poor, even when economically cultivated, to support the inhabitation, is a very serious question. But this immense use of beer, amounting as it does in such a city as Munich to two hundred litres per head, man, woman, and child, has a much more serious side than the economical. The excessive use of beer conduces to laziness and stupidity. It produces a corpulent, phlegmatic people; and still worse, through its effect on the physical system, narrows the intellect and dulls the moral perceptions.

Sincerely yours,

W. P. WILSON.

The Programme of the Nihilists.

(Taken from a paper discovered by the police in St. Petersburg.)

We are socialists and partisans of the people in our innermost convictions. We are convinced that mankind can be thoroughly imbued with liberty, equality, and fraternity only on the socialistic basis, and that only on this basis can a universal, material well-being, and a complete, all-sided development of personality, and, in consequence thereof, progress, be secured. We are convinced that only the will of the people can sanction social forms, that the development of the people is lasting only when it proceeds independently and freely, when every idea, which is to be realized in life, becomes first clear to the conscience and will of the people. The welfare of the people and the will of the people,—these are our most sacred principles, and inseparably united. . . . It is our conviction that the will of the people can be expressed by a Constitutional Assembly, which should be chosen freely by universal suffrage. This would for a long time, naturally, be no ideal form of the expression of the popular will, but rather the only one possible at the present time. It is, therefore, our aim to take the power from the existing government and make it over to a constitutional assembly, which must break through all our civil and social institutions, and remodel them, in conformity with the instructions of their electors. Our programme consequently sets forth the following objects:—

1. A continued representation of the people, com-

posed as above said, and armed with full power in all civil questions.

2. A comprehensive self-administration, guaranteed by free right of election to all offices.

3. Independence of the community as an economic and administrative unity.

4. Proprietorship of the soil to reside in the people.

5. A uniform standard of weights and measures to be applied to all manufactories and industrial institutions.

6. Entire freedom of conscience, of speech, of the press, of associations, of assemblies, and of election agitations.

7. Universal right of election, without limitation of rank or property.

8. The standing army to be replaced by a territorial one.

In reference to these aims, the activity of the party is divided into:—

1st. Activity in the direction of agitation and propaganda. The propaganda has for its object to popularize in all classes of the people the idea of a democratic, political revolution, as the means of a social reform, as well as to familiarize them with its own party programme. The agitation must strive to call out protests on the part of the people and society in the most comprehensive way possible against the existing order of things, and reform must be demanded in the spirit of the party; namely, the summoning of a constitutional assembly. The forms of these protests may be assemblies, demonstrations, petitions, addresses in furtherance of the end, refusal to pay taxes, etc.

2d. Destructive and terrorist activity. The terrorist activity, which consists in the putting aside the most pernicious representatives of the government, in the protection of the party from spies, in the punishment of arbitrary power on the part of the administration, etc., has for its object to undermine the prestige of the power of government, to give continually a proof of the possibility of a struggle against it, and in this way to create in the people a revolutionary spirit, and the faith in success, and finally to organize armed forces ready for the conflict.

3d. The organization of secret societies, and grouping them about a common centre. The organization of small secret societies, with all possible revolutionary aims, is indispensable as well for the carrying out of the numerous functions of the party as for the instruction of the members thereof. But these smaller organizations must collect about a common centre in reference to a united carrying out of the cause; namely, by means of revolution.

4th. The attainment of an influential position, and of relations with the administration and the army, with society and the people. The administration and the army are especially important in connection with revolution.

5th. Organization and carrying out of the revolution. In view of the fact that the people are suppressed, and that the government may be able to delay for a long time the universal revolutionary movement, the party itself must take the initiatory step, without waiting for the moment when the people can inaugurate a revolution without them. As for the method of carrying on the revolution, . . . this point is not a subject for publication.

6th. Election agitation for the calling of a constitutional assembly. In whatever way a revolution is to be accomplished, it is the duty of the party to promote the immediate summoning of the constitutional assembly and the surrender of power to the temporary government.

"THE IRISHRY."

MR. EDITOR:—

A remarkable communication appears in your issue of March 25,—remarkable, not for its fair statements and just deductions, but the want of them; wildness of assertion, supported not by facts, and backed only by that narrowness of reason which leaves upon an impartial reader the conviction that the writer must belong to that class who form their judgment by their prejudices, and allow no one credit for sincerity or honesty who may differ from them.

To one born and educated in New England, the term "Irishry" sounds not only non-intellectual, but carries such weight as to leave a firm impression that one who could be guilty of using it in a public communication cares not in the least what consideration those to whom it may be presented place upon it or its author, so long as he has the opportunity of working off that bile which has so sickened his body.

If the article had borne the name of its writer, no one probably would have given it any attention more than the mere perusal which the contents of a paper generally receives in its non-interesting parts. Few would be found to sympathize with it, while many undoubtedly would feel a pang of sorrow that there was still existing in our own great country some who are still living, so to speak, in that darkness and vapor which hung over the world in those years when intelligence was little diffused and men had not learned that Reason and Justice were governed by a higher law than that of the blindness of bigotry and the wild dictates of passion.

If the Irish as a race, or as individuals, "rave against the British Government as an oppression," they have just cause so to do. If that government which sought to encompass the efforts which our Revolutionary heroes were making to free themselves from the yoke of its despotism, by inciting and encouraging to continued labor the wild and soulless savages to the hellish task of torturing, ravishing, and burning of women and children, has not been an oppression to the Irish people, then their land has been an exception, and the only exception, to the remorselessness of a government whose rule has been marked in every quarter of the globe by a fiendishness and

blood-thirstiness of policy which stands without a parallel, and forms the foulest blot of all foul blots upon the pages of history. But the wall that comes over the sea tells its own story, and the American people, its representatives whose hearts and souls are in keeping with the greatness and grandeur of the Republic, have heard it, and across the great ocean that intervenes, with the rapidity of the lightnings, have flashed those kindly messages which are succoring at the present time a famished people. We do not suppose that he who wrote the article under the caption of "The Irishry" was among their number any more than we do that he ever once contrasted the difference between the estate of an English landlord and the mud hovels of his Irish tenant-farmers; for men credited with the small prejudices of blind bigotry are seldom accorded any liberal reach of the imagination.

He says that "a certain number of Celts will do as a sprinkling in an Anglo-Saxon community." Were he more intelligent and better informed, he would not venture such a statement in the face of the fact that more than three-fourths of the white population of America are of Celtic origin. He further says that "the faces of the American-born Celts are characterized by a hideous animalism," and that "the voices of the children are harsh and bestial."

In the light of truth and the millions of examples for observation all over our broad country, no man who values his own honor and reputation would make such a statement; for it is purely knavish or idiotic, and must necessarily arise from that low cunning born of dishonesty or as the vision of a badly formed brain whose condition must be exceedingly unhealthy. Such statements need no comment, and are more resiliently injurious to their author than harmful to those against whom they are launched. If his intellectual capacity were not so small, he might be asked to read the history of our country. Taking it for granted that he has in no manner added to its glory or renown, before dismissing forever, with the contempt which they richly deserve, those foolish murmurs against a race which form such a large constituent part of our population, the attention of any who may through disease, disappointment, or other cause, be led into such a narrow channel of thought, is called to these facts ere their bark strike those rocks which ever wreck the bigot's craft.

There is no position within the gift of the Republic which has not been occupied by men of Celtic origin, or, to go further still and narrow down the circle to that class of Celts descended of Irishmen, there is no position so high that they have not been represented there. In the executive, judicial, and legislative departments of our government, National, State, and Municipal, they have been bright and shining lights. When this government which they helped to create was in trouble, and war with its red visage threatened its supremacy, they were found with rifles in their hands and with stout hearts, strong sinews, and never-tiring fidelity beneath our country's flag, sharing its fortunes and offering up their lives in its defence. In the Senate and at the bar, in the field of letters and in the workshops, in the great marts of trade and on the registers of commerce, on the farm-fields and at the outposts of our advancing civilization, as well as in all walks of life, whether humble or high, their representatives may be found worthy to be proud of and worthy to emulate.

COMMON SENSE.

IS CREDULITY ALL GONE?

DAVENPORT, IOWA.

DEAR INDEX:—

In L. K. Washburn's sermon of THE INDEX of February 26 is a statement which seems to be hasty, or our brother must be in a charmed circle where reason prevails:—

"To push any longer the claims of the Christian religion upon the assumption of its divine origin is to presume upon an ignorance which has passed away, and a credulity which is nearly extinct."

The emphasis is mine, but he meant it evidently. I would not claim a divine origin for Christianity, in the popular sense of the claim; but what about the passing away of the ignorance and credulity to which he refers? If that statement is true for Boston and its vicinity, is it not time for our reformers to come out West where the people live? It has been nearly twenty years since I was settled within two hours of the "Hub," and may not be informed of the progress of public sentiment in that vicinity since the civil war. I occasionally see the papers of New England,—nay, they lie around me all the time, not only those from Boston, but from the vicinity; and it seems to me that the aforesaid "ignorance" has not passed away, nor the "credulity" become extinct, even in your favored part of the world. If not thus, what may you think this broad land of less pretence to intelligence?

Let me ask now, What do you hear of the influence of the Pope and the priests of the Roman Church which keeps from the public schools so many thousands of American children, even at an extra expense to the parents? Is there any other cause for this than the belief of the divine origin of Christianity and the divine guidance of its priests? What power keeps alive the superstitions of the Dark Ages, if not that which is entrenched behind the divine authority of the claims of the Church?

The Protestant churches are departing from the old landmarks, that every Orthodox church rests on the theory of the divine origin of the Bible and its essential infallibility. Is the credulity extinct, which has accepted all the traditions of the Roman Catholic Church, and which among Protestants calls the magnetic spasms and nervous exhaustion of revivals the power of the Holy Ghost? When the

gaping worshipper thinks that the tinkling of a little bell is to report the fact that a miracle is performed in the Catholic Church, and some Protestants yet believe that heaven is won by immersion at the hands of a Christian minister, is there no credulity in Christendom that leads to superstition and folly? If people still believe that the Virgin Mary visits springs in France and Italy, and imparts to the water a healing power; and, at the other extremity of thought, we find people believing that Aunt Mary's spirit materializes, so she can cure Sister Alice by the touch of her hand,—is there no credulity in religion?

Ten years a commission sits in council, in England, to correct erroneous readings in the King James version of the Bible. Why this expense and painstaking? Is it simply a literary work that is being done? Is it simply that the English reader may know what was the correct reading, so far as can now be determined, of certain old manuscripts in the Hebrew and Greek languages? On the contrary, is it not the conviction that the Bible is the word of God, that lies at the bottom of all this expense and labor? Is it only ignorance which supports that theory of the Bible? Is there not still a good share of credulity in that belief?

A recent number of THE INDEX reported certain language used by a speaker at a meeting of the Massachusetts Bible Society. It was significant. We are there told that the Bible is *all the word of God*, that every sentence, syllable, and utterance of it is given by the inspiration of God. God is enshrined in the words of the Bible! "It is an unimprovable word." "To alter the Scripture is to alter God." And this was in a community where the ignorance has passed away and the credulity has become extinct, which are based on a belief in the divine origin of Christianity. Is there not some mistake about this thing? Can we act on any such assumption? Are we not just beginning a battle with the old dragon of superstition? S. S. HUNTING.

JESTINGS.

FACTS ARE stubborn things. Mules are facts.

"DEER AT ANY PRICE!" yelled the hungry traveler who ordered venison for dinner.

SOMEBODY SAYS a wife should be like roasted lamb, —tender and nicely dressed. Somebody else wickedly adds,—and without sauce."

"ARE YOU THE MATE?" said a man to the Irish cook of a vessel lying in port. "No," said he, "but I'm the man that boils the mate."

A SHREWD CONFECTIONER has taught his parrot to say "pretty creature" to every lady who enters the shop, and his business is rapidly increasing.

A CAREFUL POLITICAL ECONOMIST closely calculated that the women in this country might annually save \$14,500,000 in ribbons, which the men might spend in cigars.

LADY: "They tell me your cow never gives any milk, Betty?" Old Betty: "No, mum, she don't give hardly any. But, bless 'er 'eart, she'll eat as much as two o' them good milkers."—*Fun*.

MINISTER: "Sorry I never see you at church, sir. As a leading man in the parish, you ought to be one of the pillars." Man: "Well, at all events, if I'm not a pillar, I'm one of the buttresses,—always to be found outside, you know."

SO MANY TRACTS, articles, and books have been written in order to give advice about what great, good work a woman can do about home that a critic is compelled to say that thousands of women are toiling in life without homes.

AN IMAGINATIVE IRISHMAN gives utterance to this lamentation: "I returned to the halls of my fathers by night, and I found them in ruins! I cried aloud, 'My fathers, where are they?' and an echo responded, 'Is that you, Patrick McClathery?'"

AT AN EXAMINATION for admission to the bar, the question was asked: "What is the rule in Shelley's case?" One of the class answered: "The rule in Shelley's case is the same as in any other man's case. The law is no respecter of persons."—*Irish Law Times*.

A LOVER'S ALARM CLOCK has been introduced in New Orleans. At ten o'clock it strikes loudly, two little doors open, and a man with a dressing-gown and cap on glides out, holding in his hand a card inscribed "Good-night." As he bows, and smilingly retires back into the clock, the young man takes the hint, says "good-night" to the fair daughter, and departs.

GIRLS ARE SAID to be an expensive luxury, since the want of mental attractions must be made good by the attractions of velvet flounces and gay attire. We have great sympathy for the German father who was caught on his knees by his spouse, and praying, "O, Lord, who clothe the flowers of the field, please to clothe my two girls." The mother waited until the supplication was ended, and then added a very pathetic "Amen."

PATRICK'S EXPERIENCE with the elevator.—Sez I, "Iz Misher Shmith in, surr?" Sez the man wid the soger cap, "Will yez stip in?" So I tips into the closet, and all of a suddint he pulls at a rope, and, it's the trooth I'z tellin' yez, the walls of the building begin runnin' down cellar as though the divil was after them. "Houly murder!" sez I, "what'll become of Bridget and the childer which was lift below there?" Says the soger-cap man. "Be aizey, surr: they'll be all right when yez come down." "Come down, is it?" says I; "and is it no closet at all, but a haythenish balloon that yez got me in?" And with that, the walls stopped stock still, and he opened the door, and there I was wid the roof jist over me head! And that was pat saved me from goin' up till the hivins entailry.—*Boston Transcript*.

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WM. J. POTTER Sec. F. R. A.

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SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

THE ILLINOIS Supreme Court has decided in favor of permitting the reading of the Bible in the public schools.

IT IS GRATIFYING to learn that the Academy of Science at Turin has awarded a prize, amounting in value to about £480, to Dr. Charles Darwin for his discoveries in the physiology of plants.

A SECULAR PAPER in Manchester, England, makes the following estimate of the numbers of various denominations in the English-speaking world: Episcopalians, 18,000,000; Methodists, 16,000,000; Roman Catholics, 13,500,000; Presbyterians, 10,250,000; Baptists, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; minor religious sects, 1,500,000; of no particular religion, 8,500,000. Totals, 82,750,000.

THAT BRIGHT and clean little sheet, the *Albany Liberal Bulletin*, says: "Bishop Doane says that to subsidize church property by granting it exemption from the payment of taxes has been 'the universal belief and practice of all countries and all centuries,' but neglects to add that the unwise custom has led to the equally 'universal' consequence of ecclesiastical accumulation of property, revolution, anarchy, and confiscation."

COL. HIGGINSON, writing in the *Woman's Journal* about "Dealing with Legislatures," gives advice against reading speeches before legislative committees which must excite a smile on the faces of all his masculine readers: "Besides, the process of reading often involves the use of eye-glasses or spectacles; and these are, for some reason, so much more unbecoming to a woman than to a man that her face especially loses under their disfigurement much of its power."

THE MASSACHUSETTS Legislature revised its Bible-in-Schools law to some extent on March 30. It now reads (first section of Chapter 57 of the Acts of 1882): "The school committee shall require the daily reading of some portion of the Bible, without written note or oral comment, in the public schools; but they shall require no scholar to read from any particular version, or to take any personal part in the reading, whose parent or guardian shall inform the teacher in writing that he has conscientious scruples against it; nor shall they ever direct any school books calculated to favor the tenets of any particular sect of Christians to be purchased or used in any of the public schools."

SUBSEQUENT TO a lecture delivered a short time ago at Sydney, Australia, by Mr. Charles Bright, on "The Brothers Newman" arrangements were made for preparing a testimonial to be sent to Prof. F. W. Newman of England. This has been done, and is a very handsome silver inkstand, neatly designed and well executed, mounted on an ebony stand, and bears the following inscription: "Presented to Francis William Newman by a few of the Freethinkers of Sydney, Australia, as a token of their respect for his career, and appreciation of the rare ability, the reverence for the true, and incisive criticism of the false, manifested in his works. January 1, 1880."

THIS PLEASING announcement is from the *Boston Advertiser* of March 30: "The Massachusetts Humane Society has lately had struck from a new die some superb, massive gold medals, weighing over five ounces each, two of which are designed for Messrs. Samuel Wyllis Dabney and Herbert Dabney, 'for their noble and persevering efforts, made at great peril, by which they saved so many lives in the terrible storm in the harbor of Fayal, November 30, 1879.' Another is for Ensign Lovell K. Reynolds, U.S.N., for his brave and heroic conduct in rescuing the crew of the barque *Olive* at sea, on the 24th November, 1879. These medals are on exhibition at the store of Messrs. Bigelow, Kennard, & Co."

THE LONDON *Secular Review* of March 13 says: "Mr. Holyoake was told there was a rumor that he had made a prayer in America. He answered, 'Yes,' and said he would read it to the audience, which he did, and stated that, when his opinions were changed, his friends would not have to learn the fact from sinister rumor. He should tell them himself if he accepted any Christian tenet he did not now hold; it would be because he found it true, and then he should teach it. He had no fear of truth, whatever name it bore. Several persons asked for the date and address of the Boston INDEX (Dec. 4, 1879), which contained the prayer, as the *Secular Review*, which quoted it, was understood to be out of print."

THE *Nation* of April 1 has this statement: "In New York, the Independents will, we understand, hold a convention in May, either in this city or in Albany. They have arranged, too, in the way of popular propaganda, for a series of lectures at their rooms here, of which the first four, to be succeeded by others not yet announced, will be by Horace White, Albert Stickney, Charles Francis Adams, Jr., and Matthew Hale, on 'The Third Term,' 'The Aims of Independent Republicans,' 'Individuality in Politics,' and 'The Conditions and Limits of Party Fealty,' respectively." It is pleasant to notice that Colonel Stickney's *True Republic* is already winning for him the reputation and influence which its commanding ability deserves.

MR. MALLOCK's recipe for making an imitation of Robert Browning is as follows: "Take rather a coarse view of things in general. In the midst of this place a man and a woman, her and her ankles, tastefully arranged on a slice of Italy, or the country about Pornic. Cut an opening across the breast of each, until the soul becomes visible, but be very careful that none of the body be lost during the operation. Pour into each breast as much as it will hold of the new strong wine of love; and, for fear they should take cold by exposure, cover them quickly up with a quantity of obscure classical quotations, a few familiar allusions to an unknown period of history, and a half-destroyed fresco by an early master, varied every now and then with a reference to the fugues or toccatas of a quite-forgotten composer. If the poem be still intelligible, take a pen and remove carefully all the necessary particles."

THE SEYMOUR *Times* says: "*Mind and Matter*, the new spiritual paper at Philadelphia, is waging a vigorous war against the *Religio-Philosophical Journal*, of Chicago, for its exposures of the frauds and shallow humbugs that have attached themselves, like barnacles to the sides of a stanch ship, to the cause of Spiritualism. Innumerable impostors have arisen, whose aim has been to make money out of the widespread popular interest in those phenomena called 'Spiritual manifestations.' Many of those impostors have been time and again exposed before Col. Bundy undertook the job, but those exposures have been by the unbelievers in Spiritualism. Mr. Bundy has undertaken to purify his own premises, and he has brought upon himself the wrath of the crowd whose element is mire, if there is money at the bottom. It would seem that a paper opposed to deception, hypocrisy, false pretence, fraud, and immorality, ought to receive the plaudits of an honest people; but, if we take the say-so of *Mind and Matter*, the Spiritualists are, almost as one man, for crushing out the *Religio-Philosophical Journal* for its warfare upon fraudulent mediums and its efforts to free Spiritualism from the tricks of legerdemain and clap-trap." It is very common for liberals to grow indignantly eloquent over the unwillingness of the churches to purify their cause from internal corruptions. But human nature is pretty much the same everywhere. Liberals and Spiritualists do not like to take the medicine they so freely prescribe.

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as created by the American Liberal Union.

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
 FRANKLIN GOODYEAR, Cort-S. E. URBINO, West Newton, Mass.
 Z. T. WATKEYS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
 NETTIE C. TRUESDELL, SYRACUSE, N.Y. E. ABBOT, Cambridge, Mass.
 GUSTAVUS E. GORDON, MIL-MOSES W. DODGE, Albany, N.Y.
 HARRIET A. MILLS, Syracuse, N.Y. J. H. ADAMSON, Passaic City, N.J.
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Albany, N.Y. JOSEPH McDONOUGH, Albany, N.Y.
 EBEN TULL, Chelsea, Mass. JOHN PREST, Albany, N.Y.
 JOHN NICK, Watertown, N.Y. E. A. SAWTELLE, Boston, Mass.
 E. A. SAWTELLE, Boston, Mass. M. SCHLESINGER, Albany, N.Y.
 THOS. DUGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
 JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MORRY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Religion in Business.

A DISCOURSE.

BY REV. M. J. SAVAGE,
OF BOSTON.

"In all thy ways acknowledge Him, and He shall direct thy paths."—PROV. iii., 6.

When I was quite a boy, I once heard a witty and remarkable campaign speech by the Hon. Joshua R. Giddings, then a representative from Ohio. He was referring to the popular prejudice against "mixing religion and politics," and he said, "Taking politics as they run, I have no doubt they would be badly damaged by mixing religion with them; but, if they were only what they ought to be, religion would not hurt them a bit."

So it seems to me that the question as to whether it is a good thing to mix religion and business may be said to depend upon two things: first, what kind of business one is engaged in; and, secondly, what kind of religion one has to bring into it. There is a large variety of businesses, and there is also a large variety of religions.

There are a good many kinds of business in which very respectable people are engaged, into which, if you should bring a good religion, it would work mischief at once. It would interfere with its methods; it would disarrange its whole machinery; it might upset it altogether.

But, on the other hand, it is also true that there is many a business that is better than much of the world's religion. And, if some of these religions were permitted to come into and control a good business, it would pervert or degrade it.

It is not a matter, then, so very easy to settle, after all. And whether it is a good thing to have religion in one's business will depend upon the kind of religion and the kind of business we have in mind.

To this theme, then, we will now address ourselves.

Our subject is a large one. And, in order that we may see some of its more important bearings, I shall ask you to go with me while we trace out three of its main branches. We will note—

I. Some things that religion has done for business.
 II. Some things that business has done for religion;

III. What the world's business will become under the guidance and inspiration of true religion.

What, then, are some of the things that religion has done for business? That we may understand what a power religion has been over human life, let us go back for a little while to primitive times. At first religion had everything its own way. Not only what is now technically called business, but the whole business of life, in the broadest sense, was under its supreme control. Beginning with the worship of ancestors, religion determined the organization of the family. It determined who might and who might not marry. It presided over the birth of children. It settled the position and limited the rights of each member of the household. It laid down the laws of adoption, of alienation, of kinship. It defined the rights of property. It established the rules of succession to the family authority and the family estates. The entire family life flowed in the channel that its finger marked out.

Then, when the city was formed, religion decided as to where it should be located. The oracle, or the movement of some sacred animal, or the flight of birds, determines the site, the spot where the first ground is to be broken. Religion established the sacred limits of the city, never to be violated, inside of which the soil was consecrated. Religion gave authority to priest and king and magistrate. It was religion that fixed the status of the citizens. Religion inspired patriotism, and taught hatred of the stranger. Religion took the first census, and settled the calendar, the measurement of time. Religion declared war, decided when the gods were favorable, so that it was safe to join in battle, and arranged the terms of peace. The orders of society, priests, nobles, warriors, craftsmen, merchants, laborers, slaves, all these were bounded and established by religion. Religion told the husbandman when to plant, and superintended his reaping. Religion determined who should buy and sell; and each trade had its god. And religion appointed the favorable hour for the sailing of the merchantman's ships, poured libations from the prow to the deities of the seas, and taught the sailor to watch the winds and the clouds for indications of the will of Heaven. In short, there was no smallest part of human life that religion did not touch, and over which it did not exercise supreme control.

Brought thus into the most intimate relations with all the world's business, what and how much did religion do for it? At first it was in harmony with the natural life of the time, and, like an organ under the touch of a master, was an instrument capable of giving expression to the highest aspiration of the people. But, as has always been its tendency, it soon hardened into an institution. No longer flexible and expansive, it ceased to grow, and to adapt itself to the real needs of men. It became "a chain which held man a slave. He stood in fear of it, and dared not reason upon it or discuss it or examine it." The gods claimed a certain kind of worship; and he paid the debt "to keep them friendly, and, still more, not to make enemies of them." Certain words, formulas, or prayers, had at some time been followed by success in the hunt, in war, in husbandry, or at sea. They therefore preserved these mysterious and sacred words or forms. "After the father, the son repeated" them. They dared not thereafter change the slightest particular, of word, or tone, or gesture. They had found a way to influence the gods; and it

was impious to alter it. Whatever the local custom or the rites of the local god, they must be accurately preserved. In one case, the head must be veiled; in another, uncovered; in a third, "the skirt of the toga must be thrown over the shoulder." Certain prayers were ineffectual "unless the man, after pronouncing them, pirouetted on one foot from left to right. The nature of the victim, the color of the hair, the manner of slaying it, even the shape of the knife and the kind of wood employed to roast the flesh, all was fixed for every god by the religion of each family or of each city." So all-controlling did this slavish reverence for past customs become, that, "when a Roman wished to say that anything was dear to him, he said, 'That is ancient for me.' The Greeks had the same expression."

I have thus dwelt on this matter that you may see what organized and instituted religion always tends to become. We can see the absurdity of this in the case of far-off times and other religions. And yet the larger part of the ceremonies of the Romish, the Greek, and the Anglican churches, to-day, is quite as unreasoning and senseless. And liberal churches themselves are not entirely free from such superstitions. There are many who appear to care more for a robe, an attitude, or a phrase, than for mercy, justice, and truth. People will go on forever doing a certain thing, for no better reason than that somebody has done it before them.

These old religions once had comfort and life in them. But they lost them, and became only a dead weight to drag men down and hold them back, because men came to think more of the old means of getting comfort and help than they did of the comfort and help themselves. The history of instituted religion sometimes makes the heart-sick student ask himself whether it has not done more harm than good. For as Dr. Hedge truly says: "Religion has been one of the greatest of the workers of evil. Crimes the most portentous, the most desolating wars, persecutions, hatred and wrath and bloodshed, more than have flowed from all sources beside, have been its fruits. A corruption of the text of the Vedas has cast thousands of Hindu widows alive on the funeral-pile. A sentence in the Book of Exodus has been a death sentence to millions of hapless women."

What, then, has religion done for the practical life of the past? Vital and helpful at first, it hardened into convention and routine. Thus, like a strong iron band around a young and vigorous tree, it choked the life of the world and prevented its growth. It tied man down to the worship of the older and lower ideals of the childhood world.

But while this instituted, routine religion stood in the way of and hindered, it could not altogether prevent, human progress. If man kept the old forms of religion, and thought that these must never change, new and fresher impulses were forever being felt in his social, political, intellectual, and business life, until at last a day came when he waked up to a recognition of the fact that there had come about a divorce between his practical life and his religion. They no longer fitted, or worked together. He still clung to his religion as tenaciously as ever; but it no longer stood in any vital relation to his conduct. It was a matter for the temple or the church, for festival days and Sabbaths, a thing of ritual, of genuflections, and of words. Religion had its time and place, and then was done with until its turn came round again. And, when it was despatched, then the world took its turn, and absorbed nearly all the practical life. The feeling grew up, which, after a while, got itself expressed in the maxim, "Religion is religion, and business is business."

In science, this kind of divorce has been best illustrated in the life of Faraday. Eminent intellectually, he was at the same time a most narrow religionist, an adherent of a petty sect. But he deliberately kept his religion and his science far apart. He said that when he went into his closet he locked his laboratory behind him, and when he entered his laboratory, he locked his closet. His facts and his faith he kept as carefully apart as though they had been dangerous gases, a union between which would have resulted in an explosion.

It is easy to see how all this comes about. Men come to reverence the past to such an extent that the belief grows up that the first, crude, religious ideas of the world were given by special inspiration of God, and so are infallible, unchangeable, unimprovable. When the world grows and progresses, religion is necessarily left behind and one side of its practical life. They keep up the ceremony and say over the words, but do not suffer these things to interfere with their social or political life, with their science or their business.

The effect of all this is most disastrous. Through a large part of human history, the intensely religious ages have not been distinguished for social purity, for truth-telling, for honesty, for kindness, or for justice. And, lamentable though it be, in no great commercial city of Europe or America is a business man trusted any sooner to-day because he is a church member or is prominent in any religious movement. And this has come about because religion has so generally been other-worldly; or has been put off into dreamland, among the antiquities or the emotions; and has not been regarded as dealing with the real, vital laws of God in the world about us, and in practical human life.

Let me just hint at one or two specific illustrations, upon which there is no time to enlarge. Religion may create a business: as witness the large number of industries—cattle-dealing, trade in doves, money-changing—depending on the Temple worship in Jerusalem. Or it may originate wars, and a trade in prisoners to furnish victims for sacrifice to the national god, as in ancient Mexico. Or, again, it may corrupt and infuse the gambling spirit into a whole

people, as is the case in modern Italy, through the influence of the papal lotteries by which money is raised for the Church of Rome. Or, as in the days of Tetzels, heaven may be put on to the market; and indulgences for every kind of sin that one has committed or may desire to commit may be sold to raise money for the construction of a St. Peter's.

And then, on the other hand, an enormous and horrible business, like the British slave-trade, may be entirely suppressed by the religious and moral enthusiasm of men like Wilberforce and his co-peers. Or, as is the case with modern missions, religion may open up channels of trade all over the world, and create a demand among barbarous people for the staple products of a higher civilization.

It comes to this, then. When religion has been real, and has dealt with the living, throbbing realities of human activities and human relationships, then it has helped on and up the world. But as convention and routine it has oftener been a hindrance and an injury.

We must now pass on, and consider:—

II. Some things that business has done for religion. We shall find this part of our theme by no means insignificant. We often hear of dissertations on what Christianity has done for civilization: perhaps it would be quite as profitable for us sometimes to consider what civilization has done for Christianity. So we shall find that the service which business has rendered to religion is far from small. And you must not think, for one moment, that this implies the slightest disrespect to real religion. The man who stretches the telegraph wire across the continent does not create the electricity that thrills along its lines. So the business which binds the nations together does not create the high and true humanity that thus finds room for its manifestation.

Business, in all ages, has had to be practical. That is, it has had to fit itself to the material, mental, and moral conditions of the time, in order to live. If a man is to raise a crop of wheat or corn, he must adapt himself to and fulfil the conditions as to seed, soil, time of planting, and method of cultivation. If not, he has no harvest. So of a commercial voyage. All the conditions as to ship, cargo, markets, money, must be understood and complied with. If one is to go into business in a particular city, he must comply with the conditions of doing business in that city. He cannot long succeed, if he is very much above or below the current level of that city's honesty. Men frequently have to give up a business, because they cannot or will not fall in with the prevailing ways about them. The penalty of disregarding natural laws and conditions in business is failure,—a penalty so real and tangible that men cannot disregard it.

Thus it happens that, in all ages, the business life of the time has been a better and surer index of the real moral and material condition of the age than has the religious. For religion, as we have seen, will live—in memory, in reverence, in tradition, in sentiment, in fear—when it is not at all practical. It is therefore many times no index at all as to how people really live and conduct themselves.

But business, being nothing, if not practical, has always been bringing man face to face with the real laws and conditions of life and progress. He has found, by actual experiment, that some things were good for him and that other things were bad. And, on pain of suffering and death, he has learned to let the bad alone. And, on the supposition that God is really the author of and is manifested in the laws of human life, well-being, and progress, business has been "a schoolmaster to lead us to" God. By repeated experiment, it has asked of God, through his universe, May I do this? May I do that? and has heard the answer—in health and prosperity, or in disease and death—more real than any Sinai thunder.—Yes! or No! The answer of the oracle might be doubtful: this answer of the living God is always sure. Business, then, may be ever so secular in the eyes of religious convention; but it is really dealing first-hand with the living God of the world.

Let us note one or two vital truths it has taught us. However many of the rules of conventional religion we may break, and for which we may be absolved by priest or prayer, business has made us know that God's real laws of practical life cannot be broken with impunity. It has taught us that absolute obedience is the one sole condition of success. In the building of a house, the sailing of a ship, the construction of a railroad, we must seek for God's laws, and most strictly obey them. If not, the eternal penalty is failure. We cannot cheat or shuffle in dealing with the universe. No sacred ceremony will take the place of honest work.

In another particular, its teaching is no less important. Business has done more to make the world truthful than all the instituted religions of the past put together. It is to be feared that religion has not been very potent in this direction. Japan is covered with temples, and yet it is said that the Japanese are a nation of liars. No nation on earth has been longer or more completely dominated by religion than the Italian. And yet I suppose no traveller in Italy would ever be so simple as to believe anything that was said to him, provided there was anything to be gained by deception. The history of mediæval Christianity is one long tale of fiction, imposition, and fraud. Dean Milman of England says of Eusebius, the most famous of the early church historians, that you must always expect he is lying, except in cases where he has nothing to gain by it. I am aware that there is a plenty of trickery still in the commercial world. And yet what I have said will hold good,—that business has done more for truth than any religion. And the reason is apparent. For the one virtue on which the stability of the whole business world rests is truth. Only in so far as men can trust each other can the world carry on its commercial affairs. False-

hood in business, in the long run, does not pay. It has become a proverb that "honesty is the best policy." So nowhere on earth will you find so high an average of integrity, so general an adherence to truth, as in the world's great commercial centres. Just as railroad trains make punctuality a necessity and a habit, so the maintenance of business relations over the world makes truth a necessity.

One of the central doctrines of Christianity is that of human brotherhood. Jesus taught his disciples to pray, not my Father, but "Our Father." But to what influence do we owe it that this doctrine has come to be recognized as one of the great moral forces of modern civilization? The Lord's Prayer was in the New Testament for hundreds of years; and yet this sense of brotherhood had little power. Nations fought and plundered each other just the same. The weaker states were remorselessly swallowed up. Whole peoples were bought and sold, and held in cruel bondage. No right was recognized that had not battle-axes or bayonets or cannon behind it. And even now, in modern Europe, the most remorselessly warlike nations are the ones who are ruled by "Most Christian Majesties" and "Defenders of the Faith." And the one man in America who has written a war-song to help kindle the flame of religious battle in Europe is a bishop.

But, in spite of all these things, it is true that the sense of human brotherhood has become a mighty factor in the modern world. It has abolished slavery wherever it could reach. If it cannot abolish war, it can and does dictate its methods and forbid its barbarities. And no nation is so strong that to-day it dares to disregard the dictates of humanity in its treatment of those that are small and weak. There is a world-wide bar of human public opinion before which it has to plead and excuse or extenuate its deeds.

What is the power that has wrought this practical realization of human brotherhood? More than any other one thing it is business, the commercial enterprise of the world. The first voyage of the world—that on which the great company of immortals sails on forever in myth and song—was that in search of the "Golden Fleece." On such a search have men been always sailing. It is commerce that built ships, that timidly explored the neighboring coasts, then dared the oceans and the storms of heaven, as, from cape to cape and island to island, it ventured on in search of other lands.

Mountain chains and wastes of sea kept the nations apart; and, so long as the separation lasted, they were ignorant of each other. And, so long as ignorance lasted, they imagined each other monsters; misunderstood, misrepresented, and therefore feared and hated each other. Each people then supposed itself to live in the earth's centre, and to be the special favorite of the gods, while all others were only "outside barbarians." In other lands were giants and dwarfs. In one direction lived men who carried their heads under their arms; in another, monsters with only one eye, and that in the middle of the forehead; in still another were centaurs, half-man and half-horse. Even in modern times, the English peasants imagined the French were much like frogs; the French pictured the gloomy and sour English as ever on the verge of despairing suicide. And here at home it is well-nigh certain that we should never have had a civil war, if North and South had known each other better.

The one thing, then, that was needed to give mankind a sense of brotherhood was that races should know each other; and the one thing that has helped on this mutual acquaintance more than all else is commerce. Jesus was born in Galilee, right in the track of the great caravans that traded East and West, linking Asia Minor with the far East. Here he spent his boyhood and youth, and learned to be familiar with foreign peoples, and to know that they, as well as Jews, were men. It is more than probable that, if he had been born in the midst of Judean exclusiveness, we should not have had from his lips his great words about the brotherhood of man. The one thing to which we owe this new world in which we live, and where we are trying for the first time in history to put in governmental practice the theory of human brotherhood, is commerce. The mainspring of the life of Columbus was his dream of finding for commerce a new route to India. Religion in Spain, in the days of Ferdinand and Isabella, was busy in monasteries and convents, repressing the people, keeping intelligence and the Bible out of their hands, trying to hold the world in ecclesiastical order, while Columbus stood on the shore and looked wistfully out over the sea. And while religion was torturing men in this world for saying that the earth moved, and was threatening them with hell in the future for saying it was not a flat plain, Magellan, a navigator, was whispering, under his breath, that he noticed during an eclipse that the earth's shadow on the moon was round; and that God's shadow was truer than the churches' infallibility he soon proved by circumnavigating the globe.

Commerce has explored every sea, sailed up every river, and mapped out every bay. The nations have stretched out their hands to each other, have exchanged products, and looked in each other's faces. They have seen a common humanity in each other's eyes. And even the barbarian is now no longer a being of foreign flesh and blood, but only our brother, who has, from weakness, fallen behind and lagged in the rear of the grand army of man, as he is marching on and up toward the heights of the one human civilization that is the common object of us all. The world's business, then, has done more for philanthropy, for justice, for deliverance from oppression, than all other agencies combined. It has not created religion, but it has made it practical. It has called it out of the deserts and the convents, and made it live in the markets and cities of men. It

has compelled it to leave its dreams and its ceremonies, and minister to the help and comfort of man in his real struggles and his every-day life.

Such, then, are some of the things that business has done for religion. Only we must remember, all through here, that business, in so far as it deals with the real laws and life of God in the universe, is the real religion. And that, in so far as religion becomes divorced from these, it ceases to be religion except as it usurps the name.

There is left for us one more phase of our subject to treat as briefly as we can. And that is,—

III. What the world's business will become when shaped and controlled by true religion.

In discussing this point, I wish to revert for a moment to the opening words of my discourse. I said there that whether or not religion was a good thing to have in one's business depended on what kind of religion it was. In considering this subject, men are very apt to think that, when people use the word "religion" or "God," they all mean by it very much the same. Nothing could be further from the truth. A man's religion is his feeling and conduct, springing out of the relation in which he supposes himself to stand to the universe, or to the Powers or Power that he thinks of as controlling it. So religion may be of as many kinds as are the thoughts and fancies of men. The worship of a stick or stone, a tree or sun or star, conceived of as mysterious and powerful, but in no way connected with moral character, if it influenced a man's business at all, could only do so as the gambler's superstition about luck influences his game at cards. It might affect the time or method of his game, but not improve it. The religion of Astarte or Venus could hardly make a man's business better. The worship of Mercury, the patron of thieves, would not be likely to conduce to fair dealing.

And it is not at all certain that our religion will help our business just because we all "profess and call ourselves Christians." Your God and your religion are not necessarily those of your creed or your church: they are the ones you really hold in your heart, cherish and obey. If your religion be one of church and ritual and priesthood, instead of its making your business life what it ought to be, it may degenerate into a sort of commercial transaction wherein, with money or penance, you suppose yourself to buy exemption from the necessity of doing right. It is no uncommon thing for priest or minister to become, as God's agent, the conscious or unconscious taker of bribes, that the man who offers them imagines will reconcile heaven to his keeping his lion's share of the plunder.

Again, if your religion is a matter of poetry, of emotion, of sentiment only, it may not elevate your business. For it is no strange thing for a man to be roused by injustice—in a novel—or to shed tears over poverty and sorrow—at the play—while he still remains as hard and exacting and unfeeling in his business as one of his own iron machines. The emotion over, the luxury of tears indulged, then "business is business."

Or, once more, if your religion is a matter of times and occasions, of sacred festival days and Sabbaths, it may be kept utterly distinct from your business. A man may go up on his Sunday mountain-top to pray, and on Monday morning come down again to sand his sugar, to water his milk or his stocks, to dilute his justice, to sell his political influence, and generally to live through the week as though sacred obligations were luxuries to be kept apart from common use in a wholly ideal world. And the strangest part of it is that they may work themselves into such a state of mind as to feel that they are wholly sincere.

But, friends, these things are not the real religion of the living God of this vital, throbbing universe in which we live, and of which we are a part. Men may do whatever they please with the gods of their dreams and fancies. But they cannot palter or trifle with the ever-present God whose power works in and is the laws of life and death that compass us about on every hand. In the laws of your body and heart and brain; in the eternal and self-executing laws of social life and progress; in the conditions that underlie the right business relations of men; in the laws by which States and nations live and advance or decay and die; in these vital conditions of human welfare and happiness,—here, and here only, can you find the "living God." Finding him here, worshipping him here, obeying him here, this, and this only, is the true religion. Churches and Sundays and rituals and sacraments are of value only as they help toward this. They are useless, if they do not. If they become substitutes for this, or in any way hinder its attainment, then they are pernicious.

We are now ready to consider what shape the world's business will take on when brought into accord with this, the true religion. The business of the world, like all the rest of its methods of conduct, has been an age-long experiment. Practice puts all things to the test. That which fits the conditions will endure: that which does not will perish. What fits a lower grade of civilization, as man advances, dies out, as not being adapted to the higher. Slave-labor and serfdom were once the prevailing types in the industrial world. But, like monsters of older geologic ages, they have disappeared, as the world has advanced to a higher human life. They were replaced by the contract system, and the reign of competition set in. Competition has done and is doing its work, good and helpful in its time; but the world is slowly getting wise enough to see that it too must pass away and give place to a nobler form of human endeavor. The age of coöperation—of sympathy and help instead of contest—is coming in. It will come slowly, generations will pass before it will be universal. But, just so surely as men grow wiser and better, it will come.

That coöperation,—the treating of workmen not

as parts of a machine or as car-horses to be worn out and thrown aside, but as intellectual and moral beings,—that this is practical has already been proved in conspicuous and crucial cases. Take the case of Maillard, the chocolate manufacturer, in France. He has built up an enormous industry in which the laborers are partners, helpers, and friends; while the most of our manufacturing centres are fields of perpetual warfare, where class hatreds and strife are engendered, time is wasted, production hindered, and money thrown away. Other grand successes have been achieved in England, as Mr. Holyoake has recently been telling us. And noble work in this same direction has been done by our own Cheney Brothers in Connecticut.

Let us look this matter squarely in the face, and see what it means. It is no appeal to airy ideals or unpractical sentiment. I am an evolutionist; and, in the most realistic fashion, I believe in "the battle of life" and "the survival of the fittest." I do not expect men to carry self-sacrifice to any Quixotic extreme, or to conduct their business in such a manner that it will not pay. Men desire what they believe will be for their interest. I find no fault with this. I do not know how they can help it, nor why they should help it. Can you expect men to work for the attainment of injury and suffering? They often do it, but never with purpose and intent.

But I believe that the laws that underlie the successful prosecution of business are God's laws, are good laws, and—rightly applied—will work for the welfare and happiness, not of a few only, but of all. Men are called infidels for doubting the infallibility of the Bible, or particular notions about Jesus or God. But the true, the dangerous infidelity is that which doubts that this universe is favorable toward, or consistent with, goodness. Men say, "We would like to be fair and open and kind; but business is a battle, and we cannot win success in that way." A teamster during the war once declared it to be his belief that it was "impossible to drive a mule-team and be a Christian." That depends upon drivers. If you cannot conduct business successfully, and still be true to the highest principles of human life, then it is because the present system is wrong, is antiquated, belongs to a lower grade of civilization.

Competition in business—except the friendly strife of each man to do his best for both himself and others—is on essentially the same grade of civilization as the military régime among nations. It is barbaric. Look at Europe to-day, claiming to be Christian. The emperors and kings are really worshippers of Mars, of the "God of hosts," of Devastation, not of "Our Father." Is it for the good of the people that millions, from being producers, are turned into destroyers, and that enough is wasted every year to supply the wants of all? It is for prestige, to resent some slight affront or to work some fanciful rectification of a frontier. The real welfare of nations is to be found in finding and obeying God's conditions of life and progress and happiness. And this means, not more cannon and standing armies, but an industrial civilization.

So, when men fancy that self-interest lies in the direction of warfare in business, they are guilty, not only of inhumanity, but of what has been said to be worse than a crime,—a blunder. Here in America, to-day,—where there are resources enough for uncounted millions more than we number yet,—who really believes that our business prosperity would not be increased, if, instead of fighting and crippling and hindering each other, we could all agree to work together and help each other? It is not unpractical, then, only as every machine is unpractical before it is invented and put in running order. When men grow wise enough to see,—what is simply true,—that it is the way toward a larger, practical success for all, then self-interest will make it succeed. It will win in "the battle of life," because it will be "the survival of the fittest." I believe that in God's universe—and, had I time, I could show you how man's past history proves it,—that which will show itself fittest to survive at last will be those principles, and those only, the practical application of which will help all men up and on.

God's religion, then, brought into man's business, will so organize it that it will play into the hands, not of one, or a few only, but of all men. It will give all men time and means to become whatever of good they are capable of. If pauperism and want and crime were banished from the world, would it not become so much fairer, sweeter, and better a place to live in, that every man's happiness would be increased a thousand-fold? They can be. It is practical. But every time a man transacts a piece of business in such a way that his fellow-man is injured by it, just so much is done to prolong the reign of poverty and sorrow. He is then a traitor to human welfare. And he is a traitor to his own real prosperity as truly as to that of others.

And the practical conduct of our daily life is so intimately connected with the real, vital religion of the real God, that we must not delude ourselves with the idea that we have any place among God's children, or that any true religious consolation can be ours, except in so far as we are in right relations with our fellow-men. Jesus said many years ago, "When thou comest to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." Right relation with man and access to God forever coincide. You cannot, then, in a bad business, or in an unbrotherly way of conducting a good business, find, or have anything to do with, the true religion. You may find an idol—mental or material—wherever you will; but you cannot find the living God of the living world anywhere except along the pathway of obedience to his laws. And the primal law of all is that which binds you in all

helpfulness to your fellow-men. He, then, who fancies that he can come to God while out of right relation—social, political, or business—to his brother, has blundered concerning the real nature of the universe he lives in.

[For THE INDEX.]

UNITARIANISM IN ENGLAND AND AMERICA.

BY REV. EDWARD C. TOWNE.

UNDERBANK PARSONAGE, STANNINGTON, {
Near SHEFFIELD, Eng. }

The "Brevities" of the *Christian Register* have been considerably improved under the present editor in the direction of fact and thought, rather than light smartness and pale wit; but a too generous confidence is behind the following:—

"Do the Unitarian churches of England differ greatly from those of America?" we asked of one who ought to know both pretty well; who answered, "They are in quite as good condition as those here: less upholstery, but more piety; smaller salaries, but those paid; less grandeur, but hardly ever a debt; less art and culture, but far more quiet mission work and philanthropy."

If the informant here was an Englishman, the painful fact should be stated that, with rare exceptions, neither intelligence nor character afford the slightest security that an Englishman, in any matter of comparison between America and England, can see the pleasant side of truth about America, and the unpleasant side of truth about England. Like Americans generally, I had no idea of this when I came to England, and only the hardest kind of facts have forced me to admit it, and to understand it. I have just completed a study of the history of British criticism of America, which shows on every page that, with rare exceptions, the rule is as I have stated. It is very commonly regarded as a kindness to Americans to point out to them, in unconsciously offensive terms, how bad as Americans their standing is, and how well they will do to contemplate with exclusive respect whatever is English. "English" is made the equivalent of "genuine," and "American" of "sham," and you are expected to accept as a compliment the frankest instruction on this point. I avoid more than the merest reference to the matter now, and quite suppress both what I have come to feel, and what a long array of patiently gathered facts will enable me to prove, my only wish here being to suggest the doubtful character of English testimony, either for England or against America.

As to the points made in the statement quoted above, I may, I think, venture to let in a little light. I have heard them before, and have been sorry to find them accepted. They revolve about the significant word "paid." "Smaller salaries, but those paid," reflects a grievance of the speaker in a case of the facts of which have come to my knowledge. A minister, getting \$2,000 here in England, was offered three times as much to go to an American pulpit. The offer was based on a calculation—which proved delusive—of his power to draw as a popular preacher. That was not his power: his gifts were rather in the direction of "quiet mission work and philanthropy,"—personal and pastoral power rather than pulpit. But, although he might easily have seen that he was offered more than he was worth, he thought he could get more still, and stood out for \$8,000. He got it but with a misunderstanding,—his congregation taking the extra \$2,000 to be for one year only, to meet his plea of the expense of removal from England to America; while his expectation was that he would permanently get \$8,000,—double what, upon a correct view of his power and attainments, he could earn. He was not fairly worth more than \$4,000, and was found too dear at \$6,000. Yet he has not ceased to think he should have \$8,000, and he represents that the contract was for that sum permanently and that it has been not honestly kept. If his congregation were in debt, they have got out; and his own relation to the matter makes part of his grievance. With them, he has the credit of a subscription of \$1,000 towards clearing off the debt; but he represents that his salary in the year of this subscription fell to \$5,000. And thereon hangs his tale about American salaries not being paid. His own greed in seeking too much, and his own failure to earn even the smaller salary, have been the only and the ample explanations of the difficulties between himself and his people. The generalization which he has put in circulation, in both England and America, is no more than his reading of his own case; and the truth of that case is that he is paid, at the lowest, more, a good deal, than he can earn, and has no reason whatever for complaint, much less for abusing America. I am confident that, although in both countries Unitarians are noted for paying, the failure to pay occurs, as an exception, in England more than it does in America, and would occur a hundred-fold as much, if English congregations made the same effort as American to pay adequate salaries. Usually, an English treasurer is a man able to pay, whether he has to pay with or not; and he often does so pay until, I venture to say, that English treasurers are much oftener out of pocket than American. As to church debts, they would be a good deal worse than American, if endeavor here at all equalled American.

It is ridiculous to say that English Unitarian churches are "in quite as good a condition" as those of America. There is hardly an approach here in England, either in individual churches or in the body at large, to the progress and the prosperity of American Unitarianism. The London churches are none of them strong, and hardly more than half a dozen strong churches can be found in the whole kingdom. As to common churches up and down the country nearly all are far behind the common Unitarian

churches of America. Many of them are almost wholly made up from the working-class, and such roughness and rudeness as can be seen in numerous instances here, both in the people and in their arrangements, could not be found in a single instance in America. Looking at some of the ministers, many of the congregations, and most of the schools, the backwardness of England is appalling. A single fact will show the humbug in the boast that England has "less art and culture, but far more quiet mission-work and philanthropy." The people who have the "art and culture" not only make more of it than in America, but they consider themselves raised thereby above any thing so low as teaching in a Sunday-school, or having their children attend. I have seen it stated by an English minister, now settled in America, that English Unitarian Sunday-schools are superior to American, because they reach the poor more. Nothing could be more misleading. They reach nobody but the poor; and they do not in any proper sense reach the poor, if "reach" means a connection between the better class and the poor. The better class consider the work as so far beneath them as to be quite out of the question; and the better families would be shocked at the very idea of sending their children to Sunday-school, or allowing their young people to be teachers. The teaching falls mostly into the hands of a minority of intelligent and self-sacrificing persons of no social pretension, and a majority of those who can barely hear a class read out of a simple book.

As to the "less upholstery, but more piety," one can hardly make an American realize what the "benches" are in an English school-room,—the merest hard benches, without backs, unpainted and rude, or, if with a back, still hard and rude. Settees are quite unknown. As to the "more piety," there is an English custom, not of schools, but in church and chapel, of dropping the head for half a moment on sitting down, and another of sitting down for the benediction. I think an Englishman regards these formalities, especially when he finds them wanting in America, as great and precious signs of vital piety. He is too ignorant ever to have heard how such formalities were disused by American Puritans as empty and wrong, and so he does not know that their absence in America came about through zealous and sincere regard for vital piety. There is more surface pietism in England than in America, but with an amount of superficiality and shallowness unknown in America. I heard one pious brother in Manchester offer to pray another for five shillings; i.e., to pray against him on a bet of five shillings, the bet to be decided in favor of him who made the best prayer. It was said in savage earnest, too, in scorn of the "piety" of the brother. The brethren had a tremendous row over the matter of choosing a Sunday-school superintendent, and, although several of them would be more ready than Americans to make a prayer, it was with the drawback of shocking rudeness and vulgarity. Taking English Unitarianism generally, a large part of it, a very large part, combines the forms of pietism with the fact of secularism; and the minister is expected to do anything and everything except make his own people really and practically religious. England at large presents almost the problem how to make a religion of a motley secularism by giving it a mask of traditional ritual. With less pietism and more reverence for the life of God in the soul of man as man, lowly and poor as well as exalted and rich, the future of real religion would be much more secure than it is. The vast curse which the established order both in church and society in puts the whole country at a tremendous disadvantage; and one who can compare America with England in any point of religion or morals, without shame and sorrow for England, must have been born to the English assumption that nothing English can be much wrong, and nothing American much right.

CAMPAIGN AGAINST SATAN.

THE ENGLISH SALVATION ARMY GETTING INTO LINE OF BATTLE.—PREPARATIONS FOR VIGOROUS FIGHTING.

The vanguard of the English Salvation Army made their formal entry into New York yesterday morning, headed by its gallant commander, Commissioner George S. Raiton. The party arrived on Wednesday on board the Anchor line steamer *Australia*, and were met by the Rev. Mr. Irvine, pastor of the Waverly Methodist Episcopal Church, on the Jersey Heights. They consisted of Commissioner Raiton and Sister Captain Westbrook and Lieutenants Coleman, Evans, Morris, Pearson, Shaw, and Price. The commander was dressed in a neat suit of blue with yellow trimmings, and on his head wore a blue cloth helmet cap, around which was a red silk ribbon, bearing the words, "Salvation Army," in gold letters. The women were mostly youthful, and were dressed in blue serge costumes and red facings, with Alpine hats, on which the name of their organization was blazoned in gold. Forming in line, the evangelical Amazons raised a blue banner, bearing the inscription, "Blood and Fire," and began a march to Castle Garden. At the corner of Liberty and West Streets, a halt was made and truce was declared, while the leader held a parley with a policeman. In answer to inquiries as to the location of the most thickly populated districts of workingmen and non-church-goers, Commander Raiton was directed to attack the Sixteenth, Twentieth, and Twenty-first wards. The policeman further suggested a bombardment of politicians in the City Hall at noon-time. As the corps proceeded down West Street, a large crowd followed them, attracted, doubtless, by their gay uniforms. In Castle Garden, the army went into bivouac, but, after a short time, opened fire on the immigrants by singing stirring hymns, and exhorting all followers of the Eternal

King to take up arms in his cause. For a time, the excitement in the garden was intense; but the fortifications of the Evil One were too strong, and, after a parting volley, the army filed out of the building, and marched to the house of Mr. Irvine in Jersey City, where they remained as guests all night. Reveillé was sounded at eight o'clock yesterday morning, and after breakfast the warriors betook themselves from Jersey City, and again entered America at ten o'clock. The remainder of the day was spent by the division in sight-seeing, parole having been granted by General Raiton, who went in quest of a building to be used as a sort of ecclesiastical barracks, in which the American salvation army is to be recruited. At noon, Mr. Amos Studley, of Philadelphia, was created a captain, and departed for the Quaker City in company with Sisters Lieutenants Price and Evans. Captain Shirley was a member of the army in England, but emigrated to Philadelphia six months ago, and obtained employment as a clerk. With the assistance of his daughter, he started a branch of the army in an empty factory building. Hearing of this, Mr. Shirley's employer discharged him, and he was forced to become a Christian soldier for bread. He informed General Booth in England of his action, and asked for a commission as captain. The result of this request was the detaching of General Raiton and his staff to America to organize Christ's forces for a grand engagement with the myriads of Satan's devotees.

The General speaks.

"We are," said General Raiton to a *Herald* reporter yesterday, "the vanguard of the salvation army, and have not yet decided upon all our future movements. At present, our fort is the battlements of heaven; but we are in the enemy's country. I have been looking through New York all day to find a place in which we can raise the siege between Christ and sinners. A basement in the Bowery attracted my attention, but the rent, I am afraid, was too high for us. I am in hopes of securing a permanent camp before Sunday. If not, we shall hold an open air battle in some public square. I wish to consult the Chief of Police before deciding on any plan, and my selection will depend on his advice. We wish to secure recruits from among the respectable working-classes who do not attend church. No attempt will be made to flank the army of the Roman Catholic Church, as we desire to arouse as little opposition as possible. After we secure quarters, the method of holding services will be as follows: The officers of the army and all the privates will assemble in some public place, and begin to attract a crowd by the usual Methodist prayer-meeting style of worship. We will then begin to march through the streets with our banner flying, and the assemblage is sure to follow. At every street corner, a halt will be made, and an invitation to march along will be given. The end of the march will be our barracks, into which the army will go, followed still by the crowds, and then work begins in earnest. This is no neutral ground. Our recruits must come out and speak boldly for the Lord, and declare themselves the subjects of the King of heaven and earth, or they are looked upon as the enemy. Every genuine recruit we have will be duly entered in the ranks as a private, and will be supposed to wear the army uniform or some badge."

The head-quarters of the little band of evangelist soldiers is at No. 130 Liberty Street, where they will stop until their movement is fully organized.

It has been decided to make a strenuous inroad on the kingdom of Satan next Sunday evening. Harry Hill's Variety Theatre is the selected battle-ground, and the operations against the Evil One will be continued from half-past six until nine o'clock.—*New York Herald*.

IRELAND'S CURSE.

Some weeks since we copied into our columns, from the *New York Times*, a sharp and severe censure of Catholic Bishops in Ireland for sending, and of the Roman Pontiff for receiving, contributions to that fund for the private purse of the latter, known as Peter's Pence, at this particular time when the distressed and starving people of the afflicted island are appealing to the whole civilized world for sympathy and aid. Bitter and condemnatory as was the tone of this rebuke, it would seem to be completely justified by facts which are constantly being furnished by careful and reliable authorities. Reports from the Roman journals show that the contributions from Ireland to the fund in question have been at the rate of \$100,000 a month for the past three months, or four times as much as she has ever before given in her most prosperous days. This would seem to show that the amount has been swelled by the addition of sums coming from the benevolent of other lands, intended for the relief of the wretched and starving poor. It is also reported to be common for many of the ignorant and superstitious who obtain assistance to carry one-half of what they receive to the parish priest, as a donation to the Church and a token of their thankfulness to God. The poor people of Ireland have ever been munificent in their support of the priests, the Church, and the Holy Father, contributing, even in the days of their deepest misery, to the comfort and luxury of those who have never hesitated to fatten upon the agony of a wretched race.

Dean Dickinson, in a recent number of the *Irish Ecclesiastical Gazette*, says that the causes of Ireland's distress are well known to all who live there, but that there is a lack of the proper courage and frankness to publicly state them. He declares the two main causes to be over-drinking and over-population. We will quote some of his testimony in regard to the latter of these, which forms a fearful arraignment of the Catholic clergy for keeping a

generous but superstitious people subjected to poverty and distress, in order to advance the interests and aggrandizement of themselves and the Church:—

"There are nearly a million more people in Ireland than its land or its industries can maintain. . . . Why, then, do they not emigrate to Canada, Australia, New Zealand, South Africa, where countless acres of virgin soil wait only for occupation, where men can live and thrive in honest, happy independence? Why not? Simply because the priests will not allow them. Roman Catholic priests are paid by the head. Their dues are at stake. For their own sakes, they wish to keep a large population *adscriptos glebæ*. Let us in charity admit they are also afraid on their people's account, that they may lose their faith by emigration. Hence they do all they can to foster in the Irish peasant, from his infancy, the feeling which clings to the cabin where he was born, and to the fields where he and his half-starved brothers and sisters played. They throw a romance around these mockeries of home, and teach their people that emigration is cruel exile, expatriation a wicked, English device, etc. They talk of 'Irishmen's bones bleaching the prairies,' and such likerodomontade. . . . And Governments, whether Conservative or Liberal, which think it right and expedient to govern Ireland through the Romish priesthood and to conciliate political agitators, are simply afraid to apply the only remedy—afraid to promote a scheme of emigration on a sufficient scale—because of the outcry which interested parties would raise. *What will the priests say and do?* is the whispered fear of British cabinets. . . . Meantime, distress goes on and annually increases, and, when an exceptionally bad season comes, is naturally intensified; only, however, a question of degree. . . . In every town from which the cry of distress comes, the public houses and their owners prosper. Those who discourage emigration and temperance and honest industry . . . have a great deal to answer for. The sin, the misery, the nation's degradation, lie at their doors. *They are the cause of Irish distress.*"

"*Roman Catholic priests are paid by the head. Their dues are at stake.*" These pregnant sentences state a chief cause of the want and desolation which have spread themselves over the fair and fertile island. Ireland staggers under the weight of theological superstition which, in its vilest form, like a veritable "Old Man of the Sea," has encircled her in its grasp. The Roman Catholic Church cannot hope to escape the fearful responsibility of having produced the present terrible condition of affairs. In the mean time, let those who contribute to the help of these starving victims of religious domination look to it that their alms are not perverted from the true course, and turned into the private coffers of a pampered potentate who represents a Church which has never failed to bring ignorance, poverty, wretchedness, and slavery wherever it has ruled.—*Albany Liberal Bulletin*.

A NEW PERSUASION.—M. F. H.: "Isn't that the horse I saw your father on, Miss Mary?" MISS M.: "Yes, I persuaded pa to buy him! I wanted a change, and I knew pa would be no match for him!"—*Fun*.

Poetry.

[FOR THE INDEX.]

DESIRE FOR NIRVANA.

BY ELIZABETH OAKES SMITH.

How many suns shall rise and set,
How many moons their crescents fill,
Ere thou and I shall all forget,
And grow like sobbing children still?

O sweet Nirvana, bliss divine!
Consummate close to all our pain!
Lost 'mid the splendors of the shrine,
To be in all—nor one, nor twain—

Enshrined forever, and all lost,
In that beatitude of bliss
That asks no why, that counts no cost,
Content to be, whatever is!

Free from desire of self or earth,
From fear of what may be or not,
Back to the fountain of our birth,
By all save Love himself forgot!

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 10.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Frank Cheney, \$3.20; William Tindall, \$3.20; F. Hardy, 10 cents; Prof. L. Ellsberg, \$3.20; Lambert Bigelow, 80 cents; Cash, \$12.55; Mrs. Lydia Maria Child, \$5.45; Mrs. M. E. Martin, \$6.40; Alex. Grant, \$3; George Allen, \$2.60; Doerflinger & Co., 75 cents; Mrs. Martha B. Earle, \$3.20; Otto Rothschild, \$3.20; Dr. E. H. Price, \$3.20; Mrs. E. M. Mitchell, 50 cents; C. A. Simpson, \$1; J. L. Whiting, \$4.50; J. N. Lombard, \$3.20; J. R. Hawley, 75 cents; Mrs. E. A. Driver, \$6; J. W. Fowler, \$4; C. Folsom, \$3.20; Mrs. E. B. Chace, \$6.40.

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The Index.

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Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged April 1.....	\$2,022.00
DR. EMIL NOGGEROTH, <i>New York</i>	20.00
GEO. H. JONES, " ".....	10.00
F. M. HAWLEY, " ".....	1.00
MISS H. COURTES, " ".....	1.00
S. M. ROTHENHEIM, " ".....	1.00
MRS. C. WEBSTER, " ".....	1.00
P. F. LANE, " ".....	1.00
M. SCHNITZER, " ".....	1.00
MISS MATILDA GODDARD, <i>Boston</i>	5.00
FERNANDO DESSAUB, <i>New York</i>	1.00
H. HERZOG, " ".....	2.00
A. V. B., " ".....	5.00
PHILIP CASKY, " ".....	1.00
I. M. MESTRE, " ".....	5.00
B. BERNSTEIN, " ".....	1.00
B. BLANK, " ".....	1.00
CASH, " ".....	1.00
A. E. KARELSON, " ".....	1.00

Total..... \$2,081.00

WILLIAM J. POTTER,
Secretary F. R. A.

SCHLEIERMACHER'S CONCEPTION OF RELIGION.

In the *Albany Liberal Bulletin* (which, small as it is, is by far the best "liberal" journal published in the State of New York), we find the following comments on "Religion":—

Schleiermacher has defined the word with a precision and correctness that challenges our admiration and assent. He says:—

"Religion belongs neither to the domain of science nor morals, is essentially neither knowledge nor conduct, but emotion only, specific in its nature, and inherent in the immediate consciousness of each individual man. Hence comes the vast variety of religious conception and of religious system observed in the world: variety not only thus to be accounted for, but apprehended as a necessity of human nature. Hence, also, the irrefragable plea for universal toleration, and the sin against God's ordinance committed in every act of persecution for opinion."

Upon this, Dr. Willis, Spinoza's biographer, remarks:—

"This view of Schleiermacher was an immense advance on all previously entertained ideas of the nature and true worth of the religious idea, and has not yet been generally appreciated in all its significance. When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality, as well as with the highest moral excellence; how a *Jacques Clement* and *Balthasar Gerard* may confess themselves to the priest, and take the sacrament of the body and blood of the Savior by way of strengthening them in their purpose to commit the crimes that have made their memories infamous; how punctilious attention to Bible-reading and devout observance among criminals of a less terrible stamp do not necessarily imply hypocrisy and cunning, as so commonly assumed, when these unhappily constituted beings are found again engaged in their objectionable courses. The piety—the religion—displayed is a perfectly truthful manifestation of the emotional element in the nature of man, which seeks and finds satisfaction in acts implying intercourse with Deity, but neither seeks nor finds satisfaction in acts of honesty and virtuous life in the world."

We have here an explanation of how it happens that our penitentiaries are filled with the worst sort of criminals, whose lives, prior to the detection of their crimes, were characterized by eminent piety and a strict regard for religious observances. That religion, *per se*, has no restraining influence upon the conduct of men, is a truth confirmed and attested by our daily and hourly experience, and needs no elaborate argument to substantiate it.

The above-quoted passage from Schleiermacher (whom Zeller, in 1865, pronounced "the greatest theologian that the Protestant Church has had since the period of the Reformation") gives an imperfect view of his thought on this subject. Schleiermacher was one of the creators of Neo-Christianity, and now that the Centenary of William Ellery Channing has just been celebrated, might not inaptly be termed the Channing of Germany. It was his great object to reconcile Christianity with science and philosophy. "Equally animated by deep religious feeling and filled with an earnest scientific spirit," says Ueberweg in his *History of Philosophy*, "Schleiermacher seeks visibly in all his works to contribute toward the accomplishment of the work which he indicates as the goal of the Reformation and as the special want of the present time: 'to establish an eternal compact between *vital Christian faith* on the one hand, and *scientific inquiry*, left free to labor independently for itself, on the other, so that the former may not hinder the latter, nor the latter exclude the former.'" If by "vital Christian faith" should be understood (as we do not now understand it) devotion to the "universal diffusion of truth, righteousness, and love," this great aim of Schleiermacher was precisely our own aim at the Unitarian Syracuse Conference in 1866; and, in the light of it, we can readily comprehend his desire to free the essential conception of religion itself from all entangling alliances with dogma, ritual, or church. But he could not quite free his own mind from an evident bias in favor of Christianity as an historical religion; he could not quite raise himself to the level of the great truth that universal religion is swallowing up all the historical religions, just as the ocean receives all the rivers of the globe. Hence he could not escape, even in his conception of religion, the bias of Christianity in favor of emotion, feeling, faith, as superior to intellect and thought. There is here a fathomless gulf between Christianity and science, as is equally discerned by every thorough Christian and every thorough philosopher or scientific man. Christianity builds on love; science builds on truth. Christianity builds by faith; science builds by reason. Christianity makes thought give way to feeling; science makes feeling give way to thought. The issue is incurable. All compromises are impossible, delusive. The consistent Christian cannot be a thorough scientific man or philosopher; the consistent philosopher or scientific man

cannot be a thorough Christian. The trouble with Schleiermacher was that he was too much of a Christian, and yet too much of a philosopher, to be either one or the other thoroughly and consistently; and that is the trouble with all other Neo-Christians. Love and truth, emotion and thought, are not really inconsistent; but love should adapt itself to truth, emotion to thought, and not *vice versa*. Both cannot be first. The one great fact forcing itself upon the notice of all penetrating observers is that the right of truth, of thought, of scientific philosophy, to assume the supreme directorship of all human life is becoming more and more clearly recognized as time rolls on; and all the theology that will survive in the future is evidently destined to be based upon the scientific or philosophic conception of the universe.

The statement that religion is "emotion only," however, does not give a complete view of Schleiermacher's position. Ueberweg says: "Schleiermacher denies the scientific truth of the teachings of theological dogmatism, but admits that religion is founded in man on a special and noble faculty, namely, on religious feeling, which is the direction of the spirit towards the infinite and eternal; and he finds the true import of the theological notions and doctrines in this, that through them the religious feeling comes to expression; but when that whose office is simply to indicate our feelings and represent them in words is taken for objective science, or for science and religion at once, there follows inevitably a decline into mysticism and mythology." And again: "With reference to the Infinite, as the unity of the universe, man has a feeling of absolute dependence. In this feeling religion has its root. Religious ideas and dogmas are forms of the manifestation of the religious feeling, and as such are specifically distinguished from scientific speculation, which strives to reproduce in subjective consciousness the world of objective reality." In other words, Schleiermacher holds that first of all exists the *feeling of dependence upon the Infinite as the unity of the universe*; that afterwards comes the manifestation of this aboriginal feeling in *dogmas and ideas*; and that this expression of religious feeling in specific religious dogma is absolutely necessary to its actual existence. Hence he holds, as Ueberweg states, that "the idea of religion includes the complex of all the relations of man to the Deity; but the various religions are the definite shapes in which the one universal religion must express itself, and in which alone a true individual development of the religious nature must express itself; the so-called natural or rational religion is a mere abstraction." Christianity, therefore, according to Schleiermacher, is the highest form of religion that is historically or individually possible.

Our criticism on this general conception is that it inverts the truth. Thought in religion must come first, and feeling second, and not the reverse, as Schleiermacher teaches. Before there can possibly be a *feeling* of "dependence upon the Infinite, as the unity of the universe," there must be a *thought* of the universe as a unit, and of the Infinite as identical with this unity. Even in his own statement, the priority of thought to feeling very plainly asserts itself. If the thought of God, as in all the polytheistic religions, be split up into anthropomorphic images of numerous finite beings, then the "feeling of dependence upon the Infinite" cannot exist; the feeling will be that of *dependence upon the finite*. It is in all cases the thought in religion that gives direction to the feeling, and not the contrary. We do not say that the thought *creates* the feeling; that is not strictly true, for thought and feeling are equally primitive and independent elements of consciousness. But thought does mould, direct, and give specific form to feeling; and all attempts to make the pyramid stand upon its apex rather than upon its base must fail.

Is it not time for liberal thinkers who mean to conform their philosophy to the reality of things, and to make it coextensive with all that they have learned of the universe they inhabit, to rise to a truer, grander, and more comprehensive idea of religion than Schleiermacher's? THOUGHT, FEELING, and WILL, are the three primary modes of human consciousness. TRUTH is the supreme end of Thought, LOVE of Feeling, and RIGHTEOUSNESS of Will. Truth, Love, and Righteousness are, therefore, the three natural objects of human life, worthily conceived; and RELIGION is their synthetic unity. Every man is truly religious in proportion as he lives earnestly and determinedly for the realization of this single yet threefold ideal in his own character and activity. It is a melancholy mutilation and belittle-

ment of Religion to dwarf it to only one of the three aspects of this ideal.

Our own conception of Religion, from the very first issue of THE INDEX, has been that of "the effort of Man to perfect himself in all his relations"; that is, the effort of Man, both as a social and an individual being, to realize the ideal marked out for him in human nature itself, and taken in all its relations to Nature as a whole. The force of the word "effort" in this definition has been strangely overlooked in the numerous criticisms of our definition made during the past ten years—not one of which has grasped its full meaning or scope. Effort, or the exertion of will, presupposes both thought and feeling; it is impossible without them; and it is the embodiment of both in action, character, and life. Man may think and feel without exerting himself at all; but he can make no "effort" without both thinking and feeling. He who says "effort," therefore, says thought, feeling, and will at the same time; and he who says "effort of Man to perfect himself in all his relations" says RELIGION, in the only sense of that word large enough, true enough, and grand enough to commend it to the lasting reverence of mankind.

AMERICAN ENCOURAGEMENT OF ART.

According to the *Detroit Evening News* of March 26, Mr. Samuel R. Mumford, brother of the deeply regretted Rev. Thomas J. Mumford (former editor of the *Christian Register*), and a gentleman of the most modest, unselfish, and estimable character, proposes to build an Art Hall in that city. The *News* says editorially: "That long-waited-for citizen of Detroit who proposes to put a little of his money into a useful monument by which he will be remembered after he has gone has at last been found. Mr. S. R. Mumford, having acquired a comfortable fortune in this city, is going to spend a portion of it in building an 'Academy of Art and Science.' It will be located on a central site, and will not be in the hands of any impractical committee or board, but will be owned and managed exclusively by the gentleman who has the enterprise and generosity to found it. We do not think it will be an immediately profitable investment, but the founder does not expect or demand that it shall be. There is fair reason to hope, however, that in the course of three or four years, with the growth such time will bring to the city, it will pay its way. With a first-class music hall and an 'Academy of Art and Science,' Detroit will soon be able to hold her head up as a metropolis."

In another column, the *News* also gives further information on the subject, as follows:—

An Art Hall.

S. R. MUMFORD'S PLANS FOR THE ADVANCEMENT OF SCIENCE AND ART IN DETROIT.—THE INSTITUTION HE PROPOSES TO ESTABLISH OPPOSITE THE EAST GRAND CIRCUS PARK.

S. R. Mumford, secretary and treasurer of the Michigan Savings Bank, and formerly one of the administrators of the Ward estate, is a gentleman of refined and artistic tastes, who has accumulated a very fine collection of paintings and statuary. For several years, he has contemplated the erection and maintenance of an art gallery and studio building, which, as he phrases it, "shall be conducted on business principles." In a conversation with a *News* reporter yesterday, Mr. Mumford said: "I have been intending to engage in this work for several years, and, having no one dependent upon me, fixed in my own mind the sum which would be necessary for carrying out my plans, and at the same time leave me no anxiety as to pecuniary matters in my own private affairs. This sum I have accumulated, and I now propose to go on with the work as fast as possible. I am now negotiating for a lot at the corner of Madison Avenue and Williams Street, fronting the east Grand Circus Park, and if the terms are satisfactory I shall purchase it. On that lot, I propose to erect a five-story brick building, with stone trimmings, which shall be fire-proof and contain all the modern improvements, including steam heating, elevator, etc. The building will have a number of rooms suitable for artists' studios; an art gallery, which shall contain statuary and casts, and copies of the best pictures of the old masters; a lecture room, in which teachers of art, science, and kindred subjects, can deliver their views; and a school-room, in which students of design may work in the daytime or in the evening. The Scientific Association have been talking about renting a part of the building to accommodate their collection, and they meet this evening to decide what shall be done in the matter. There being some danger of losing their collection, I have offered to buy it; but I hope that matters will so shape themselves that they will be able to keep it, and rent a part of my building for its display."

"Do you intend that any part of the institution shall be free to the public?" asked the reporter.

"No: as I told you before, I intend to operate this matter on business principles. I do not propose to make any money out of it, however, as any returns will be immediately reinvested in pictures, statuary, and artistic articles and appliances. But all charges connected with the institution shall be as low as pos-

sible,—the primary object being the artistic education of students at the smallest possible expense to them. I propose, for instance, following the example of the Corcoran Gallery of Washington, in setting days on which the public shall be admitted free, and charging a small fee on other days, which will allow students a better opportunity to make sketches without interruption or jostling. The gallery I intend to be such a place that all local artists, and also artists from a distance, shall display their work therein; and that it will be used for art exhibitions of all kinds."

At a meeting of the Scientific Association last evening in the Abstract Block, Mr. Skinner announced that Mr. Mumford had purchased the lot mentioned above, and intended to commence building operations forthwith. The proposition that the Association should rent two floors of the proposed building was received with great favor, and it was agreed that the Association will, after discharging their debt, secure funds to pay the rent and procure suitable appointments in the new quarters.

PERSONAL ITEMS.

PROF. FELIX ADLER delivered last Sunday (April 10) a discourse on Channing.

JOHN L. STODDARD has begun, under favorable auspices, his course of lectures in New York.

MRS. LILLIE DEVEREUX BLAKE has written an essay on "The Disadvantages of Being Pretty." Most girls are good-natured and willing to put up with the disadvantages.—*Boston Post*.

MR. JOHN SWINTON, the communistic leader, declines to be a candidate for the presidency. John maintains it would not be constitutional, inasmuch as he was born in Scotland. It is suggested that it is unbecoming so sweeping a reformer to concede to such vulgar prejudices.

JUDGE DAVIS says of Lincoln that, while nearly all the lawyers on the Wabash circuit were in ecstasies over Macaulay's History, then just published, Lincoln was absorbed in the study of Euclid. Night after night he spent over the problems, and finally demonstrated all of them without the least assistance.

COL. INGERSOLL has just put to a Washington audience the question, "What shall I do to be saved?" It was hardly safe, we fear, to trust so important an inquiry to such an audience. There are some people who would answer the Colonel by calling his attention to a certain passage of the New Testament.

A SPECIAL EXHIBITION of oil-paintings and charcoal drawings, by Miss H. M. Knowlton, Miss A. M. Curtis, Miss E. D. Hale, Miss C. A. Cranch, will open Tuesday, April 4, at No. 4 Park Street, to continue one week. The collection will then be sold at auction, by Lewis J. Bird & Co., April 20 and 21, at 2.30 P.M., each day.

THE NEW YORK *Sunday Herald* contains some curious advertisements. Here is a recent one: "Any nice young lady desirous of getting just the very handsomest, richest, and best family Bible (far ahead, both inside and outside, of the great Bible Societies' publications of both Europe and America) as a beautiful present for getting up a small club therefor among her friends, etc., will please call for Bible Man, Astor Place Hotel," etc.

ONE OF THE MOST interesting and impressive Channing memorial celebrations was held at the Academy of Music, Brooklyn. Rev. Henry Ward Beecher and Rev. Dr. Sims (Methodist) and a number of clergymen and laymen of other denominations were present, and participated. If half the good things, which are said of reformers after they are dead, were said of them while they are living and when it costs so much more to say them, it would make considerable difference in their experience.

MR. JAMES T. FIELDS' Boston house, which he has occupied for a quarter of a century, contains ten thousand volumes. He has many literary curiosities, including original manuscripts by Thackeray, Dickens, Hawthorne, and Whittier; books once belonging to great authors, and having their pencillings on the margins; a copy of Boccaccio (printed 1684), given by Leigh Hunt to his wife; Charles Lamb's copy of Pope's "Rape of the Lock"; Southey's copy of Ben Jonson, marked by Coleridge; and other books equally valuable. When Whittier visits Boston, he always occupies the room in Mr. Fields' house wherein Hawthorne used to work and sleep.

THE ELECTION at New Rochelle for three school trustees, about which considerable interest has been centred, resulted, a few days since, in the election of James A. Grenchbach, Gideon W. Davenport, and Ritter C. Hadley, by a majority of eleven over a ticket called the "Catholic ticket." Father Thomas Loughlin, some two years ago, raised a question about the reading of the Bible in the schools, and, rather than enter into a controversy, the trustees abolished that part of the services. Father Loughlin is now desirous of reinstating the Protestant Bible, but wants to introduce the Roman Catholic Bible also, and employ teachers of the Roman Catholic faith in the schools to instruct children of that Church. By getting a representation in the Board, he hoped to attain this end.

THE ENGLISH newspapers refer humorously to "an alliance of beer and Bibles, bricks and mortar." There is a great brewer at Warrington, Sir Gilbert Greenall, who, upon one side of one of his public houses, has built a school, and on the other side a church. Somebody quotes, as apropos of this queer contiguity, the old couplet: "Wherever God erects a house of prayer, The Devil builds a chapel there." This Tory brewer, they say, has taken a contract for both. But this is not so good as the ancient quatrain

written upon a church, the vaults of which were let for the storage of strong drink. Upon the door of this miscellaneous edifice, some wag wrote: "There's a spirit above and a spirit below, A spirit of joy and a spirit of woe; The spirit above is the spirit divine, And the spirit below is the spirit of wine."

EUGENE EMORY BARNUM, a most estimable man, the secretary of the Coöperative Colonization Society of New York, has just passed away in that city, after a brief illness, at the age of thirty-seven. Mr. Barnum was a person of excellent intelligence, pure life, humane sympathies, and kindly and cordial manners. He was born at Detroit, Mich., June 5, 1843, but had spent the greater portion of his life in the West, especially in Kansas and Colorado, where he enjoyed much popularity. For the last three or four years, he has been the confidential adviser of Mrs. Elizabeth Thompson, the distinguished philanthropist, in the management of her estate and the dispensing of her beneficence. He was an ardent admirer of George Jacob Holyoake, and sympathized very deeply in his views of coöperation, and contributed much, through his earnest efforts, to Mr. Holyoake's reception in New York on his late visit to this country. Mr. Barnum was a warm friend of Prof. Felix Adler, and an efficient and valuable co-worker with him in important benevolent enterprises.

FOREIGN.

"VANITY FAIR" is to be put into Italian, and our familiar friend will appear as "Becci Sharpe."

DR. DRAPER'S *History of the Conflict between Religion and Science* has reached a thirteenth edition in France.

THE DUCHESS OF GALLIERA, a lady distinguished by her repeated munificent donations to the cause of charity, has given her Genoese palace of La Salita di San Bartolomeo degli Armeni for a child's hospital.

THE SEVENTIETH birthday of Mrs. Ann S. Stephens, the well-known novelist, has just been celebrated by a dinner given in her honor by Mr. Edward Dickinson in London. Mrs. Stephens still seems as hale and hearty as an Englishwoman of fifty.

KING ALPHONSO has sent a photograph of himself, beautifully framed, in Spanish enamel of gold and silver on steel, to the Historical Society of Missouri. The picture bears the King's autograph, and is a token of approval of the Society's intended celebration of the anniversary of the first Mississippi River exploration.

THE REV. H. WALTER MILLER, an Anglican vicar in Richmond, England, laid down a pretty stiff proposition to his parishioners previous to Easter. He declared that "the man who does not receive the holy Communion at Easter-tide dishonors Jesus Christ, breaks the law of the Church, forfeits the name of Christian, starves his own soul, and brings himself into danger of damnation." He also warned his people against the danger of dissent.

THE SCANDINAVIAN residents in Paris gave a grand banquet April 4, in honor of Professor Nordenskjöld, the Swedish Arctic explorer, and his lieutenant, Captain Pallander. There were 220 persons present, including Prince Oscar of Sweden, the Russian Chargé d'Affaires, and Christine Nilsson. The hall was magnificently decorated with flags of all nations and an escutcheon bearing the names of all the explorers who have attempted the North-west passage.

THE *Estafette* and *Ordre* publish a letter from Prince Jerome Napoleon on decrees against unauthorized religious confraternities. The Prince declares he cannot, without being false to his origin, show himself an enemy of religion or of the revolution. He continues: "The decrees do not constitute persecution. They are only a return to an indispensable rule of public law. The fiction of a conservative union has lasted too long. There is nothing in common between the legitimists and ourselves. It is time for each one to resume his colors, traditions, and principles, and that all ambiguity should cease."

THE TOMB IN WHICH the body of the late Pope is to be interred has become almost an object of worship. Pilgrimages are made to it, and "priests, monks, nuns, widows [these, no doubt, animated by those sinister motives with which Mr. Weller, Senior, credited the genus], orphans, schools, and confraternities make pious visits to the spot." Not only are prayers made around the grave, but they are being literally "offered up," hundreds of written petitions being suspended around. In due time we shall probably hear of miracles, when the relics of Pius IX. are deposited in their resting-place, after which, of course, canonization can only be a matter of time and form.

A PROTESTANT in one of the Biscayan provinces of Spain recently undertook to bury his child in a Protestant cemetery, and serious trouble with Catholics grew out of it. The local priest objected to his doing so, on the ground that the child belonged by baptism to the Roman Church, and by his direction the coffin was seized. An appeal to the Governor was made by both priest and parent, and the Governor referred the case to the Minister of the Interior at Madrid, who replied by telegraph that "parents have the right to decide for themselves in what cemeteries the bodies of their children shall be buried." The chaplain to whom the message was sent took care, it is said, to keep out of the way; but the Governor ordered the Mayor to deliver up the body at once, whether the chaplain should open the receiving-vault or not. Accordingly, the body of the child was restored to the parent, amid the rejoicing of the Protestant community.

IN HIS CONCLUDING lecture on "Unbelief in England and France a Hundred Years Ago," the Rev.

Dr. Cazenove, Chancellor of St. Mary's Cathedral, Edinburgh, alluded to the theory that the ages of Scepticism and Belief were alternate. The unbelief of to-day did not take the form of that of the eighteenth century; then it was Deism, now it is Atheism. The prospect was solemn; but encouragements were not wanting,—such, for instance, as the existence of the Victoria Institute and the enlistment of “a great number of scientific men on the side of belief.” The Sceptics of our age “were not those of the bad life and bad tone that Diderot and Voltaire and Rousseau were”; but such men as Herbert Spencer and Mr. Huxley must, nevertheless, be said to be on the same side. Other allusions were made to Secularists, who “got up a few points carefully”; and the congregation of St. Mary's were exhorted “to act up to their light,” and prove “living witnesses” that none could ever thoroughly put aside. We hope it is not discourteous to express our opinion that Dr. Cazenove preaches much as an old and pious woman would do, were she permitted to occupy a pulpit in a cathedral church.

WE CAN BUT THINK that a most exaggerated estimate of the powers of the Jesuit obtains among Continental Liberals generally, whether in France, Germany, Italy, or Belgium. That he is devoted to his Church, and to the Order established by Ignatius de Loyola, is but natural; that what he knows he knows thoroughly and can impart to others that rare facility, we know; but we are also confident that, as the *Times* puts it, he is now behind the age, because “his theology is obsolete, his philosophy is scholastic, his scholarship is of the slenderest, his science would hardly satisfy a School Board in this country.” That these persons can ever oppose to any purpose the influence of modern knowledge is a most unnecessary apprehension. The fanatics of Exeter Hall may believe the Jesuit to be as subtle as the serpent which induced Eve to taste the pippin; but intelligent people in England and America know that he is powerless to arrest the current of modern thought. It is, however, most unwise to give him the opportunity of posing as a martyr and of standing before the world a living monument of democratic intolerance and weakness. Leave him to time, and he will soon become an anachronism.—*Secular Review*.

IN SCOTLAND, the heresy-hunters are sniffing the air like sleuth-hounds in their eagerness to proceed against those Free Kirk ministers who are at all tinged with what the pious Dr. Begg has condemned as “German rubbish.” We learn that the Orthodox are determined to institute charges against Dr. Davidson, of Edinburgh, and Dr. James Candlish, of Glasgow, the one being regarded as the very “head and front” of the heterodoxy which now afflicts the Free Church, while the other (Dr. Candlish) is one of his most prominent followers. In an interesting article on this subject, the Edinburgh correspondent of the *Times*, after calling attention to the grave crisis in the history of the Free Church which is impending, says: “Two points, however, are noteworthy. In the first place, the persecutors of Professor Robertson Smith, led by Sir Henry Moncreiff, are afraid of spoiling their case against him by the raising of new issues. In the second place, the inquisitorial character of the proposed inquiry has forced the Orthodox Professors, led by Principle Rainy and Professor Blaikie, to make common cause with their attainted brethren.” It is to be hoped that the persecutors in this case, as in that of Mr. Mackonochie in the Anglican Church, have allowed their zeal to outrun their discretion. Recent events in Scotland demonstrate the truth of the theory that Dissenting Churches only exist upon bigotry and narrowness.—*Secular Review*.

SCHOOLBOY BLUNDERS.—The *Lyon County* (Nev.) *Times*, writing of the ludicrous mistakes at a recent school examination there, says: “Although the replies indicated a reasonably high degree of proficiency among the scholars, some ludicrous mistakes were made. A boy was told to correct the following sentence: ‘Milo began to lift the ox when he was a calf.’ The reply was: ‘Milo, when he was an ox, began to lift the calf.’ A little boy was asked: ‘What are the principal minerals in Nevada?’ He replied, without the least hesitation: ‘Gold, silver, and trout.’ To the question, ‘How would you go from New York to San Francisco by water?’ a boy in the same department replied promptly, and with the utmost assurance: ‘By boat!’ Another scholar in the same class being asked, ‘Why do we celebrate the Fourth of July?’ answered unhesitatingly: ‘Because three Presidents died on that day.’ A boy in the high school, having been required to give the plural of two, answered: ‘Three!’ and resumed his seat with a self-satisfied air.”

MINISTERIAL WIT.—Here is an amusing bit of ecclesiastical tit-for-tat. Two young men were chums and intimate friends in college: one became a Baptist minister, the other an Episcopalian. They did not meet again for years. When they did, it was in the pulpit of the Baptist, for whom the Episcopalian preached to the great satisfaction of the congregation. Sermon over, the two divines ducked their heads behind the breastwork of the preaching-desk, and held the following colloquy. “Fine sermon, Tom. Much obliged. Sorry I can't repay your kindness for preaching by asking you to stay to our communion. Can't, though, you know, because you have never been baptized.” “Oh, don't concern yourself about that, Jim. I couldn't receive the communion at your hands, as you have never been ordained.”

IT IS ESTIMATED that more miles of new railroad will be built in the United States in 1880 than ever before in one year.

Communications.

DESCARTES' IDEA OF GOD.

Man as a self-conscious being is a problem to himself. Philosophy strives to solve this problem. Hegel identifies its principal systems with the logical process of thought itself. Kuno Fischer thinks that the development of philosophy is the development of self-knowledge on the part of spirit. “We ourselves are the world,” he says. “Every false view of it is self-delusion, every true view of it self-knowledge.”

Would we know how the problems of humanity have been determined and solved, and the new and deeper problems that spring from every solution, we must study the history of philosophy. Greek philosophy asked: Whence arises the world of nature? How explain the dualism between matter and form? Aristotle's “entelechy” was the answer.

Then came the theological problems of Christianity, the problems of scholasticism. Scholasticism sought the basis of faith in reason. “*Credo ut intelligam*,” was its watchword. The ideas for which it struggled live to-day in our institutions.

Modern philosophy begins with Descartes. Its stand-point is one of universal doubt. Nothing is certain except doubt. But, subtract delusion from self-delusion, the self remains. From doubt itself springs the point that triumphantly resists doubt. “After I have again and again weighed everything,” says Descartes, “I come to this declaration which stands firm: the proposition, I am, I exist, which is necessarily true the very moment I express or think it.”

But what am I? If I separate everything doubtful from my being, the doubting alone remains. To doubt is to think: thinking is my true being. “I think, therefore I am.” This is the proposition of self-knowledge, of self-certainty. To doubt it would be to annul the possibility of doubting itself. It excludes every doubt, it is perfectly true. “It is the first and most certain truth that every one finds who philosophizes rightly.”

From this proposition follows the rule of certainty. “What I conceive clearly and distinctly,” says Descartes, “is true. And only that is true which I conceive clearly and distinctly.” Through thought, we separate everything foreign from the object and represent its nature truly.

Nothing in the world is clearer, people think, than the bodies they perceive. And the proposition of the philosopher, that the spiritual nature is more capable of being known than the corporeal, appears to the ordinary consciousness absurd. But let one consider in a given case what it is which is so distinctly perceived in bodies,—the properties, for instance, of a piece of wax. The wax melts, the properties change. They did not belong to the nature of this body necessarily, hence not to its distinct conception. What remains is something extended, flexible, changeable, capable of assuming an endless series of sizes and forms. This endless multiplicity can only be thought: it cannot be sensuously perceived. Therefore, the body as it is in truth is only distinct in so far as it is thought.

We have, then, besides the idea of our own being, that of body and that of God. What we sensuously perceive in bodies is not clear, and therefore less real than our thinking nature; what we clearly represent in bodies is thought, and therefore contained in our thinking nature. There is no reason why we may not be the producing cause of the conception of body.

Thus only one idea is left,—that of God, which contains more reality than my own being. For I am finite, God is infinite; I am imperfect and dependent, God is perfect and independent. How can I, out of my limited, imperfect being, produce this conception? Either it is impossible that I have such an idea, or it is necessary that its original exists. God alone is its cause. It is an innate idea, imprinted upon me as “the mark of the workman upon his work.” “It is not necessary that this mark should be different from the work itself,” says Descartes; “but, from the single fact that God created me, it is very credible that he produced me, in some fashion, in his own image and likeness; and that I conceive this resemblance, in which the idea of God is found contained, by the faculty by which I conceive myself,—that is to say that, when I reflect on myself, I not only know that I am a thing imperfect, incomplete, and dependent on others, that tends and aspires incessantly to something greater and better than I am, but I know also, at the same time, that he on whom I depend possesses in himself all the great things to which I aspire, and of which I find in me the ideas,—not indefinitely and potentially, but that he enjoys them in reality, actually and infinitely, and therefore that he is God.” This idea does not say, like others, to the thinking spirit, “Thou art: I am only the mirror of thy being”; but it says, clearly and distinctly, “I am: I mirror in thee a higher and better being than thou.”

Self-knowledge without the idea of God, self-certainty without the certainty of divine being, self-consciousness without divine consciousness, is impossible. Both, in fact, form two sides of the same idea. “To have discovered this connection through his insight into the depths of human nature is the import of the Cartesian theology,” says Kuno Fischer.

Truth requires self-examination; self-examination discloses self-delusion; hence arises universal doubt. We make clear to ourselves our own uncertainty. But is not uncertainty a defect, an imperfection? When, through doubt of all else, we become certain of our thinking being, we recognize also our imperfection, our dependence. One is as sure as the other. That we doubt is an expression of our thinking and of our imperfect nature. He who recognizes clearly his imperfection strives to free him-

self from it,—strives after perfection; but how can one strive after perfection without conceiving it? The idea of the perfect is necessarily united with the knowledge of the imperfect, the idea of God with the certainty of our own being: both are opposite poles of the same conception.

“If we have a work of art before us,” says Kuno Fischer, “who recognizes best its defects? Plainly the connoisseur, to whom the nature of the work in its complete perfection is most clearly evident. He sees quickest where perfection is lacking in the given case.”

If the idea of a perfect being were not inherent in us, we should not have the idea of the imperfect, the insight into our imperfection, our self-delusion: doubt itself, with which all knowledge begins, would be impossible. It lies at the basis of doubt, it is more primordial than self-knowledge. Our self-consciousness is rooted in the divine consciousness. This idea of God in us, without which we could not recognize our imperfection, our self, which cannot therefore be conditioned by our self,—what is it except the being of God? It would not be perfect, were it dependent upon anything. It would be dependent, if everything did not depend upon it.

Thus doubt is solved. Knowledge is possible. “Because God is, saith the soul, therefore I am and shall be—in God!” ELLEN M. MITCHELL.

St. Louis, April, 1880.

SHADOWS.

Alleged supernatural personalities have been worshipped in the past with elaborate ceremonial and an unquestioning faith by great historic nations and races now extinct; which personalities any school-boy will now tell you were mere shadows, dreams of superstitious credulity, or mythic representations of natural phenomena. Apollo was once a great dominating fact, and not a mere poetic name. Priest-hoods and their official sibyls, twenty-five hundred years ago, directed in his name the policy of the leading historic nations of that day, and were consulted in all great public and private emergencies. Of course the Delphic god was never himself palpable to the senses, but his existence and reality were unquestioned; and whatever words fell from the foamy lips of the Pythia, when she was seated on the tripod, were believed to be dictated by Apollo, and were acted upon to the letter by illustrious statesmen and generals. To have called in question either the existence or regulative control of human affairs of the god Apollo, twenty-five hundred years ago, or even later, in any Greek city, would have been inviting on the part of the sceptic swift destruction at the hands of a fierce mob.

And yet Apollo was the merest shadow or airy idealization of the Greek spirit. The Apolline religion, which moulded ancient Greek civilization so long and so ably and wisely, had for its focus and Holy See the temple-city of Delphi, on the Phocian cliffs overlooking the Gulf of Lepanto. It was the most poetical, elaborate, and influential supernaturalism which ever ruled the nations of the West. The valley of the river Pleistus, which led up to Delphi, literally swarmed with pilgrims to the Delphic shrine. The Delphic populace grew fat on the bounties of these pilgrims. They were a vicious, corrupt rabble, the unscrupulous tools of priestcraft.

No priesthood ever surpassed the Delphic priesthood in wisdom, clairvoyance, and thorough knowledge of the world, which they governed through the mouth of their Sibyl and in the name of their God. They were thoroughly acquainted with all the languages of the ancient nations of the West. They knew all the leading families, royal and aristocratic, of those nations. They had sacerdotal legates resident in all the leading Hellenic cities. No great enterprise was inaugurated without the sanction of their god. Thirlwall thinks that upon the whole they exercised their tremendous power wisely. But they were always on the side of the kings and tyrants as against republics. They hated Athens with its irrepressible Ionian spirit of democracy, as the papal priesthood to-day hate democratic France and democracy everywhere on both sides of the Atlantic.

But it was not my purpose to dissertate at any length upon the Apolline religion. I simply wished to call attention to the fact that the most civilized race of antiquity was ruled for ages in the name of a *Shadow*, in the heavens or in the earth beneath the prophetic fissure. Emerson says the “gods are shadows floating up and down in the still abodes,” or imaginary celestial region. The long-since extinct Apollo, who, so many centuries ago, was fabled to have left the steep of Delphos “with hollow shriek,” was simply the Greek spirit idealized and personified, and all the gods of all the religions are simply cases of the same kind. Easter is just past, and long-qui-scent vegetation is beginning to emerge from the soil. In ancient Greek phrase, Proserpine has returned to the light and to the arms of her be-reaved mother, the Earth. In Christian phraseology, this reappearance of vernal vegetation is Christ arisen from the grave. But the mythification and personification of Nature ought to be at an end.

B. W. BALL.

OLD MADAME ROTHSCHILD, mother of the mighty capitalists, attained the age of ninety-eight years. Her wit, which was remarkable, and her intellectual faculties, which were of no common order, were preserved to the end. In her last illness, when surrounded by her family, her physician being present, she said in a suppliant tone to the latter: “Dear doctor, try to do something for me.” “Madame, what can I do? I can't make you young again.” “No, doctor, I don't want to be young again, but I want to continue to grow old.”

THE CATHOLIC CHURCH IN PRUSSIA.

The Cologne Gazette learns, "on good authority," that the Pope will permit the Roman Catholic bishops of Prussia to submit to the May laws "with as good grace as they can." The Gazette is a well-informed journal, but in this case its information will have to be received with critical caution. The Roman Popes are in the habit of yielding quite so easily, and it is well known that the Prussian government has practically placed itself in a position which is not tenable for any length of time. As far as law goes, Prussia is not wrong; as far as policy goes, she is, decidedly. The kingdom has about twenty-five million inhabitants, over eight millions of whom, or precisely one-third, are Catholics. These Catholics have rights: their rights have to be respected; and no government can afford permanently to dissatisfy one-third of all the people under its care with safety or with impunity. Now, what are the facts to-day? The twelve Catholic sees of Prussia are vacant, with only two or three exceptions; the bishops have been driven out of office by the government, and their official property is in the hands of secular administrators, appointed by the state. This state of affairs is in itself intolerable, and so is the fact that over ten million people, professing the Christian religion, think themselves tyrannized by the Spartan militarism, evangelicalism, or liberalism of Prussia. For it ought to be remarked that the Lutherans receive about the same legal treatment of which the Catholics complain. It would be erroneous to assume that the Prussian government is acting illegally, or that it proceeds without definite authority conferred by the legislature. Such is not the case. But that law is not tenable, which almost one-half of the people, who have to obey it, think harsh or unjust. Within the recollection of the present clergy, the Catholic Church in Prussia was treated with exceptional favor. The reaction, therefore, is felt all the more. It is worth while to inquire what it is that has provoked this deplorable state of affairs.

It is impossible to deny that the conflict was caused by the bishops, that it was sharpened by the late Pope, and that it has been the stock in trade of the temporal as well as the spiritual Catholic politicians. A conflict always breeds partisans, and the pot-house politician thrives on public restlessness and disquietude. When the Empire was established, the bishops organized a party of their own, in order to make sure of not being overlooked in the redistribution of power, funds, and offices. As their partisans occupied the seats between the conservative right and the liberal left in the legislative halls, they were called the centre party. One of their first acts was a petition addressed to the Emperor, asking him to restore the temporal power of the Pope. The Pope had meanwhile promulgated his own infallibility, which is doubly distasteful to a semi-absolute government like the Prussian. Hence the latter concluded to meet the aggressive attitude of the Pope, the Vatican, the council, the bishops, and the Catholic politicians. The conflict began when the Bishop of Ermland excommunicated a theological teacher who refused to accept the dogma of infallibility as defined by the Vatican Council in 1870. The government protected the excommunicated teacher, formally according to common law, in reality because it paid the salaries of the parties, and consequently could act effectually. The bishops then declared war, and the government accepted the situation.

One of the incidental results was the establishment of compulsory civil marriage throughout the Empire, and the separation of the Prussian schools from the churches. The direct results were the expulsion of the Jesuits and kindred associations from the Empire, and the May laws, so called because they were promulgated in May, 1873. They relate to the education and appointment of clergymen, to the mode of leaving the Church, to church discipline and the establishment of an ecclesiastical court. The Prussian bishops simply declared that they would not obey, and the Pope pronounced the laws null and void (see the encyclical letter of February 5, 1875). The government then required all new bishops to declare under oath that they would obey the law of the land. Equally stringent laws were made for the Protestant churches. The bishops resisted, whereupon the government ceased to pay their salaries, prosecuted all disobedient clergymen and excluded them from the administration of parish property. This latter law was accepted by the bishops. But six or seven out of twelve had been deposed, and two or three had died. As the chapters could not come to terms with the government, all these sees remained vacant; for no Prussian bishop is appointed by the Pope.

The conflict reached all classes, but it was fought first by the bishops and the government, when the former were defeated; it was then fought by the Catholics and the liberals, when the latter prevailed. The liberals are now in the minority, and the conservatives are anxious to restore peace among the agitated Catholics. It is rumored from time to time that the government will yield, then again that the Vatican is yielding. It is probably correct to assume that neither will give way, and that time alone will heal the breach and calm the deeply troubled waters. Nor is this impossible. The Prussian government has not passed one act which is not directly or constructively law in this country. Every resident here is obliged to obey the law of the land, and every person receiving government pay is compelled to obey the acts of Congress. These acts occasionally involve a real or apparent hardship; but clearly every member of the civil or military service would be cashiered immediately upon openly defying a public act or ordinance. The true solution of the Prussian conflict is not yielding, but disestablishment. The Prussian government has treated the Protestant

churches more aggressively than it has the Catholic establishment; but the Catholic bishops fought, while the Protestant clergy yielded. The mixed system, as now established in Prussia, is unsatisfactory to all classes; yet neither the Catholics, nor the Protestants, nor the government are willing to advocate a free church. There has been an occasional rumor that Prince Bismarck would come to that; but even the rumor is problematic. The church history of Prussia throughout the century demonstrates the incompatibility of a church wedded to a military state. United, one of the two has always suffered; divided, as America shows, both can flourish. But in this respect, as in one or two others, America is a century in advance of Europe.

By a curious accident, the conflict, which has been fought on both sides with carnal weapons, is dubbed the *Kulturkampf*, which means a struggle for civilization. The name is not well chosen. Civilization and public culture have not been at stake. Neither has it been a conflict between spiritual and temporal powers. The bishops fought for political rights, and the state refused to honor the claim. The Prussian government took special pains not to interfere with the spiritual affairs of the Catholics, and it respected the Catholic dogmas; but it defended its own political powers with unrelenting vigor. The conflict was political, largely ecclesiastical, and spiritual only by accident. Such a conflict could occur only in a country like Prussia, where the government assumes to be the *Kulturträger*,—the organ of sovereignty, of learning, of art, of philosophy, of theology, of all power. The Catholic church of Prussia has assumed, in a few instances, similar functions. Hence the conflict, with its odious accompaniments. Such a conflict cannot be avoided, unless both parties agree to confine their action to specific and specified fields. —Advertiser.

PLIOCENE MAN IN CALIFORNIA.

The evidences of the human occupation of the Pacific coast in preglacial times, as found in the gold-bearing gravels of Sierra Nevada and California, embrace both stone implements and human bones. The superintendent of the California Geological Survey says, in a report on these gravels, that stone implements, including tools, pestles, mortars, platters, spear and arrow heads, etc., have been found in so many places that the fact of their occurrence in the gold gravels cannot be doubted. They have been found in the following localities: in Mariposa County, at Horse Shoe Bend, on the Merced River, at Hornitos, and five miles north-east, and near Princeton; in Merced County, near Snelling; in Stanislaus County, at Dry Creek; in Tuolumne County, at Table Mountain, Kincaid Flat, Wood's Creek, Mormon Creek, in Amador County, near Jackson; in El Dorado County, at Shingle Springs, Diamond Springs, near Placerville, Spanish Flat, Kelsey's Diggings, Dry Creek, Coloma, Georgetown, Brownsville; in Placer County, near Gold Hill, Forest Hill, Byrd's Valley, Missouri Tunnel; in Nevada County, at Grass Valley, Myer's Ravine, Brush Creek; in Butte County, at Cherokee; also in Siskiyou and Trinity Counties, localities not mentioned.

Human bones are reported from Tuolumne and Calaveras Counties.

(1) Under Table Mountain, Tuolumne County, a human jaw, obtained by Dr. Snell; same locality, in the Sonora Tunnel, at a depth of 180 feet, a portion of a skull, given to C. F. Winslow in 1857, by P. K. Hubbs, of Vallejo, Cal., the finder, and by the former noticed in the Proceedings of the Boston Society of Natural History, for October 7, 1857; the same locality affording also a mastodon's tooth, and a "large stone bead" of white marble. Mr. Winslow also says that Captain D. B. Akey related to him a discovery of a complete human skeleton from a tunnel under Table Mountain, but stated that he did not remember the tunnel, and the fact has not been verified.

(2) In Calaveras County, in February, 1866, in the claim of Messrs. Mattison & Co., on Bald Mountain, near Altaville and Angel's, beneath the lava, from a depth of 130 feet. This is the skull which came into Professor Whitney's hands through Dr. Jones, who received it from Mr. Mattison, and which has been described by Dr. Jeffries Wyman. The material in which it had been embedded was mixed tufa and gravel, and attached to it was a specimen of *Helix mormonum*, a species now living in Nevada. According to Mr. Mattison, the succession of beds passed through from above to that containing the skull was: black lava, 40 feet; next below, gravel, 3; light lava, 30; gravel, 5; light lava, 15; gravel, 25; dark brown lava, 9; gravel (that containing the skull), 5. This bed rested on red lava, 4 feet, and red gravel, 17 feet. Professor Whitney brings forward the testimony of Mr. Scribner, and also of Dr. Jones, and says: "We have the independent testimony of three witnesses, two of whom were previously known to the writer as men of intelligence and veracity, while, in regard to the third, there is no reason for doubting his truthfulness. Each one of these gentlemen testifies to some points in the chain of circumstantial evidence going to prove the genuineness of the find. No motive for deception on the part of Mr. Mattison can be discovered, while the appearance of the skull itself bears strong though silent testimony to the correctness of the story."

Dr. Wyman's report, as is now well known, stated that the "skull presents no signs of having belonged to an inferior race. In its breadth, it agrees with the other crania from California, except those of the Diggers, but surpasses them in the other particulars in which comparisons have been made. This is especially apparent in the greater prominence of the forehead and the capacity of its chamber. In so far as it differs in dimensions from the other crania from

California, it approaches the Esquimaux." The following are the comparisons above referred to by Dr. Wyman, the measurements being in millimetres:—

	Breadth of Cranium.	Breadth of Frontal.	Frontal Arch.	Length of Frontal.	Height of Cranium.	Zygomatic Diameter.
22 Esquimaux.....	134.5	94	296.5	126.6	135	137.6
5 from Alaska.....	133.5	92.8	285.5	121.8	129.5	132
11 from different parts of Cal.	150.5	93.5	260	117	120.8	134
3 Digger Indians.....	136.6	88.3	280	119	120.3	141.5
The fossil skull.....	150	101	300	128	134	145

Professor Whitney regards the gravels as preglacial and pliocene, on the basis of the evidence from the fossils found in them.—Scientific American.

JESTINGS.

A KANSAS BOY earned a nice Bible by committing three hundred verses to memory, and then he traded his Bible for a shot-gun, and accidentally shot his aunt in the leg.

AN OHIO woman dreamed that she saw her husband kissing a certain neighbor's wife, and she awoke and struck him across the face and broke his nose. Man is nowhere safe.

A THIEF WHO broke out of the jail in Ohio, the other day, being captured, told the sheriff that he might have escaped, but that he had conscientious scruples about travelling on Sunday.

EQUAL TO THE OCCASION.—Mamma: "Why, Poppet, all these apples are bitten. Have you touched them?" Poppet: "No, ma. But it froze last night, and p'raps—p'raps—they're frost-bitten."

A SMALL CHILD being asked by a Sunday-school teacher, "What did the Israelites do after they crossed the Red Sea?" answered, "I don't know, ma'am, but I guess they dried themselves."

A PAPER, commenting on the fact that a farmer nearly lost his life by sinking in a quagmire, adds: "Men who do not subscribe for a newspaper must expect to be sucked-in every now and then."

"DO YOU SAY your prayers regularly every night and morning?" asked a sympathetic lady of a little shoeblack, to whom she had just given a trifle. "I allus sez'um at night, mum; but any smart boy can take care of hisself in the daytime," was the little rogue's reply.

AN INDIANA girl who sued for breach of promise found all her love-letters confronting her in court, and rather than have the jury know that she spelled it "mairy" for marry, "harte" for heart, and "hapie" for happy, she withdrew the suit. Young men, save your love-letters.

WE'VE SUSPECTED for some time past that measures would have to be taken to check the alarmingly rapid growth of the Smith family. And here, now, sure enough a Pennsylvania man proposes to exhibit at the next World's Fair a "Smith roller and crusher."—San José Mercury.

BELLE: "This holly in my hair wants a little relief. It's too red." Aunty: "Well, why not put in a sprig or two of mistletoe, dear?" Belle: "Nonsense, aunty. Why, I should have all the young men kissing me!" Aunty: "Indeed, no, my dear: they'd do nothing of the kind. I've tried 'em."

MINISTER to candidate for church membership: "Of course, Dugald, you have read the Confession of Faith?" Dugald: "No, intee, serr, I neffer do read ta last dying speeches of condemt creeminals, neffer intee; and I do hope you do not think me so depased as to read ta one you hev shust mentioned."

WOMAN, read this: A girl down in Massachusetts, who painted pottery, has become insane. And, in the horrible dreams and hideous fancies that glare upon her darkened mind, she imagines that she sees all the things she has painted. The medical men say there is no hope for her.—Burlington Hawkeye.

A WEST SIDE man got out of bed early the other morning to look for burglars, but, finding none, came back, muttering, "I thought I heard something breaking." "I guess, dear," said his wife, glancing toward the window and the rosy-tinted beams in the east,—"I guess it was the break of day."—Chicago Journal.

"OH! INDEED, it is a very busy time with us," said charming Miss Fitzjoy. "There are a great many services to attend, and then we have so much shopping to do just now." "Pardon me, but is not this the season of humiliation?" "Why, certainly, John, you darling; but, you see, if we should fail to come out on Easter in the new styles, the season of humiliation you speak of would continue longer, and be much more dreadful."—New Haven Register.

JUDGE MARTIN decided at Bridgeport the other day that certain evidence was inadmissible. The attorney took strong exception to the ruling, and insisted that it was admissible. "I know, your honor," said he, warmly, "that it is proper evidence. Here I have been practising at the bar for forty years, and now I want to know if I am a fool?" "That," quietly replied the court, "is a question of fact, and not of law, and so I won't pass upon it, but will let the jury decide."—New Haven Palladium.

THE EFFICACY OF PRAYER.—An old darkey, who was asked if in his experience prayer had ever been answered, replied: "Well, sah, some pra's is ansud an' some isn't,—pends on w'at you axes fo'. Just arter de wah, w'en it was mighty hard scratchin' fo' de cullud breddern, I 'bsarved dat w'enabber I pway de Lord to sen' one o' Marse Peyton's fat turkeys fo' de ole man, dere was no notice took of de partition; but w'en I pway dat he would sen' de ole man fo' de turkey, de matter was 'tended to befo' sun up nex' mornin', dead sartin'!"

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SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

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SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

AN OLD medical book, published in 1661, quaintly adopts the principle of *similia similibus curantur* in this case: "It is no small remedy to cure melancholy, to rub your body all over with nettles."

ACCORDING to Sadlier's *Catholic Directory* for 1880, there are in the United States 12 archbishops, 55 bishops, 5,989 priests, 1,136 students in theological seminaries, 6,407 churches, 2,246 parochial schools with 405,234 reported pupils, and a Roman Catholic population of 6,143,222.

M. CHAVARD, an Old Catholic priest, of Switzerland, has resigned, on the ground that after six years' efforts he despaired of a Catholic reformation in its present hands, the movement being without unity of doctrine or liturgy, and perverted to political ends. He intends to hold aloof from all theological controversies.

HON. ELISHA R. POTTER, a learned lawyer, in a recent work quotes from the record of the court at Hartford in 1637, as follows: "Whereas, Mr. Pinchon was questioned about imprisoning an Indian and freezing of him, the court is willing to pass over Mr. P.'s failings against an Indian." But the world will not pass over the United States' "failings against an Indian." National righteousness is just as obligatory as personal righteousness.

EX-STATE ASSESSOR BRIGGS, of New York, made a pointed and terse statement on the church taxation question in the *Evening Times* of March 31; and we reprint it in another column. He says: "The principle is here: 'Exemption from taxation is a violation of public faith in all cases where a direct appropriation would not be equally proper and just.'" This quotation is from a paper of our own, contained in the *Report of the Commissioners appointed to inquire into the Expediency of Revising and Amending the Laws relating to Taxation and Exemption therefrom*, a volume of five hundred and seventy-seven pages published by the State of Massachusetts in January, 1875. It is pleasant to know that "bread cast upon the waters" does indeed sometimes return, as in this case.

IT IS NO WONDER that American college-degrees are looked upon with suspicion, since they are cheapened by almost indiscriminate bestowal. While England, with a population of 23,000,000, has only four universities which can confer degrees,—France, with a population of 36,000,000, only fifteen, and these all branches of one institution,—Germany, with a population of 42,000,000, only twenty-two; the single State of Ohio, with only a population of 3,000,000, has thirty-seven degree-bestowing institutions. Of course the standard is correspondingly low. Under such circumstances, an American degree commands little respect, unless known to be conferred by universities like Harvard and Yale, which are steadily raising the standard by making their degrees more and more difficult to obtain.

THE SHEFFIELD (England) *Independent* of March 6 had the following: "Under the auspices of the Sheffield Coöperative Society, Mr. G. J. Holyoake delivered a lecture on 'Coöperative Travels in America,' last night, in the Coöperative Hall. Mr. John Hatfield presided. The lecturer spoke in highly flattering terms of America as contrasted with England. It was a fact, he said, that there was in America more intelligence than in this country, and the average of intelligence there was higher than at home; moreover, it was more widely diffused. Why, the policeman in America was a gentleman: he wore a handsome suit, his coat was easy and well fitting; his garments were made in the most perfect manner; he had a long, broad, easy hat, which shaded his eyes from the sun, and he walked about the streets just at his leisure, or stood at the corners: he certainly was more like a gentleman than any other man

in the street, and, except for his staff suspended by his side, nobody would know that he was a public servant. Let them speak to him, and he entered into conversation: there was nothing 'stuck up' about him; he had all the ease and independence of the well-bred gentleman. It was the same with guards and officers: there was no inequality, there was no sense of servitude, no sense of inferiority of position. How different was it at home, where the line of demarcation between one class and another was so sharp and stupid and awkward and unpleasant! The great difference of all in America he regarded as the vivacity of the Press. The lecturer next proceeded to speak of coöperation in America, which he considered was viewed with greater interest than in England, but had not developed itself so satisfactorily. His sketches of America and its people were admirably drawn, and the lecture was full of graphic pictures of American life as it is. At the close, a vote of thanks was awarded to the lecturer."

THE RECORD of a sensational preacher's career (supposed to be indirectly satirized in *His Majesty Myself*) is given by "Templeton," in the *Hartford Courant*, substantially as follows: "As successor of Rev. A. L. Stone in Park Street Church, Rev. W. H. H. Murray made a quiet and unsensational beginning. By hard intellectual labor, he soon won recognition and then pulpit popularity. 'All Boston began to admire him, and part of it believed in him.' His sermons were printed; his church became too small; Music Hall was opened for Sunday evening audiences of three thousand; his addresses on temperance and social reform gave him standing as a philanthropist, and his own people found in him nothing eccentric or doctrinally unsound. Confidence was first disturbed by his *Adirondack* book, which was 'loud' in tone and unbecoming a man of dignity and truth. Next he was run away with by his 'horse' passion; he began to dress and act like a jockey and took pride in unclerical costumes and manners. To the mild remonstrances of his deacons, he retorted with a lecture on 'Deacons,' holding them up to ridicule and odium. Some older people fell away from the church, but their place was more than filled by young men. With money made from lectures, books, and a generous salary, he started a horse-farm and neglected his work as a minister; refused attendance at funerals when it interfered with his devotion to horses; and finally demanded, in annoying terms, a long vacation and entire release from parish work. This being refused by a small majority, he resigned the Park Street pastorate, and set up for himself in Music Hall with a large following. He started a weekly paper with no limit to its professed resources; and all went well until one Sunday he brought the Music Hall enterprise to an abrupt termination, by announcing that he would withdraw for a year in order to mature the scheme and procure the means for a vast New England cathedral, which 'Templeton' believes was merely Murray's 'excuse to get away from his society, whose devotion to himself had become irksome.' Meanwhile his farm, newspaper, and 'buck-board wagon' business were involving him in heavy expenses; he borrowed from many friends and sought to borrow from others; till at last he went West, leaving matters to take care of themselves. The crash came: his creditors protected themselves as best they could. Mr. Murray said his good-by to the public in a pettish, childish letter, and sunk 'as absolutely out of sight as if the earth had swallowed him.' In adding that Mr. Murray has left friends here who still believe in him, and say that he could have paid all his debts had he been a better manager, 'Templeton' gives his own opinion that the whole indebtedness has never been acknowledged, and that not only lack of money, but the entanglement of various schemes, brought on the departure."

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As created by the American Liberal Union.

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
 FRANKLIN GOODYEAR, Cort-S. R. USSINO, West Newton, land, N.Y.
 Z. T. WATKEYS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
 NETTIE C. TRUEDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N.Y.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N.Y.
 Wauke, Ill. J. H. ADAMSON, Passaic City, N.Y.
 HARRIET A. MILLS, Syracuse, N.Y.
 SARAH B. OTIS, Boston, Mass.
 W. H. HAMLEN, Boston, Mass. HOPE WHIPPLE, Boston, Mass.
 T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 Mass. JOHN W. TRUEDELL, Syra-
 CATHERINE C. HURLBUT, Albany, N.Y. H. P. STARK, Rochester, N.Y.
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 JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 Mass. D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[FOR THE INDEX.]

Steps on the Downward Road.

BY CHARLES K. WHIPPLE.

In many of the cases of dishonest dealing, including systematic violations of truth through a series of years, which have been discovered of late, it is mentioned that the offenders were members, or even officials, in Orthodox churches, fluent in prayer-meetings, zealous in revivals and Sabbath-school services. Possibly the number of facts like these may be explained in the same way as in the old puzzle so often addressed to children, Why do white sheep have more wool than black ones? And yet, perhaps, some features of the creed of these malefactors, and some circumstances in their education under it, and in the discussions necessarily growing out of it in these days of inquiry and research, may help materially towards the explanation of a phenomenon so strange. What can be stranger than that people should continue to lie, who believe that "all liars shall have their part in the lake which burneth with fire and brimstone"? Even the intention of securing remission of sins by death-bed repentance and faith will hardly explain the incurrence of a risk so fearful as sudden death, hazarded year after year by such a person, holding such a creed. If the theology were tolerant of falsehood, the explanation would be easier. If, as the author of *Villette* tells us, one constant feature of the confession of sins there to the priests was, "I have told several lies," it may be supposed that the rebuke and the penance following were too slight to induce either self-reproach for the fault or serious effort to overcome it. But the Orthodox faith of New England would not verbally or formally class falsehood among the venial sins, even if it acknowledged the existence of such a class. If it familiarizes its ministers and members with violations of truth, and even makes variations from truth indispensable to the successful maintenance of its dogmas, this comes to pass indirectly, and, by logical necessity, never be explicit admission, that falsehood for a good purposy is allowable.

By logical necessity, I have said. The cases I have in mind seem to result from acceptance, as certainly true, of premises which impartial examination often shows to be unsound, sometimes absolutely disproves; persistent acceptance and vindication of such premises, in spite of full evidence invalidating or disproving them.

There was much discretion, even if little valor, in the counsel given by an official of the Young Men's Christian Association, in a Convention of members of that body, in reply to the inquiry how to meet objectors and objections. "Talk kindly," said this prudent counsellor, "but avoid argument." Under the circumstances, the advice in question was certainly judicious. The speaker knew that most of his associates were too ignorant to give any adequate reason for their faith; and he probably knew, moreover, that even the small minority of better instructed ones must persist in statements contrary to fact or reason or both, to avoid manifest defeat in discussion with any intelligent critic, either of their creed or of the Scriptural foundation of that creed.

In the body of dogma held in common by the various Orthodox sects, there are many particulars which, as I have intimated, are unauthorized either by fact or reason, and not a few which are flatly contradicted by fact or reason or both. I will specify some of them.

From the pulpit and the Tract Society and those weekly papers which call themselves "religious," and the functionaries of the Young Men's Christian Association, a demand is vehemently and persistently made for reverence to

"GOD'S WORD," meaning the Bible;
 "GOD'S DAY," meaning Sunday;
 "GOD'S HOUSE," meaning their church edifices;
 "GOD'S AMBASSADORS," meaning their clergy;
 "GOD'S ONLY BEGOTTEN SON," meaning Jesus of Nazareth.

These demands are made with an air of authority, the speakers and writers quietly assuming themselves to be God's ambassadors, and sometimes bestowing theological vituperation, and even accusations of immorality, upon those who disregard their assumption of a right to dictate.

Unless Protestants choose to submit to these assumptions of the clergy and their coadjutors as the more ignorant of the Catholics in Cambridge submit to "Father Scully," they must look into the grounds of the claim habitually made upon them, and take law and evidence as the appropriate guides of their conduct, instead of the self-assumed authority of a priestly "caste." If such scrutiny shall show that no one of the expressions above quoted is justifiable, in the sense in which it is habitually used by "pious" people, a door will be opened for great improvement, both in theology and religion.

1. Why is the Bible called "The Word of God"?

The defenders of this doctrine, in the very act of defending it, assert that each separate work in the two compilations of literature, Hebrew and Christian, which constitute the Bible, was written by some man; and they confidently specify, sometimes without evidence, sometimes against evidence, the particular human writers of the several portions of the two books. At the same time, they declare, with equal confidence, that these two books and all the separate works which have been brought together to compose them are "God's Word." When confronted with the contradiction involved in these two statements, they try to reconcile them by saying that God supernaturally influenced the human writers in such manner as to keep their compositions abso-

lutely free from error, whether of fact or doctrine. Yet they offer no evidence of such immunity from error, either in the writers or the compilers of the books in question; but, on the contrary, when the infallibility thus assumed is disproved by the demonstration of numerous errors, involving both fact and doctrine, and even of numerous statements in those books directly contradicting each other, the pious people in question repeat the dogmatism with the same emphasis, refuse to look at the conflicting evidence, and even assail the motives and the characters of the critics whose researches have led to such heterodox conclusions.

If these books were all written by men, as history assures us, and if they all contain marks of human fallibility and imperfection, as critical inquiry assures us, they are *not* the "Word of God"; and the habit of claiming that they are so, in the face of such evidence, must either confuse the mind of the claimant or deprave it by the voluntary practice of false assertion.

Again, the assumption that the Bible, as a whole, is God's Word, necessarily implies that its two great divisions, and the several parts composing each, are perfectly accordant with each other. This is also explicitly and confidently asserted by defenders of the popular theology; and they affirm also that these two books, the Old and New Testaments, form one divine rule of faith and practice, self-consistent and infallible in character, and thus binding on the whole human race.

Critical scrutiny of these books, however, shows abundance of internal evidence invalidating this pretension. Sundry statements and doctrines in different parts of the Old Testament contradict each other, and sundry statements and doctrines in the New Testament are in direct opposition to some in the Old. Nothing is more certain than that Judaism and Christianity are two different religions. The Old Testament is a compilation of the laws and early literature of the former; the New Testament, of the laws and early literature of the latter. If the diversity between these two needed any further evidence, it would be found in the fact that Christians expend great efforts and large sums of money to convert Jews to their own faith. The assertion, then, that the Hebrew Scripture and the Christian Scripture form one homogeneous rule is an assertion contrary to truth and to fact; and the habit of affirming this as if it were true must exercise an injurious influence on the mental or the moral character of the speaker, or on both.

Again, as one of the convincing evidences of supernatural and infallible inspiration in the Bible, we are pointed to the "fulfilment of prophecy." It is confidently asserted that the correctness of the predictions of future events in the Old and New Testaments is demonstrated by the course of history; in other words, that events have invariably justified the accuracy of those predictions, except in the cases where the prophets had in view a period longer than the eighteen or twenty or twenty-five centuries which have elapsed since the utterance of their prophetic announcements. Thus, Orthodox clergymen and commentators refer to cases of this sort as "unfulfilled prophecies," still confidently asserting that none have failed of fulfilment through error on the part of the prophet.

The course of events, no doubt, has, in many cases, justified the expectations of Hebrew prophets in regard to the future, and proved their sagacity in announcing the results which would flow from obedience or disobedience on the part of the nation or its rulers. But correctness in half or three-quarters of the cases in question by no means suffices to establish infallibility in the predictors. The assertion is that these are God's announcements, spoken through the prophets; and that no error is to be found in any of them; and that the current of history shows no failure in any one of them.

Unfortunately for those who are interested in upholding the Orthodox theory, these assertions are not true; still more unfortunately for the clerical mouthpieces of these pretensions, they are found obviously and grossly false, as soon as investigation is brought to bear upon them.

To mention a single instance: among the cases of prophecy accurately fulfilled against all antecedent probability, none has been trumpeted more assiduously or more triumphantly than that of the dispersion of the Hebrews among all nations. Very well, we grant the fulfilment. Nobody denies it. But how about those other equally numerous and equally positive predictions which announce a gathering of the Jews again in Palestine, there to continue permanently in peace and righteousness under the rule of a prince of the lineage of David? This gathering of the outcasts was to take place at the coming of the Messiah, "the Lord's Anointed," was to be executed under his direction, and maintained by divine power intrusted to him. Since this predicted restoration has not taken place, we must either allow the prediction to be erroneous, or assign it to the class of "unfulfilled prophecies." The Orthodox expositors must take one horn or the other of this dilemma. They will not take the former. But adoption of the latter necessarily implies the admission that the Messiah has not come, and that the Scribes and Pharisees, however faulty in their other treatment of Jesus, were right in not accepting him as the Messiah, since he neither fulfilled, nor attempted to fulfil, the chief function prophetically assigned to the Messiah.

Once more: nothing in Hebrew prophecy was more confidently affirmed than that the Messiah was to be in the line of David. In two of the Gospels there are genealogical tables affirming the descent of Joseph, the husband of Mary, from David. If, then, Jesus was the son of Joseph, he had one, at least, of the prophetic marks of Messiahship. But the people who most emphatically claim Jesus as the true Mes-

siah insist that Joseph was not his father, and assume his descent from one who was *not* in the line of David. Here, as in the case previously mentioned, the Orthodox clergy hold and insist upon grounds diametrically opposite to each other, and thus not only mislead their hearers, but must suffer mental and moral deterioration from the habit of "saying that which is not."

Among the statements at variance with truth and fact habitually made by the Orthodox pulpit and press respecting the Bible is the claim that that book asserts itself to be divinely inspired. The careful reader will find no assertion or implication of the sort in either part of the work. Neither the Old Testament for itself, nor the New Testament for itself, nor either for the other, nor any one of the sixty-six books for the whole, claims either divine inspiration or infallibility. The whole assumption rests upon a conclusion unjustifiably drawn from unsound premises. That it should be repeated by the more ignorant among revivalists and exhorters is not strange, since they find the assumption printed and stated, as if it were not only true, but unquestionable, in books of serious argument by reputable authors. How intelligent clergymen can continue to make assertions so obviously contrary to fact is a matter for them to explain, and for the thoughtful among their hearers to inquire into. My point is that the allowance of untrue statements in this matter naturally leads to the use and the toleration of inaccuracy in other matters.

Another self-contradictory position in which the propagandists of Orthodoxy are involved is the following: certain writers in the Bible, and certain passages in different parts of that book, give assertions diametrically opposite to each other respecting the character and attributes of God; some attributing to him perfection in every excellence, and particularly specifying truth, holiness, wisdom, justice, goodness, and stability in all these, while other writers and other passages furnish gross and unworthy representations of God's feelings, motives, conduct, and character. It is rational and reverent to consider the Deity to be at least as wise and good as the best that our imagination can conceive. But passages in various parts of the Bible attribute to Him unsuccessful experiments of various kinds, blunders, capricious favoritism and prejudice, jealousy and vindictiveness, passion so hasty and unreasonable as to be corrected by one of his own creatures, falsehood uttered on one occasion by his own mouth, and on another enjoined upon one of his ministering spirits, gross injustice in often punishing the innocent for the fault of the guilty, enormous cruelty in the punishments allotted to various offences in ordinary times, and in the injunctions to invade Palestine and exterminate its inhabitants, and finally the establishment of a system of cruelty beyond the power of the worst human tyrant to emulate,—the keeping of a proportion of men and women permanently alive for the purpose of permanently tormenting them. One who truly and intelligently reverences God would find it harder to believe such things of him than even to accept that other childish notion in the Old Testament, that God demanded daily to be served with roasted meat and freshly baked bread, and that he specially enjoyed the odor of them. But when we notice that these unworthy representations are claimed as divinely inspired truth because they are found in the Bible, and when our clerical leaders demand that we receive these equally and at the same time with those other passages which represent God as wise, good, great, truthful, just, and loving, it seems time for the pews to make protest against the pulpit, and to demand religious teaching which, at least, shall not confute itself by self contradiction.

The Orthodox creed assumes the apostles to have been divinely authorized and infallibly guided to declare the will of God, and thus to lay down rules obligatory upon Christians. But while insisting on this statement in a general way, and also in detail where duties which the church deems important are concerned, the whole body of Orthodox clergy take the liberty to ignore and disregard some of the most imperative of the apostolic injunctions. I will mention two cases of this sort.

In the Epistle of James, it is written: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick."

Here is an apostolic prescription for medical treatment, and an apostolic promise that that treatment shall effect a cure, unless indeed the "elders of the church" prove to be destitute of faith. Yet the clergy are so unmindful of this divine injunction and promise, and so regardless of the censure, in another part of their inspired book, of a royal personage who, when he was sick, "sought not to the Lord, but to the physicians," that they neither follow this Scriptural rule themselves, nor recommend to their parishioners to follow it. They even let members of their congregations die, without commending to their notice the means of certain cure enjoined upon Christians by an inspired apostle. Their practice contradicts their profession, yet they still make the pretence of believing what their lives show that they do not believe. My point is that this double-facedness must work harm both to preachers and people, in both mind and conscience.

In the Book of Acts, it is written that "the apostles and elders came together" expressly to consider whether any of the Mosaic laws were binding upon Gentile converts, and, if any, what ones? The point was considered, and decided; and the inspired apostles claimed that the Holy Ghost also sanctioned their decision; which was that, among the things "necessary" to be observed, both by Jewish and Gentile Christians, was abstinence "from things strangled and from blood." The Jews carry out this

rule by having the animals which they use for food killed in such a manner as to fulfil the injunction. The Christian ministers, strange to say, utterly disregard a rule which, if their theory of inspiration is true, was declared binding upon them both by the apostles and the Holy Ghost. My point is that this utter contradiction between their creed and their life must work such evil effects as other insincerity works.

2. How comes Sunday, the first day of the week, to be called "God's day"?

Those who use and uphold this phraseology refer as authority to an injunction of Moses, that the Jews should observe Saturday as a Sabbath by abstaining from bodily labor, and claim that this same injunction binds Christians to observe Sunday as a Sabbath by attending public worship. When pressed with the absurdity of assuming that a command to a people of one religion to observe a certain day in a certain manner can possibly, by the same words, require a people of different religion to observe a different day in a different manner, they say that "the day has been changed." Yet the Bible, their pretended "perfect rule of faith and conduct," not only gives no injunction or recommendation of such a change, but gives abundant evidence that neither Jesus nor the apostles ever authorized it, or ever contemplated the establishment of a Christian Sabbath. The Sunday Sabbath is an institution made out of whole cloth by Presbyterian sectarians, not only without warrant from Scripture, but in direct opposition to the doctrines of Jesus and Paul, and also to the decision of the entire apostolic body, recorded in the fifteenth chapter of the Acts of the Apostles. My ground is that those who continue, from year to year, to repeat the complicated series of untruths involved in the claim that the Sunday Sabbath of their church is a Scriptural institution, must suffer mental and moral deterioration, and will tend to be less scrupulous of observing a truthful habit in other matters.

3. Why do people who claim to be Christians call their house of worship "God's house," and as such represent periodical attendance there as a Christian duty?

The Jews regarded their temple on Mt. Zion as the house of God, because their traditions and their Scriptures taught that God "dwelt" there. But this point was one of many in which Jesus set himself in direct opposition both to tradition and Scripture. As clearly as he taught anything, he taught that God inhabited no special place; and that neither any edifice nor any particular location was needed for acceptable worship to him. To represent a particular building as the house of God, and to require attendance there as a duty enjoined by the Christian Scriptures, is to assert untruths, and to involve the necessary ill consequences of voluntary false statement.

4. Among the avocations selected by young men as means of support for themselves and their families are those which are called "learned professions," apparently because they require book-learning in larger proportion than other bread-earning occupations. By what right do the members of one of these three professions call themselves "God's ambassadors"?

In the early days of New England Puritanism, when the advocate of any views deemed heterodox came to a town or village, with the intention of holding forth in such school-house or barn as he might be able to obtain, it is said that the parson of the parish would take his cocked hat and his gold-headed cane, and pass down the village street, going into every house, and return on the other side, going into every house; and the result was that none of the respectabilities attended the meeting. If the village lawyer or doctor had given similar counsel, men would have formed their own judgments and taken their own course in the matter. But, when the clergyman spoke, they obeyed him, because he claimed to be, and was believed to be, God's ambassador for the authoritative settlement of such affairs. On what authority did he make such a claim? And on what authority do Methodists, Baptists, Presbyterian, Roman Catholic, and Episcopal ministers now make it? Many of these are in direct and intense hostility to each other, each claiming that sundry of the doctrines taught by the other are false and pernicious. If God really commissions them all, he is a house divided against itself.

The fact is, there is not a particle of authority for such a claim on the part of any of them; the rather, as not one of them preaches in accordance with the teachings of Jesus, whom he calls his master. And the habit of making this unfounded claim, as if it were not only true, but unquestionable, must be prejudicial to the consciences, the reasoning faculties, and the morals of those who make it.

5. Jesus and Paul taught, as various Hebrew and various ethnic writers had previously done, that God is the father of the whole human race; and the beautiful and beneficent doctrine of the brotherhood of the whole human race is a direct and inevitable corollary from the assumption that God is the universal Father. But our clergy assume, and repeat as confidently as if it were true, that, besides these children by creation, God has one "begotten" son, one son begotten by his own connection with a Jewish woman.

Some coarse minded critics have attempted to place this piece of Christian mythology on the same footing with the amours of Jupiter and Mars in the Greek and Roman mythology. But there is a material difference. Sensuality was the incitement in the numerous cases of the latter class which classic writers have reported. The begetting in the single case attributed to the Christian deity was done for the accomplishment of a "plan," commonly called "a plan of salvation."

It may be mentioned in passing that, as this "plan

of salvation" is assumed in the Orthodox creed to be supplementary to a previous and more extensive plan of damnation, arranged by the same deity, whose horrors the second "plan" was expected only partially to remedy, the presentation of this whole scheme, as divinely instituted, does not tend to the honor and glory of God; for which reason, and for its intrinsic improbability, it might well be dropped from the programme of the teacher of religion, apart from the conflict of testimony in regard to it.

It is of a conflict of evidence in regard to the paternity of Jesus that I now wish to speak. In the same Gospels which declare Jesus to have been God-begotten (both of them expressly affirming that neither Joseph nor any other man was his father), Jesus is represented as habitually calling himself "the Son of Man"; and Luke (divinely and infallibly inspired, according to the Orthodox creed) not only calls Joseph and Mary the "parents" of Jesus, but makes Mary herself call Joseph his "father." I say that the habit of accepting statements thus mutually and irreconcilably contradictory as both true, and accepting as divinely and infallibly inspired the narrative containing them, must tend to confuse the mental faculties, pervert the moral sense, and form the habit of tolerating misrepresentation and disregard of truth in other cases.

Possibly, the habit, so general among Christian missionaries, of contrasting heathen and Christian scriptures by setting the best passages in the latter against the poorest ones in the former, and contrasting heathen and Christian social customs by setting high-water mark of the latter against low-water mark of the former, was made to seem appropriate and satisfactory to those missionaries by the training they received in their theological schools, by the commentaries they read, and the lectures on Biblical criticism they heard. Possibly, the custom of Joseph Cook to misrepresent an opponent of his theology before he answers him, as the indispensable foundation for a plausible answer, may be only natural evolution, the mental habit formed by his system of pretending perfect congruity of hell with divine love, and of vicarious atonement with divine justice. Possibly, the grocer who insisted on knowing whether his boy had watered the rum, and sanded the brown sugar, and wetted the tobacco, before he called him to come up to prayers, may have learned toleration of untruthfulness by what he had been accustomed to hear from his minister in the pulpit and from his "brethren" in the church-meeting; and he may have persuaded himself that, if false pretences were allowable in matters theological, they might also be permitted in the practical affairs of life.

The custom, in the pulpit, of treating statements diverse to the extent of mutual opposition as if both might be believed, and, where both are found in the Bible, as if both *must* be believed, is likely to have a long continuance, since it has its roots in the Orthodox creed, which resembles, in one particular, the law of the Medes and Persians, mentioned in the Book of Daniel. A few of the clergy are spontaneously getting out of that habit, through a favorable combination of mental and moral culture; but the great majority in that profession seem likely to move in the old established grooves, as long as a majority of their hearers consent to hear religion and theology treated in that fashion. When the pews unite to demand truthfulness as an ingredient of piety, the pulpit will apply itself to the supply of that demand; but the latter event will hardly take place before the former.

GEORGE ELIOT AS A GODLESS WRITER.

She is the first great *godless* writer of fiction that has appeared in England; perhaps, in the sense in which we use the expression, the first that has appeared in Europe. To say this may sound a paradox or an insult; but it is neither. And this will appear presently, when we have explained the meaning which we attach to the obnoxious word *godless*.

We must remember that generally, up to the present time, human conduct was, among serious people, supposed to bear reference, before all things, to some power above ourselves, and of a different nature, to whom our souls belonged, and for whose sake we were bound to keep them pure. And this conception has so penetrated our modern civilization that it has been imprinted in the entire lives and thoughts of numbers who not only never thought of affirming it, but who even posed as deniers of the belief upon which it rested. Shakespeare, for instance, may or may not have been a religious man; he may or may not have been a Catholic or a Protestant. But, whatever his personal views or feelings may have been, the light by which he viewed life was the light of Christianity. But now, among the vast changes that human thought has been undergoing, the sun that we once all walked by has, for many eyes, become extinguished; and every energy has been bent upon supplying man with a substitute, which shall have, if possible, an equal illuminating power, and, at any rate, the same power of moral actinism. This substitute at present is, it is true, somewhat nebulous; but the substance it is composed of is already sufficiently plain. The new object of our duty is not our Father which is in heaven, but our brothers and our children who are on earth. It is to these alone, according to the new gospel, that our piety is due; it is, indeed, to these that all true piety has, in all ages, been ignorantly paid. It is needless to dwell upon this conception longer. Whether we think it sound or hollow, its general character is familiar enough to all of us; and we know that a growing number of men and women around us are adopting it. But it is one thing to adopt a belief in theory, another thing to put it in practice; and, again, another thing to receive it, as it were in solution, into our daily thoughts and feelings, so that we not

only act and think by it, but also instinctively judge and feel by it. This third stage is the one that is reached latest, and we doubt whether as yet any considerable body of men and women have attained to it. The nearest approach to it, so far as we know, is to be found in the novels of George Eliot, only there even it is not reached perfectly; for the moral standard of the novelist and the rational justification of her own judgments and sympathies are not present to her mind instinctively and as matters of course; but they are forever being consciously emphasized by herself, and forever being pointed out, more or less directly, to the reader. At any rate, in the world of earnest art, she is the first legitimate fruit of our modern atheistic pietism; and, as such, she is an object of extreme interest, if not to artistic epicures, at any rate to all anxious inquirers into human destiny. For, in her writings, we have some sort of presentation of a world of high endeavor, pure morality, and strong enthusiasm, existing and in full work, without any reference to or help from the thought of God. *Godless*, in its literal sense and divested of all vindictive meaning, exactly describes her writings. They are without God, not against him. They do not deny, but they silently and skilfully ignore him. We have the same old liturgies of human faith and action, only they are intercepted and appropriated by a new object, when they seemed to be on their way to the old. The glory and the devotion that were once given to God are transferred silently to men.

The way in which this feat is performed is very remarkable; for the characters she presents us with are suffered rarely, if ever, to hold opinions that are, consciously to themselves, at all akin to the author's. On the contrary, they are most of them Christian people, with the love of God and fear of hell presumably before their eyes. But, in all their more vital struggles after God, the supernatural element in their beliefs is represented as having no effect on them. It is treated as a husk or shell, concealing, or perhaps sheltering, something more precious than itself; or, at best, conveying a truth in metaphor through the channel of a sacramental lie. Mr. Tryan, in *Jane's Repentance*, and Savonarola in *Romola*, are both of them marked instances of this; and the author's dealing with these characters is exceedingly skilful. Mr. Tryan is a clergyman, passionately devoted to his sacred calling, an ardent disciple of a special school of divinity, and eaten up with the sincerest zeal for souls. And yet the writer contrives to exhibit all that she wishes us to admire in him as resting on a basis with which his religious beliefs have nothing at all to do. In her portrait of Savonarola, this treatment is yet more distinguishable and yet more significant. His chief connection with the story in which she introduces him is his conversion of the heroine from the neo-paganism of the Renaissance to the precepts of Christ, and to a humble acceptance of sorrow. But in all his exhortations to her, and they are some of them singularly beautiful, there is hardly one appeal to Christianity on its supernatural side. Savonarola is the spokesman of humanity made divine, not of Deity made human. In so far as he is not this, but the reverse of this, there, according to George Eliot, lies his weakness and not his strength. The "higher life," the withdrawal from man for the sake of communion with God, is for her a diseased weakness, if not a wickedness. The Christ of the Christian Church says, "If a man love father and mother more than me, he is not worthy of me." The Christ of George Eliot says the exact opposite, "A man is not worthy of me unless he love me less than father or mother." With her, as she says often and explicitly, the "transcendent morality" is to share willingly in the "common lot," and not seek escape from ties "after those ties have ceased to be pleasant." She urges with a solemn eloquence, she seems to see in a solemn ecstasy, that a man's highest life is to be found in sorrow, borne for the sake of others; and that all seeming miseries may be turned to blessings, by making an offering of them to something beyond ourselves. But an offering to what? To some impersonal cause, some force of human progress. "Make your marriage-sorrows," says Savonarola to Romola, "an offering, too, my daughter,—an offering to the great work by which sin and sorrow are to be made to cease." This is the one teaching of all her novels: that it asserts those human hopes and loves and enthusiasms which Christianity has developed for us, and bequeathed to us, to be in reality complete in themselves, and clogged and weighted only, not supported by, what were once supposed to be their divine foundations.

This fact, as we have said before, is probably little suspected by the majority of George Eliot's readers. These carry with them the lamp of their own religion into that tender but gloomy world into which the author leads them, and do not perceive what the only light is with which it would be else provided. They have themselves supplied what is wanting before they have felt the want. And they have imagined that the beliefs which they do not find dwelt upon have been presupposed as true, instead of being studiously ignored as false. But, if we would really see George Eliot in all her full significance, we must not close our eyes thus. If we do, we shall not only miss the one thing which she has renounced much to teach us, but we shall miss something that is of an importance far more general. We shall miss the first concrete examples of the workings of the new religion of humanity, and the only means as yet offered us by which to test the result of it, as seen or anticipated by one of its own apostles. Further, if we look at her in this way and with this intention, her work, which seems so chaotic when judged by any mere artistic tests, becomes congruous and intelligible. It is not so much a series of novels, interspersed with philosophical reflections: it is a gradual setting forth of a philosophy and religion of life, il-

lustrated by a continuous succession of diagrams. That this is the true view of the matter has been getting more and more evident as the career of the author has proceeded. How far this line of development has been conscious and intentional with herself, it is not ours to inquire. But, consciously or unconsciously, the main stream of her powers has drifted into the philosophic channel, and has left her artistic powers as mere auxiliary to those, although, from the very nature of the case, closely connected with them. It is, therefore, by her philosophy that she has the strongest claim to be judged.—*Edinburgh Review*.

INTERVIEWING THACKERAY.

English authors, Thackeray not excepted, long continued to treat publishers as enemies to be harried or servants to be made use of. In Boston, when a gentleman called on Thackeray at the Tremont House, in behalf of a publishing house, the great author did not rise from his reclining position on the sofa, but called his secretary or servant (the man apparently performing the functions of both), and, silently pointing the intruder to a chair, awaited the delivery of his message. It was a severe ordeal for the publisher's agent; for he worshipped Thackeray, and would almost have stooped to kiss the hem of his dressing-gown. But there the great man lay, rolling his cold and insolent eyes upon the unknown admirer, who, meanwhile, was so paralyzed by the exceeding *hauteur* of the author's manner as not to be able to stammer out a sentence. This is not an *on dit*.

The truth is, we Americans cannot realize the distinctions of rank, nor understand why one educated and refined man is not upon a social equality with another. But a great author in England aspires to be a gentleman, with all the rigorous distinctions which that word implies; while here he is amenable to the more democratic rules of etiquette. Scott, Moore, Byron, Dickens, and Thackeray, and all authors of similar rank, like Tennyson and others to-day, were thoroughly aristocratic in feeling and admitted no sort of equality, to say nothing of familiarity, on the part of men who were engaged in trade. Booksellers were their servants, born to look up to them; and they were to be content with the merest nod of recognition.

My previous experience had made me wary and not a little anxious; and I never rang a dentist's bell with greater tremor of nerves than I felt when I knocked at Thackeray's door in the precinct of Brompton. The house was plain and unpretending, not large nor finely furnished. It was more like the habitation of a respectable tradesman. After our homely Yankee fashion, I called early—between half-past ten and eleven—and was shown into a room adorned with a few pictures and a fine bust of Washington in marble, a copy from Houdon, I think. I had ample opportunity to study all the details, for the great man was long in coming. By and by a door opened, and a huge figure appeared, whose full shock of gray hair appeared to be brushing the upper casing of the door. The figure was coming in with a stride, —a rude and angry stride, I thought,—thrusting long arms, one after the other, into the loose sleeves of a dressing-gown, as it advanced. There was a dab of lather in front of each ear, showing that, after shaving, he had been too much hurried or too forgetful to make use of a napkin. On he came, the arms waving as I have mentioned, and the fierce blue eyes glowing as much as they could behind the bulbous glasses he wore. Such a vision of wrath I have seldom seen. The attitude, the gestures, the looks, were enough to discompose a much more experienced man of the world than I was twenty-two years ago. I am afraid I stammered. I know I was horribly embarrassed, and heartily wished my errand and Thackeray himself at the devil; but, like the passenger on a stormy sea, I must, perforce, go to the appointed port. There was no retreat. When at last I conveyed to him the information that I was the bearer of a letter of introduction from Prescott, the historian, his manner softened somewhat. "Ah, yes," said he, "Prescott, my good friend, excellent man, to whom I am indebted for so much kindness and hospitality. Yes, Prescott is one of your 'top-sawyers.' I was frequently at his house, or houses I should say, and in his life and surroundings he was the ideal man of letters."

I gave him a sketch of the new enterprise, and told him that in essays, criticism, and poetry, the coterie would be strong, but that there were some fears that we could not make the department of fiction as brilliant and attractive as was desirable. I asked him to give me the benefit of his advice. By this time he had become as genial as Col. Newcome, or rather as Warrington, I should say (for Col. Newcome had no distinguishing marks, while Warrington, though a gentleman, never lets one forget that he is an author). His talk gradually became jolly and confidential. Much of it must remain unwritten, for many of the subjects of the discourse are still living. He gave a curious account of Augustus Sala: "He is a man of extraordinary ability, especially imitative ability; and he is able to imitate perfectly the style and the thought of either Dickens or myself. Why, the fellow can step into my shoes, think my thoughts, and give every sentence its characteristic quirk. If Sala should bring me an article written in my manner, I should unhesitatingly put my name to it." He spoke guardedly of Sala's escapades, and suggested that, if he were engaged and his name made prominent, it might prevent getting other authors of better reputation. He praised E. M. Whitty, author of a novel entitled *Friends in Bohemia*, but added that he had been indiscreet and was on the wrong side of the hedge. He thought Whitty would write some able political articles for us. "Will he be impartial?" I asked. "Yes," said

Thackeray, "as impartial as an Irishman at Donnybrook fair: he'll hit 'em a lick apiece all around." He praised his vigor and directness of style, and frequently mentioned him as a "top-sawyer." I mentioned two or three female novelists, then and now prominent, and asked him if he had read their works. "No," said he: "I fancy they're not strong beer enough. Besides, I read very few novels. I am a pastry cook. I bake tarts and sell them. I don't eat them myself. I eat bread and butter." He praised the clearness and elegance of Prescott's style as well as the thoroughness in collection of materials, but considered Mr. Quirk, his secretary (author of the *History of Charles the Bold*), superior in natural parts. He spoke warmly of the poetry of Holmes, and praised Lowell's *Biglow Papers*. "Wit of the very first order," he said, "nothing like it in our time; and I wonder that a man who can write comic poetry of the best should not occupy himself with it wholly." I may here observe that the great satirist, though frequently clever in verse, never rose to any height in poetry, and was probably incapable of appreciating what is noblest in Lowell or in other purely imaginative poets. From "Ho, pretty page with dimpled chin," to Lowell's "Cathedral," is something of a step.

By this time, the stony look had melted out of his eyes. They were as soft as sapphires in water. He went on talking about his visit to America, and the cordial reception he had everywhere met. He mentioned the names of Longfellow, Irving, Bryant, and Emerson, not only with respect, but with affection. "Your country has a great destiny," he said, "not only in material power and prosperity, but in letters. It is to be the Greater Britain, the home of the uncounted millions who will perpetuate the language and keep alive the traditions of our island." Then he turned to the copy of Houdon's bust of Washington, and spoke with such warmth of admiration as to draw tears from his own eyes.

Then I thought I saw the true man revealed, tender, sympathetic, and full of generous sentiments. This was not the cynic I had read of, and whose presence I so much dreaded to face. He went on to speak of the new Atlantic cable, and of his fervent desire that it might be a lasting bond between the two countries. He said he had subscribed £600 to the stock without much hope of return, but purely for the sake of uniting the interests of the Old World with the New. I was completely overcome by his kindness and by his enthusiastic regard for our dear old Boston, and left him as elated as a favored courtier just from an audience with Louis Quatorze in the Salle de Glace.—*F. H. Underwood.*

COLLEGE PRECEPTORS NEGLECTING A DUTY.

The Orthodox members of the Faculty at Yale College are much opposed to the use of Herbert Spencer's works as text-books in that institution. They regard his theories as false, and their influence as tending to infidelity; but, at the same time, they acknowledge that he reasons with so great force and plausibility that it is not safe to let young men incur the danger of being corrupted by him.

Similar views, according to a report lately published in the *Herald*, are entertained by the heads of the two principal colleges in this city. The Rev. Dr. Crosby, Chancellor of the New York University, has declared that, rather than introduce Spencer's books into the University, he would resign his Chancellorship; and he compares their author to the devil, in respect of his power of mind and ability as a writer. President Barnard of Columbia College takes a like position, and supports it by citing a fact from his own experience:—

"A friend of mine who has for many years held consistently, firmly, and with the simplicity of conscientious conviction, the great doctrine of the immortality of the soul, has had his faith in that doctrine so completely shaken by the perusal of Spencer's books, and works of a similar character, that he is the most miserable of men, and is at present quite unable to get back again to that simple faith which gave him such spiritual repose."

And, with Dr. Crosby and the Orthodox Yale Professors, he is unwilling to expose the minds under his care to this injury.

We give entire credit to these respectable gentlemen for honesty of conviction and of purpose. They mean, doubtless, what they say, and really believe Spencer's writings to be hostile to the preservation of religious faith. But we cannot concede to them the possession of the courage which befits their office of guardians and instructors. They seem rather to prefer their ease and comfort to the fulfilment of a troublesome duty. Can it be that, so long as the students in their colleges do not become infidels while they remain there, these divines and teachers are indifferent to their subsequent fate?

Excluding Spencer's works from the college precincts does not blot them out of existence, nor prevent the opinions they teach from circulating in the world. The most it can effect is to keep the student in ignorance of their contents until he has left the shelter of the college walls. Then he will encounter, without warning and without preparation, sophisms which, Dr. Barnard says, could not be withstood by a faith held for many years consistently, firmly, and with the simplicity of conscientious conviction. The wolf is prowling about the door and preying upon the full-grown sheep; but the tender lambs are none the less to be sent forth unarmed and unprotected!

A further mischief is likely to result from this shirking of duty. The refusal of these college instructors to meet Spencer's infidelity, and grapple with it, will be regarded by the world rather as a confession of incapacity than as a proof of wisdom.

Weak and immature as the minds of college students may be, there are thousands of men and women just as weak or just as immature as they are, but who, besides, are destitute of the intellectual skill imparted by college training. Arguments which are not refuted to the satisfaction of scholarly minds, however youthful, may well be regarded, by persons still less competent to deal with them, as unanswerable. Not merely the honor of a few college officials, therefore, but the safety of the whole fabric of religious doctrine, is involved in the matter; while the position taken in the three colleges we have mentioned is well calculated to alarm both laity and clergy. When men of the learning and ability of President Porter, Dr. Crosby, and Dr. Barnard, publicly declare that they know not how to deal with Spencer so as to satisfy their pupils, they thereby proclaim themselves to be either timid, indolent, or incompetent defenders of the truths they profess to maintain.—*Sun.*

NAPOLEON ON SUNDAY LAWS.

In the year 1807, an attempt was made to get the Imperial Government to insist upon an observance of Sunday, and this called forth the following reply from Napoleon I. He said:—

"It is contrary to divine law to hinder a man who has wants on Sunday as well as on other days to work on Sunday in order to gain his bread. The government cannot impose such a law without giving bread gratis to those who have none. Beside, it is not the failing of people in France to work too much. . . . We have seen the public force employed in constraining persons to celebrate the tenth day and to work on Sunday (during the Revolution when weeks were abolished), and we should guard against the necessity of employing *gens d'armes* to hinder men who stand in need of what they earn from working on Sunday. In both cases there is either political or religious superstition. God has made work a necessity; and he wishes men to work every day, because he has given them wants which are renewed every day. We must distinguish in what is prescribed by the clergy between the really religious laws and those obligations which have been invented with the view of extending the authority of the ministers of religion. . . . The observances of fasting upon Friday and of repose on Sunday are secondary and very insignificant rules. What touches essentially the commands of the Church is not to interfere with social order, not to do ill to one's neighbor, not to make an abuse of liberty. You must not reason with, but laugh at, priests who demand such regulations. I do not oblige them to give absolution against their will; and I shall not permit them to force me to throw the peasant who works, on no matter what day, into prison. Since my authority is invoked in this matter, I give to my people, and forever, the right of not interrupting their work. The more they work, the less vice will there be. If I must take part in this affair, I should prefer to order that on Sunday, directly after mass, all the shops be opened and the people return to their work. . . . Since people eat every day, let them work every day. . . . The compulsory powers of the Church lie in exhortations from the pulpit, and the police and prisons should never be used as a means to enforce the practices of religion."

TAXATION OF CHURCH PROPERTY.

EX-STATE ASSESSOR BRIGGS MAKES REPLY TO BISHOP DOANE.

I have no time to discuss now the question of the taxation of churches for State purposes, because I believe it right in principle, and because the churches can well afford to pay the taxes; as the State tax on each church member in this State, according to the value of church property in 1875, is only twenty-eight cents. For each member of a Baptist church, the State tax is twenty-five cents. This State tax need not frighten my good friend, the Rev. Dr. Edward Bright, editor of the *Examiner and Chronicle*. Neither should a State tax of ninety cents, for each member of the Episcopal Church in this State, cause any uneasiness in the mind of the distinguished bishop of this diocese, who has sent out a circular calling upon the clergy and laymen to petition against the taxation of churches. I presume there is not a Baptist or Episcopal church in this state whose male members do not pay from \$5 to \$100 a year for cigars, for the indulgence of what they regard as a luxury, and what many regard as a nuisance.

But the principle is here: "Exemption from taxation is a violation of public faith in all cases where a direct appropriation would not be equally proper and just."

I would ask Bishop Doane if he is willing to petition the legislature of the State of New York to appropriate to the Episcopal churches, directly, from the treasury of the people, the sum of \$67,104.32 a year, the amount of State tax for 1879 upon the church property of his own denomination?

Will Rev. Dr. Bright petition the legislature to pay the Baptist churches in this State the amount of State tax upon the value of the church property of his denomination, the sum of \$25,824.76, or to pay all the religious societies of the State, some \$340,000 a year?

I doubt if either one of these reverend teachers would sign a petition for such a purpose, or if either one of their members would sign such a petition.

I do not think a State tax upon all the churches in this State is a step backward in civilization or in the progress of this most remarkable century.

I remember when "agitators and fanatics" (and I was one of them) advocated the abolition of imprisonment for debt, that the people said, "The poor man would not be able to pay for food and clothing for his family," etc. What has been the result of the repeal of that law of a dark and bigoted age?

Within my recollection, the Baptist has protested even to imprisonment against direct taxation for the support of religion, but has winked at indirect taxation for the same purpose.

The church property is protected by the State, and if it is destroyed by a mob the people must walk up to the tax collectors and pay for the property destroyed. Let protection and taxation go hand in hand together. JAMES A. BRIGGS.

—*Evening Times*, March 31.

Exemption of Church Property.

A good motto: "No dead-heads on the tax-lists." Exemption of church property is but a lingering relic of middle age barbarism.

The exemption of church property from taxation is the indirect support of a State church.

All property taken from the tax book by the church creates an additional burden for every taxpayer.

The Catholic Church owned one-half of the landed property of England in the fourteenth century, two-fifths of that of France in the last one.

The continued increase of untaxed church property is certain to produce the legitimate results,—pauperism, bankruptcy, revolution, and confiscation.

In exempting ecclesiastical property from taxation, all other property must be over-taxed, thus committing a legal robbery in the name of religion.

There has been much said lately about lessening the burdens of the working classes. A good way to commence is by the equitable taxation of all property.

A commission appointed to revise the taxes in the Papal or Roman States found that the Church held six-tenths of all the landed property; princely families, three-tenths; and the people, one-tenth. The property of the Church and princes was exempt; therefore one-tenth paid all the taxes. Let Americans beware of this inevitable result of privileged exemption.—*Liberal Bulletin.*

A YOUNG RADICAL ON LITERATURE.

"Until Caldecott's charming illustrations of it made me laugh so much," said a young lady to me the other day, "I confess—though I know it's very stupid of me—I never saw much fun in 'John Gilpin.'" She evidently expected a reproof, and when I whispered in her ear, "Nor I," her lovely features assumed a look of positive enfranchisement. "But am I right?" she inquired. "You are certainly right, my dear young lady," said I, "not to pretend admiration where you don't feel it. As to liking 'John Gilpin,' that is a matter of taste. It has, of course, simplicity to recommend it; but in my own case, though I'm fond of fun, it has never evoked a smile. It has always seemed to me like one of Mr. Joe Miller's stories put into tedious verse." I really almost thought (and hoped) that that young lady would have kissed me. "Papa always says it is a free country," she exclaimed, "but I never felt it to be the case before this moment." For years, this beautiful and accomplished creature had locked this awful secret in her innocent breast,—that she didn't see much fun in "John Gilpin." "You have given me courage," she said, "to confess something else. Mr. Caldecott has just been illustrating in the same charming manner Goldsmith's 'Elegy on a Mad Dog,' and—I'm very sorry—but I never laughed at that before, either. I have pretended to laugh, you know," she added hastily and apologetically, "hundreds of times." "I don't doubt it," I replied: "this is not such a free country as your father supposes." "But am I right?" "I say nothing about 'right,'" I answered, "except that everybody has a right to his own opinion. For my part, however, I think the 'Mad Dog' better than 'John Gilpin' only because it is shorter." Whether I was wrong or right in the matter is of no consequence, even to myself. The affection and gratitude of that young creature would more than repay me for a much greater mistake, if mistake it is. She protests that I have emancipated her from slavery. She has since talked to me about all sorts of authors, from Sir Philip Sidney to Washington Irving, in a way that would make some people's blood run cold; but it has no such effect upon me,—quite the reverse. Of Irving, she naively remarks that his strokes of humor seem to her to owe much of their success to the rarity of their occurrence; the flashes of fun are spread over pages of dullness, which enhance them, just as a dark night is propitious to fireworks, or the atmosphere of the House of Commons or a court of law to a joke. She is often in error, no doubt; but how bright and wholesome such talk is, as compared with the platitudes and commonplaces which one hears on all sides in connection with literature!—*Nineteenth Century* (James Payn).

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 17.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

W. H. Spencer, \$20; Jno. S. McCool, \$2; Wm. A. Abbot, \$3.20; P. F. Slane, \$3; George Iles, \$5.50; F. Goodfellow, \$5; Miss M. Goddard, \$3.20; Enoch Plummer, \$3.20; W. T. Newton, \$3.20; A. M. Lathrop, \$3; Chas. F. Tenney, \$3.20; Theo. F. Williams, \$10; S. C. Mason, \$6.40; George Lewis, \$1.80; J. T. Brady, \$3.20; Dr. O. K. Griffith, \$13; E. W. Hithings, \$3.20; E. B. Welch, \$5; John G. Webb, \$3.20; Dr. J. M. Macomber, \$1.50; Albert A. Levi, \$5; Elsie Burdick, \$3; W. H. Saxton, \$6.40.

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N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

BOSTON, APRIL 22, 1880.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress Equal Rights, and Brotherly Love.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

Francis Ellingwood Abbot, Editor.
William J. Potter, William H. Spencer, Mrs. E. D. Cheney, George Jacob Holyoake (England), David H. Clark, Mrs. Elizabeth Cady Stanton, J. L. Stoddard, C. D. B. Mills, W. D. Le Sueur, Benj. F. Underwood, Albert Warren Kelsey, James E. Oliver, Mrs. Sara A. Underwood, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FRES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged April 15.....	\$2,081.00
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WILLIAM J. POTTER,
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"THE LIGHT OF ASIA."

This bewitching epic poem of Edwin Arnold narrates the story of the "Great Renunciation" of Prince Siddārtha or the "Lord Buddha," according to which the heir of an Indian king fled from all the pomp and pleasure of his regal station, abandoned his lovely wife Yasōdhara and their Golden Home, made himself a beggar, and devoted himself to a life-long apostleship of truth, pity, and love, in order to redeem a wretched world from its misery and make known to mankind the way to peace and joy. Told in the language of an ardent and reverent believer in the religion of Buddha, the tale is adorned with all the gorgeous imagery of an Oriental fancy, and breathes throughout such a spirit of tender commiseration for the woes of the "sad earth" as at once to captivate the imagination and move the soul of the reader. It is a plaintively beautiful presentment of the most widely diffused and (save Brahmanism and Judaism) the most ancient of all the great world-faiths, which still remains the ideal inspiration, consolation, and guide of a third part of the vast human family. Not a dry analysis of abstract doctrines, but a synthetic embodiment of them in an exquisitely sweet character, moving and acting in a world of toiling and suffering human beings,—yet taking advantage of the privilege of poetry to interweave with concrete facts the wonder-working element of free imagination,—the *Light of Asia* clothes the religious philosophy of Buddhism in all the power and glory of art, and appeals to the heart no less than to the head. Take, for instance, this passage in the First Book, which illustrates a feature of Buddhism peculiar to itself, its gentle and sympathetic tenderness for the animal creation:—

— And ever with the years

Waxed this compassionateness of our Lord,
Even as a great tree grows from two soft leaves
To spread its shade afar; but hardly yet
Knew the young child of sorrow, pain, or tears,
Save as strange names for things not felt by kings,
Nor ever to be felt. But it befell
In the Royal garden on a day of spring,
A flock of wild swans passed, voyaging north
To their nest-places on Himāla's breast.
Calling in love-notes down their snowy line,
The bright birds flew, by fond love piloted;
And Devadatta, cousin of the Prince,
Pointed his bow, and loosed a wilful shaft,
Which found the wide wing of the foremost swan
Broad-spread to glide upon the free blue road,
So that it fell, the bitter arrow fixed,
Bright scarlet blood-gouts staining the pure plumes.
Which seeing, Prince Siddārtha took the bird
Tenderly up, rested it in his lap—
Sitting with knees crossed, as Lord Buddha sits—
And, soothing with a touch the wild thing's fright,
Caressed it into peace with light kind palms,
As soft as plaitain leaves an hour unrolled;
And while the left hand held, the right hand drew
The cruel steel forth from the wound and laid
Cool leaves and healing honey on the smart.
Yet all so little knew the boy of pain
That curiously into his wrist he pressed
The arrow's barb, and winced to feel it sting,
And turned with tears to soothe the bird again.
Then some one came who said, "My Prince hath shot
A swan, which fell among the roses here;
He bids me pray you send it. Will you send?"
"Nay," quoth Siddārtha, "if the bird were dead,
To send it to the slayer might be well,
But the swan lives; my cousin hath but killed
The godlike speed which throbbed in this white wing."
And Devadatta answered, "The wild thing,
Living or dead, is his who fetched it down;
'Twas no man's in the clouds, but fallen 'tis mine.
Give me my prize, fair cousin." Then our Lord
Laid the swan's neck beside his own smooth cheek,
And gravely spake, "Say no! The bird is mine,
The first of myriad things which shall be mine
By right of mercy and love's lordliness.
For now I know, by what within me stirs,
That I shall teach compassion unto men,
And be a speechless world's interpreter,
Abating this accursed flood of woe,
Not man's alone."

Such is the guise in which a true poet has now presented Buddhism to the curious gaze of multitudes, who would never take the pains to read the dry treatises in which its theological (or rather atheological) system is laid before the learned world. Heralded as the *Light of Asia* has been by the universal praises of Christian critics, who seem scarcely aware of the revolutionizing thoughts it must ultimately suggest even to common minds, this book is the deadliest blow ever struck at the sole supremacy of the Christian religion. Jesus the Christ can no longer appear the only one who, yearning unspeakably over a lost world, stooped from a lofty station, and made himself of no reputation, and sacrificed his own glory, in order to redeem a perishing race from sin and misery. In point of essential motive and essential mission, no

less than in point of spiritual purity and power, the "Lord Buddha" of the *Light of Asia* and the "Lord Jesus Christ" of the New Testament stand upon a level of entire equality. There are no less miracles in one narrative than in the other; but in both cases they only make concessions to the wonder-loving element of human nature without affecting the delineation of the substantial characters of the two heroes. The claims made for the Buddha are every whit as lofty and as unconditional as those made for the Christ; and the claims are submissively acquiesced in by a much larger body of believers in the former case than in the latter. Under these circumstances, even dull brains will put the question—*what really constitutes the superiority of Christianity over Buddhism?*

Of course Christians will answer at first that the claims of the Christ are true, while the claims of the Buddha are all delusion. But this answer will not satisfy even Christians long. It begs the question. The Buddhists make precisely the same answer, simply reversing it by saying that Buddhism is the truth and Christianity the delusion. Who is to decide between them? Even the average Christian is intelligent enough to see that mere assertion, mere faith, will settle nothing in the great issue inevitably raised in his consciousness by a perusal of the *Light of Asia*. It will not even satisfy himself. The necessity of some common appeal, higher than both Buddhism and Christianity, and competent to act as a tribunal of adjudication between their conflicting claims, must and will dawn at last upon the common mind.

The perception of that inexorable necessity will be the dawning of a new perception of the SUPERIORITY OF REASON TO BOTH RELIGIONS. Buddhism and Christianity must plead their respective cases before the bar of the human intellect; but their appearance before a tribunal of adjudication is itself confession of the superior authority of the judge that is to decide between them, and a practical surrender of both their exclusive claims. Christianity, thus tried, may or may not succeed in proving itself a little better than Buddhism on the whole; but such a victory will turn out to be the most damaging and crushing defeat it has ever yet encountered. When the smoke of the battle clears away, Christianity will see its own uniqueness, its own supremacy as the sole revelation of Divine truth to the world, dissipated and destroyed forever. Truth and error will be shown to exist in varying proportions in each system of faith, when Reason sits as judge; and Christianity will cease to be the perfect and final revelation of religious truth, even in the estimation of its own nominal followers, when once the possibility of error in it is forced upon their minds.

It is this tendency to introduce into the popular mind (unconscious as yet that Christianity has a real competitor or Jesus a formidable rival) conceptions and questions which must shake the people's Christian faith to its very foundations, that renders the sweet and pathetic poem of Edwin Arnold perhaps the most dangerous enemy to Christianity which has ever entered the field against it. Its utterly non-polemical spirit, its positive and graphic delineation of a character which may be put side by side with that of Jesus without exciting any indignant consciousness of incongruity, its rapt seriousness of tone, its moral elevation and benignity, its pictorial power and peculiarly Oriental imagery, its thorough saturation with the spirit of a religion just as merciful and compassionate and far more tolerant and intellectual than that of Jesus, all combine to throw faith off its guard, and open the door of the believer's soul for the entrance of a guest that never comes but to stay—*Doubt*. The devotion of four or five hundred millions of human beings, just as earnest as ourselves for truth and goodness and spiritual peace, to such a religion as Buddhism and such a teacher as Buddha, ceases to appear strange or unaccountable; it seems quite as natural as the believer's own devotion to Jesus; and he cannot refuse to heed the inwardly prompted question—"Why may not the Buddhist be just as near the truth as I am myself?"

In fact the Christian Church has more reason to fear Edwin Arnold and burn him at the stake as an enemy to Christianity, than she ever had to fear or burn any man before. But to those who believe that truth, righteousness, and love are vaster than Christianity, and not to be shaken in their eternal foundations by the coming or going of any historical religion, the *Light of Asia* is a beautiful study of one of the greatest of the world's faiths, and, like every other "thing of beauty," to be cherished as a "joy forever."

JACOB BOEHME.

Hegel has expressly recognized the essential principle—negativity—in Böhme's scheme of philosophy, as being the precursor of his own system; and, on account of this foreshadowing of his later intuitions, places this illiterate shoemaker at the very head of modern philosophy. That the fundamental idea of Böhme's speculations is akin to that manifested in the differing systems of Spinoza, Schelling, and Hegel, has been generally admitted by the more recent students of the German transcendentalism; and so it has chanced, after nearly three centuries of obscurity and neglect, that the works of this German theosophist and mystic are coming to be regarded as possessing, in no minor or inconsiderable degree, an amount of genuine inspiration and mental illumination which entitles him to rank among the highest minds of modern minds.

Born at Altseldenberg, in the province of Upper Lusatia, near Görlitz, in 1575, he received no instruction whatever till he was ten years of age; his whole childhood up to that time having been passed in tending cattle, where his ample opportunities for contemplating the starry heavens had already produced within his naturally meditative temperament the profound conviction that his was an exceptional and inspired nature.

Devoting himself to study, in his thirty-seventh year or thereabouts, he published the results of his reflections in his first book, entitled *Aurora, or the Redness of the Morning*. It indicates intimate acquaintance with Scriptural writings, more especially of the apocalyptic books; but also equal familiarity with the works of the mystico-philosophic alchemists, making it evident he had disdained no source in his search for knowledge.

This first-born of Böhme's brain was incontinently condemned by the ecclesiastical authorities of Görlitz, and its author subjected to persecution on account of the heretical opinions it contained; but, far from renouncing his belief, he suffered silently the numberless attacks of the theologians, which were continued up to the day of his death, only consenting, after long-continued solicitations on the part of certain admirers among the courtiers at Dresden, to visit the court for the purpose of expounding his doctrines in person. Here he met with a warm welcome, and was assured of powerful protection, but unfortunately, shortly after his return to Görlitz, contracted an illness from which he died in his fiftieth year, twelve years after the first publication of his *Aurora*. It was fifty years after his death that the first collection of his writings was published, in Amsterdam. In 1730, a very complete edition of his works appeared at the same place; the next best being that of Schiebler, at Leipzig, which was commenced in 1831, and not finished until 1846. Sir Isaac Newton used to make extracts from his works, and admits the obligations he was under to him. Next to Germany, Holland and England have manifested the highest appreciation of his genius.

In 1697, a woman named Jane Leads founded the sect called "Philadelphists" for the better exposition of his writings; and the celebrated physician John Perdage ranks among his best English interpreters. The biography of Böhme was first published by Abraham von Frankenburg, who died in 1852. His revelations and meditations were directed to a reconciliation of the rationalizing instinct of humanity with the existence of a God, and a nature distinct from both Man and Deity. The subject of his contemplations was thus dual: first, God himself, apart from the visible creation; and, secondly, the creation proceeding from God.

His intellectual contemplation of the absolute as the source of all the contradictions in the world of phenomena—from which they proceed only to return again—is the groundwork of his system, as it is of those of Spinoza and Hegel; but, owing to the fantastic terminology he thought fit to adopt, his writings are condemned by many as utterly unintelligible. Thus he speaks of God as "the groundless," "the temperamentum," "the silent nothing," etc.

"All things," says Böhme, "consist of the Yes and the No. The Yes is pure power and life, the truth of God, and God himself. The No is the reply to the Yes, or to the truth, and is indispensable to the revelation of the truth. So, then, the silent nothing becomes something by entering into duality," etc.

Dividing his time between his humble avocation of the making of shoes and the indulgence of a naturally pious imagination in abstract speculation upon the essence of being and the nature of divine things,

Böhme affords another illustration of that exceptional and enthusiastic class of mankind, among whom are to be enumerated Buddha, Jesus, Mohammed, Swedenborg, and Zoroaster. Of thoroughly plebeian origin, his mental power was so great as to enroll his name among the most eminent of modern thinkers. He sought to adapt his opinions to the accepted doctrines of the theologians after a fashion of his own, even going so far as to assert, as Plato did before him, the reality of the trinity, in a divine unity, from which proceeded the creation; and this "forthcoming of the creation" is in fact the fundamental speculation of his works, which he held it to be possible to express in words, and contemplate intellectually by means of his eccentric phraseology and his personal mystic illumination. The forthcoming of the creation is thus also "an ingoing of the silent nothing,"—in other words, his peculiar doctrine of "contrariety" or "negativity," this principle of negation. Regarded as mere mysticism up to the nineteenth century by the great majority of metaphysicians, Böhme's writings have recently acquired fresh interest and importance,—in connection with the speculative philosophy of Germany, especially. That his imagination conceived most admirable ideas is now universally admitted, and the next generation is likely to repay some portion of the long-delayed debt humanity owes to "the inspired cobbler."

A. W. K.

"HE THAT SEEKETH FINDETH."

In THE INDEX of October 16, I had a short article entitled "Search the Scriptures," calling attention to Acts x., 43, which reads as follows:—

"To him [Jesus of Nazareth] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

The point to which I directed special attention was the habit of Orthodox preachers and writers to repeat, as confidently as if they were true, these two assertions, namely: 1. That "all the prophets" of the Hebrew Scriptures speak of Jesus of Nazareth (who was not born until centuries after their time); and 2. That these prophets declare remission of sins obtainable by belief in Jesus. The article went on to intimate that these two matters could not be found in any one of the Hebrew prophets.

A friend has sent me his copy of that number of THE INDEX in which some one, unknown to him, had noted, in the margin of my article, references to certain passages of the Old Testament. The writer, who did not give his name, seemed to think that his references proved the truth of the passage in Acts, above quoted. I was glad to receive and examine these references, because, if they showed any error in what I had written, I should wish not only to learn, but to acknowledge it.

The references made by my unknown critic are the following: Isaiah l., 6; Isaiah liii., 4, 5, 10, 11; Jeremiah xxiii., 5, 6; Jeremiah xxxi., 31-34; Jeremiah xxxiii., 14-18; Daniel ix., 24-26; Zechariah, xlii., 1; Zechariah xi., 10-13; Hosea i., 7; Joel ii., 32; Hag-gai ii., 7, 9; Ezekiel xxxiv., 20-24; Malachi iii., 1-4; Malachi iv., 2, 5, 6; Numbers xxi., 6-9.

A careful perusal of these passages will show:—

1. That not one of them speaks of remission of sins through faith in Jesus.
2. That not one of them mentions Jesus at all.
3. That the principal things there predicted of a coming Messiah were not fulfilled in Jesus, and have never been fulfilled at all.

The question then arises, How came this critic to refer to these passages as helping his position and controverting mine?

The answer is, that in Orthodox sermons, tracts, and Commentaries, and in those extremely delusive works called "Reference Bibles," these texts are treated as if the several writers of them really had the future Jesus in mind, and intended to refer to and describe him. The managers of the American Bible Society also have taken great pains to produce the impression that psalmists and prophets in the Old Testament really made mention of Jesus. In one of their Bibles which lies (in both senses) before me, nine of the fifteen places above cited are made to refer to "Christ" in the dishonest headings of chapters and pages; and the popular Psalms and Hymns of Dr. Watts have in like manner misrepresented some of those fifteen, with a great many more. My critic seems to have taken his opinion from these sources, trusting in their supposed piety and learning rather than in the testimony of his own eyes and mind.

C. K. W.

PERSONAL ITEMS.

B. F. UNDERWOOD will lecture at Cleveland, Ohio, April 25; at Parkersburg, W. Va., April 27, 28.

IT HAS JUST been shown that it needs heart (Hart) to win in a walking match as well as in other contests.

YUNG KWAI, a Chinese youth, has graduated second in the senior class of the High School of Springfield, Mass.

REV. AMOS THOMPSON, an aged and worthy colored preacher of Rahway, N.J., died a few days since, it is believed of starvation.

MR. P. S. GILMORE has gone to Europe. The members of his band accompanied him to the pier in New York whence he sailed, and gave him a hearty leave-taking.

REV. DR. SAMUEL OSGOOD, for many years a distinguished Unitarian divine, but for the last ten years a minister of the Episcopal Church, has just died in New York in the sixty-eighth year of his age.

DR. GOTTHEIL, of New York, showed his regard for Channing by delivering in the Temple Emanu-El in which he ministers, on a recent Saturday, a generous and appreciative tribute to the great historic New England preacher.

MME. LOUISA KOSSUTH RUSTKAY, a sister of the Hungarian patriot, now residing in Plainfield, N.J., has made a visit to Castle Garden, New York, for the purpose of learning about the many destitute Hungarian emigrants who have recently been landed there, with a view of devising means to ameliorate their condition.

REV. WILLIAM B. ORVIS has been expelled from the Philadelphia Association of Congregational Ministers, because of his connection with the Philadelphia University of Medicine and Surgery, a "bogus" college where a newspaper reporter recently purchased a certificate to practise medicine. The dean, president, and secretary of the concern were ministers of the Methodist Episcopal Church.

IT WAS VERY saddening to those who flocked to Chickering Hall, Sunday before last, to hear that its gifted speaker, Prof. Adler, was too ill to appear before them that day. There has been no little anxiety in regard to him this season, among those who are familiar with the excessive strain to which his energies have been subjected on account of the engrossing demands of his varied labors. It was also perceptible to his hearers for the last two Sundays that he was suffering from the effects of a heavy cold upon his lungs. The result was therefore not wholly a surprise. It is hoped that, as his course of lectures is near its close, the brief suspension of them which his physician has imposed, with the summer in Europe which he contemplates, may bring him the full recuperation and recovery of his overtasked powers.

COL. ALBERT STICKNEY, author of the *True Republic*, gave a very able and thoughtful lecture before the Independent Republicans of New York, a few evenings since, upon the "Aims and Principles of Independent Republicanism." Mr. Stickney maintained that the Government should be conducted on business principles; in other words, with proper economy, and by efficient persons, whose term of service should be subject to the same rules as to permanency and compensation that are deemed expedient in any well-regulated business. The existing evils in the administration of the Government were charged to the system rather than to the men who operate it. The system consists of a succession of elections. So soon as one is concluded, another is in preparation. Such a system inevitably entails corruption and the professional politician.

MR. GEORGE RIPLEY, for a long term of years the leading literary editor of the *New York Tribune*, though well advanced in age, is in the enjoyment of excellent health and the unimpaired vigor of his powers. He occupies very attractive apartments at the Osborne, on Fifth Avenue, New York, where his warm-hearted courtesy and genial spirit generously welcome the friendly and sympathetic visitor (particularly if a Boston one) to such hospitality as his pressing engagements permit. In a recent interview with him, with which the writer of these notes was favored, he gave expression in very strong terms to his estimate of the character and intellectual ability of the editor of THE INDEX; paying to some of his writings upon metaphysical subjects the high tribute of the remark that he thought they had never been equalled by any one in this country.

FOREIGN.

THE MADRID journal *El Liberal*, in an article upon the state of affairs in Morocco, declares that European intervention in that country daily becomes more necessary. In support of its view, the journal states that the Governor of Morocco has ordered the destruction of all the Jewish houses facing the mosques, and that some Jews who protested against this measure were bastinadoed. The same journal states that the French, Italian, and Portuguese plenipotentiaries at Tangiers have protested against the refusal of the Sultan of Morocco to recognize the foreign naturalization of Moorish subjects.

AS AN EXAMPLE of how, in Russia, the whip is still kept up in practice, although abolished in principle, a paragraph in the *Golos*, dated from Marinsk, states that the village authorities of that district beat the peasants most brutally for the slightest offence, and when a peasant who is at all personally objectionable to the Elder of the Commune falls into the latter's power he is flogged nearly to death; and, in fact, life has been taken in this way in the district referred to. For some trifling misbehavior, a peasant

not long ago was actually thrashed to death in the village of Demitriofsky, in the above district.

IT APPEARS THAT in the recent English elections all means were resorted to for the defeat of the Liberal candidates, even to attacking their religious opinions. The *Weekly Times* says, in some pre-election comments: "Conscious of their inherent weakness, the Tories, although they have not the courage to assemble the electors in public meetings, do not scruple to resort to personal vilification; and, as any lie is good enough for an election weapon, the old story of Mr. Firth's religious views is raked up in the hope of damaging his candidature. The charge was not a novel one, as it had already done duty at the School Board election, where it ignominiously failed in its cowardly purpose. If the Chelsea Conservatives are so concerned about the Orthodoxy of the forthcoming House of Commons, they will have plenty of work on hand; but, as the law of the land imposes no religious tests nowadays, I fail to see what business it is of the Chelsea Tories to challenge Mr. Firth on that score, even if he were as great a sceptic as Lord Beaconsfield himself is commonly reported to be. Swallowing the Thirty-nine Articles is no longer a necessary preliminary to Parliamentary honors, or to any other public office."

THE BARONESS BURDETT-COUTTS lately gave a supper to about one hundred and thirty costermongers and their wives at 16 Hanbury Street, Spitalfields, in connection with a Costermongers' Benefit and Loan Club of which she is the patroness. The Baroness presided over the supper, and had with her on the platform the Rev. R. C. Billing, Miss Billing, Mr. J. K. Aston, Mr. Sapsworth (Superintendent of the Club), Miss Moore, etc. The room was tastefully decorated with flowers and festoons, and the costermongers themselves presented a very respectable appearance. The dinner was admirably served, after which addresses were delivered. The Baroness, who was cordially received, alluded to the progress made by the club, and expressed the hope that it would be the germ of many similar institutions. The costermonger, she said, was a necessity of modern times, and, taken as a whole, he was a respectable and respected member of the community. Referring to the silver donkey presented to her by the costermongers some time ago, she said she had recently travelled abroad, but did not find the donkeys anywhere looking so comfortable and well kept as on the London streets. She said Mr. Irving had expressed himself much pleased with his recent visit to the club, and that he would always prize their address to him on that occasion very highly. She wished them every prosperity in the future. The Baroness afterwards shook hands with each member of the company, and retired amid loud applause. An entertainment, consisting of music and readings, was then given, after which the company separated.—*Weekly Times*.

THE *Weekly Despatch*, in a late article upon "Church and State," says: "We intend no disrespect to the cloth when we affirm that of all hard animals to drive, whether in herds or singly, the parson is the hardest. You may frame articles, canons, Acts of Parliament; you may create Courts of Arches, synods, convocations, or a Court of Final Appeal; you may place an ex-divorce judge on the seat of judgment to try ecclesiastical causes; but the more you pull the string in one direction, the more resolutely will the pig—we beg pardon, the parson—run in another. Father Mackonochie has been prosecuted and persecuted for a large portion of his natural existence; Father Tooth tried the dietary of Horsemonger-lane Gaol; Mr. Dale, of St. Vedast's, has been inhibited, but he laughs his diocesan to scorn, and told the emissary of that prelate only last Sunday to go further; while, to crown the noble edifice of indiscipline, the decision of the House of Lords, in the case of 'Julius v. Carter,' permits a bishop to shelter a refractory priest, though he may have violated the letter and spirit of the concordat between Church and State, and defied the Church Discipline Act. This chaotic condition of affairs provokes a smile, for it has its comic as well as its serious aspect; but for it to continue would be quite too preposterous. The State has other and higher functions to fulfil than that of dragging the consciences of men, and when it undertakes to drive parsons it does but stultify itself. During the past ten years, every effort has been made to stamp out Ritualism; yet that special form of æsthetic religion continues to flourish, and with all its faults has the honesty to crave the liberation of the Church, whereof it is a morbid excrescence, from the trammels of State patronage and control. It will come to that as soon as the nation has recovered from its temporary feverish attack, and has sickened fairly of the 'gunpowder and glory business,' which seems to be the mainstay at present of established religion. In the interim, perhaps it is just as well that the utter futility of the State intruding into the province of dogma should be clearly and unmistakably demonstrated; and for that reason we can hardly regret that, in a struggle between the authority of a bishop and that of the Legislature, the prelate should have gained the day. There is no stronger argument than that styled by logicians *reductio ad absurdum*."

SPEAKING of advertisements, their whimsicality seems to be on the increase. In a recent Cardiff paper there was the following gem: "Lost, between the Royal Hotel and 2 o'clock yesterday, a bunch of keys." But the drollest thing I can call to mind appeared recently in the *Pioneer*, a well-known Indian paper: "Wanted—A situation as snake-charmer in a serious family. N.B.—No objection to look after a camel."—*London World*.

CARDINAL NEWMAN ON LIBERALISM IN RELIGION.

Cardinal Newman's remarkable speech in Rome, in acknowledgment of the Pope's act in conferring upon him the Cardinal's hat, is curiously misunderstood into an attack on the principle of toleration, by some of our contemporaries. For some time back a discussion has been going on in the English press as to the proper word to describe Cardinal Newman's type of Roman Catholicism. Should he be called a Liberal or a Conservative? Should he rank as one who wishes to modify the system of the Roman Church in the Liberal sense, or who wishes to fortify it in the Conservative sense? Cardinal Newman answers the question by an address, in which he rehearses and repeats what he has been saying for forty years as to the principle which he, at least, has always termed "Liberalism in Religion." To that principle he is as steadfastly opposed as ever. But what is it precisely that he means by it? He means by it the teaching that religion is a matter of feeling rather than of truth; that it is a sentiment, not a revelation; that it need not rest on any positive basis of clear conviction; that it is a vague sensibility, which may be trusted to grope its way into a kind of sympathy with very many different forms of creed, without really accepting any; and that, consequently, all religious opinions should be treated as purely subjective, and so far as possible eliminated from public life and political organization. It is easy to see why this view of matters should have been named Liberalism in Religion. If accepted, it makes people of course what is called very liberal in their appreciation of all sorts of different creeds. It lavishes a great deal of sympathy everywhere, on condition of giving adhesion nowhere; and indefinitely increases the sphere of spiritual intercourse, while dissipating the unpleasantness of having to avow in any case grave disapprobation and moral recoil. It is now a great many years since Cardinal Newman, then, we believe, Vicar of St. Mary's, Oxford, preached a sermon on the "Religion of the Day," in which he avowed his firm conviction that "it would be a gain to this country, were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be. Not, of course, that I think the tempers of mind herein implied desirable, which would be an evident absurdity; but I think them eminently more desirable and more promising than a heathen obduracy and a cold, self-sufficient, self-wise tranquillity." Referring to the then uppermost phase of religion of the educated world, "full as it is of security and cheerfulness, and decorum and benevolence," "I observe," said Dr. Newman in the same sermon, "that these appearances may arise either from a great deal of religion or from the absence of it; they may be the fruits of shallowness of mind and a blinded conscience, or of that faith which has peace with God through our Lord Jesus Christ. And if this alternative be proposed, I leave it to the common-sense of men to decide (if they could get themselves to think seriously) to which of the two the temper of the age is to be referred." That was an attack on the spirit of "Liberalism in Religion," by the Vicar of St. Mary's, Oxford, certainly sharper in tone than the new one delivered by Cardinal Newman to his Roman Catholic audience in Rome; and, on the whole, we should say that the spirit of the new Cardinal's latest and maturest utterance, though identical in substance with convictions held by him long before he became a Roman Catholic, is milder and more hopeful than the spirit of his words on the same subject in his earlier days. He holds now, as then, that in this sense Liberalism in Religion, as he calls it, is fatal to all religion, and that it imports (as who can doubt that it really does?) the speedy and rapid decay of all deep religious conviction. But he holds this belief now—if we may judge from the tone of his speech on Monday—with more sense of the misfortune of the case, and less of the sin, with more hope for the revival of serious belief under the very reign of secularism itself, and less indignation against the empty self-complacency of Liberalism in religion, than he did. He admits—if we understand him rightly—that the State cannot properly teach any one religion to a people among every dozen of whose citizens there are probably seven different forms of religious belief. And he admits, too, there is much that is, in the truest sense, good, in the vague morality of the day, even as the world of secular thought understands it, much that is better in it perhaps, and more really desirous of knowing the truth, than Dr. Newman in his old Oxford days would have been disposed to admit.

For the defect of Dr. Newman's view of Liberalism in religion—taken, at least, as in any sense a complete view of wide religious sympathies, as compared with very strict principles rigidly limited by defined opinions—is this: that it does not account for the fact that on all sides of religious belief the opinions which were once most rigid and definite seem to be those which have most rapidly become formal, hollow, and unreal. The old Evangelical system was rigid and definite, if ever a system was rigid and definite. Where is it now? To what school of thought does the sentimental decay of modern religion which Dr. Newman regrets owe more of its adherents than to the school once called Evangelical? Again, where shall we look for less reality of intellectual life, at least, than to the modern Ritualists, who found themselves, if ever any religious section of thinkers found themselves, on most definite and rigid standards of Orthodoxy, both theological and devotional? Again, probably Dr. Newman would himself be inclined to admit that it is the most rigid party in his own Church which has recently most endangered the hold of that Church on the world at large. It is the narrow kind of rigidity in relation to religious opinion

which all over the world, among the Roman Catholics, among the Anglicans, among the Wesleyans, among the Independents, among the Scotch Presbyterians, and among the Unitarians, has most seriously endangered the belief of the world, and does most to prejudice Christianity in the eyes of those belonging to the same fold as the theological martinet themselves. Take which church you will, and you will find that in proportion to the definiteness and rigor of the systematic theology enforced by it has been the reaction against faith,—that only those teachers who have given a large and genial and modest interpretation to the outlines of their creed have kept their hold on the adhesion of their disciples. Cardinal Newman can himself testify to this from a long personal experience, in relation at least to his own Church; and the chiefs of the more liberal movements in probably every other church have had a good deal of the same experience. How, then, shall we account for this apparent paradox, that while "Liberalism in Religion," when pushed to the point indicated by Cardinal Newman, is destructive of all faith, the stricter Conservatism seems even more destructive of it? Our own explanation would be this,—that the denial of all absoluteness in religious truth, and the attempt to make absolute truths of mere refinements of the human intellect, really play into each other's hands; that Revelation consisted in the presentation of certain great facts and divine objects to the conscience of mankind, real enough and imposing enough to kindle new life and new affections in men, but also far too great and too much beyond us to admit of those strict, definite, and sharply marked intellectual outlines which the active intellect of almost all churches is always endeavoring to draw. Assuredly, no church has suffered more from the attempt to over-define what is beyond us than the church which claims for herself infallibility,—an infallibility which the new Cardinal, while cordially accepting it, is, in conjunction with many others of his Church, most solicitous carefully to limit. Assuredly, if "Liberalism in Religion" has been the immediate antecedent of the decay in faith, the immediate antecedent of that Liberalism has been a kind of dogmatism, for which, in its relation to theology at least, the human mind is quite unfitted, and against which, in our belief at least, Revelation itself is full of warning.—*London Spectator*.

THE POPULATION OF FRANCE.

THE LAST CENSUS.—MARRIAGES DECREASING.—NOT A STEP FORWARD.

The record of the changes in the population of France for the last year—that is to say, for the year 1878—appears a little later than usual. Our thanks and congratulations are due to the administration, for these tables have the double merit of making known just what is important for all to know, and of making it known in a serviceable time. We have not in 1878 made a step in advance. Far from that, since the population of France has realized a gain of only 98,175 inhabitants, as shown by the subtraction of the number of deaths from the number of births occurring during the year.

There were born in 1878 444,316 male infants and 424,983 female infants, the issue of marriages, and in addition 35,032 boys and 32,880 girls, the issue of illegitimate unions, or in all 937,211 children of the two sexes, without counting 43,250 infants still-born. The deaths number 839,036, 432,867 males and 406,169 females. In sixty-one departments there was an excess of 119,315 births, and in twenty-six others an excess of 21,140 deaths, from which is derived the overplus of 98,175 new inhabitants. These figures, it is proper to remark, do not give at this time more than any other the true or exact increase in the population. In a great country like France there are other causes of the increase and decrease of population besides births and deaths. Immigration and emigration strongly vary the true total of the number of inhabitants, which is not exactly known at the time of the quinquennial census, and generally we gain more than we lose by this kind of exchange. But, taken by itself, the increase shown for 1878 is not favorable.

Since 1871, we have had successively a definitive excess of 172,936 births in 1872, of 151,776 in 1873, of 172,943 in 1874, of 105,913 in 1875, of 132,608 in 1876, and of 142,662 in 1877. The figures of 1878 are the smallest of the whole series. Now it is not to be desired that the population should remain stationary; and as it is possible that the better conditions of existence augment by degrees the longevity,—that is to say, in amount the number of effective lives,—we have need for a long time yet to recruit with regularity. There is room, and the alimentary resources of France are sufficient, for a very much larger population; and yet the nations all about us see their populations increasing very much more rapidly than our own, be they as rich as England, or as poor as in the south and east of Europe.

With the present slow rate of increase in our population, we estimate that it will take four hundred years to double the number of inhabitants of France; and certainly, four hundred years ago, the greater part of the countries of Europe were far from having a moiety of the inhabitants that they contain to-day. But we cannot enter, in passing, into the examination of a question so interesting, but so difficult to determine, of knowing what is to be the population of a country in the fulness of her activity, of her real strength and power sustained by great wealth. There is no doubt that several millions more will neither impoverish nor enfeeble our nation. The marriages are decreasing; and it is one of the causes, and evidently the principal one, of the decrease of population among us.

We had by exception 352,753 marriages in 1872 and 321,238 in 1873; but for a long time the average

has reached the sum of 300,000, and, notwithstanding our loss of territory, we incline to rest at least at this figure. In 1874 we had 303,113 marriages. Since then the number has constantly decreased: 300,427 in 1875; 271,366 in 1876; 279,094 in 1877,—the fall is great. We hardly increase the number in 1878, the number for this year being very nearly the same as in 1877, 279,892. We have not stated that in 1877 the deaths were more numerous than the births in seventeen departments; in 1878, the deaths exceeded the births in twenty-six departments. These are: The Basses-alpes, l'Oude, the Bouches-du-Rhone, Calvados, Côte-d'or, Drome, Eure, Eure-et-Loire, Haute Garonne, Gers, Hérault, Indre-et-Loire, Lot-et-Garonne, Maine-et-Loire, Manche, Oise, Orne, Rhone, Sarthe, Seine-et-Marne, Seine-et-Oise, Somme, Tarn-et-Garonne, Var, Vaucluse, and the Yonne.

The influence of the changes in husbandry continues to be indicated in these results. In Normandy, the increase in cattle-raising diminishes the need of labor. But the depopulation extends nearly to Paris, has crossed the Maine and the Anjou, without any sensible modification in husbandry. In the south, we can attribute certain depopulations partially to the disturbances caused by the vine disease. The department of the Seine continues to increase. We have had in 1878 an excess of 6,332 births, and the number of marriages was 21,715.—*Journal des Débats in Advertiser.*

BEACONSFIELD AND GLADSTONE.

Republics are proverbially ungrateful. Since the results of the English elections have come in, the changes rung upon "jingoism," and the praises lavished upon the liberals, with Gladstone as their leader, are a new proof of the truth of the adage. Few remember Gladstone's espousal of the cause of the South during our civil war, of his eulogies in season and out of season—even when official courtesy ought to have restrained his tongue—in behalf of Mr. Davis and the nation "he had made." Upon that question, most English statesmen were wrong. Palmerston, left to himself, would have acknowledged the South. Earl Russell declared it a war for empire on the one hand, for independence on the other. The conservatives, to a man almost, were on the side of the South.

Disraeli almost alone rose superior to his party and to his time, and, with statesmanlike sagacity, declared himself for the North. On May 1, 1865, an address in the House of Commons to the Queen, expressing the sorrow and indignation of the House on the assassination of President Lincoln, was seconded, not by one of her Majesty's ministers, but by Mr. Disraeli, in words which must touch the heart of every American; which brought "tears into the eyes of men to whom, before that moment, the President of the United States had been a mere abstraction," and which should at least secure kindness of feeling from all Americans for their author. Mr. Disraeli spoke as follows:—

"Sir, there are rare instances when the sympathy of a nation approaches those tenderer feelings that, generally speaking, are supposed to be peculiar to the individual, and to form the happy privilege of private life; and this is one. Under all circumstances, we should have bewailed the catastrophe at Washington; under all circumstances, we should have shuddered at the means by which it was accomplished. But in the character of the victim, and even in the accessories of his last moments, there is something so homely and so innocent that it takes, as it were, the subject out of the pomp of history and the ceremonial of diplomacy; it touches the heart of nations, and appeals to the domestic sentiment of mankind.

"Sir, whatever the various and varying opinions in this house and the country generally on the policy of the late President of the United States,—on this, I think, all must agree: that, in one of the severest trials which ever tested the moral qualities of man, he fulfilled his duty with simplicity and strength. Nor is it possible for the people of England, at such a moment, to forget that he sprang from the same fatherland and spoke the same mother tongue. When such crimes are perpetrated, the public mind is apt to fall into gloom and perplexity; for it is ignorant alike of the causes and the consequences of such deeds. But it is one of our duties to reassure the country under unreasoning panic or despondency. Assassination has never changed the history of the world. I will not refer to the remote past, although an accident has made the most memorable example of antiquity at this moment fresh in the mind and memory of all present. But even the costly sacrifice of a Cæsar did not propitiate the inexorable destiny of his country. If we look to modern times, to times at least with the feelings of which we are familiar, and the people of which were animated and influenced by the same interests as ourselves, the violent deaths of two heroic men—Henry IV. of France and the Prince of Orange—are conspicuous illustrations of this truth.

"In expressing our unaffected and profound sympathy with the citizens of the United States at the untimely end of their elected chief, let us not, therefore, sanction any feeling of depression, but rather let us express a fervent hope that from out of the awful trials of the last four years, of which not the least is this violent demise, the various populations of North America may issue elevated and chastened, rich in that accumulated wisdom and strong in that disciplined energy which a young nation can only acquire in a protracted and perilous struggle. Then they will be enabled not only to renew their career of power and prosperity, but they will renew it to contribute to the general happiness of mankind. It is with these feelings, Sir, that I now second the address to the crown."—*E. H. S. in Advertiser.*

Communications.

JUSTICE TO THE "IRISHRY."

IN THE INDEX of March 25, 1880, is a savage article against the Celts under the title of the "Irishry," which may do some good, but possibly as much harm, because error is intermixed to a degree calculated to embitter strife between the Celtic and Teutonic races; whereas it may be better for them to fulfil the law by loving one another, as some ancestors of the writer have done heretofore, seeing that he is descended from the Hollanders and Gauls, and fancies therefore (modestly of course) that he is better qualified to judge impartially between the races than if wholly Celtic or Teutonic. At all events, he has not the "long simian upper lip" or "large mouth" or "hideous animalism" which distinguished Henry Clay, the duellist politician of the Bank of the United States, leader of the Tariff men in congress for New England,—to say nothing of his Western popularity; so that, after all, a baboon's physiognomy is no objection in a country holding as self-evident that all mankind have been created equal, and that no one has a right to say, "Stand back, for I am holier than thou." But, if you ask an honest Irishman whether one man is not as good as another, he replies, "Yis, yer honor, and bether too," showing thus as much sense as the best and wisest of our countrymen, if not more, for on no other ground can any one pretend to advocate another for any office of trust, honor, or emolument.

But when the British cruisers used to impress seamen from our ships on the high seas, and Congress passed the Embargo Act and interdicted commerce with Great Britain, were they Irish Celts who, at the Hartford Convention, raised a clamor for free trade, and forbade encouragement to those in our midst who thus endeavored to preserve the honor of our flag in its just right to yield protection to the humblest citizen at sea, as well as on the land? And when "Perfidious Albion," after years of provocations to create a civil war between the North and South of our country, at last produced the boast of Madam Stowe's great and noble friend, the Earl of Sutherland, that Great Britain never brooked commercial rivalry, and Mr. Bulwer also said it was the interest of England to divide our Union, not alone between the North and South, but East and West as well, were the "Irishry" in our midst not as ready to go to the front to fight our battles as the best of us, who, like the writer, would much rather pay a man who loves to fight than go himself, as not accustomed to that kind of sport?

Certainly there must be some to raise the food to give soldiers strength to fight, and clothing to protect him from the climate; and it is always best to give to every man of every race the place he is best fitted for by nature. When England herself required a defender from the Celt, Napoleon the Great, they chose an Irishman, Lord Wellington, to lead at Waterloo. So also in America, in our last war with Old England, when the British under General Packington were threatening New Orleans, and the war-cry of the brutal soldiery of "Perfidious Albion" was "Beauty and Booty," and the terror-stricken daughters of our citizens gathered round a soldier, was that soldier Celt or Saxon? What was his name? And what did he reply? "I'll smash them, so help me God! I'll smash 'em!"

And he did, the veterans from Waterloo. This was General Andrew Jackson's speech, but when afterwards envired by the cares of State, and the sharp contest for the public funds between the Bank of the United States and the State banks, he was asked what troubled him the most, he answered that it was "the difficulty in his Presbyterian Church." Perhaps it was a trouble to him that he could not settle it at the sword's point, or at the muzzle of his pistol, as his blood was Irish, after all.

We see, however, that the bellicose propensity is not really an unmixed evil; and we are reminded of the answer of the Bishop who, when asked by William the Conqueror, of England, how it was that he had conquered by a single battle after several of the Scandinavian nations had attempted it, and failed after many efforts, replied that the warlike spirit of the people had been quieted by holy votaries. So it is manifest, after all, that a nation of Quakers would hardly be able to withstand the hordes of Northern barbarians, such as used to sweep down under Attila upon the vine-dressers of Italy, who mixed their blood with the Italian Celts. Yet to France and Italy the world now looks for elegance in arts as well as bravery in arms; and, even when overrun by Germany, the Celtic element from the ancient Gauls rises with a bound, astonishing its conquerors.

That tedious old wag and wit, Voltaire, for whom I never have had much respect, used to say that a Frenchman was a cross between a monkey and a tiger; but he had no reverence for his progenitors, more than some of us may have for him, upon his own admission thus. Indeed his moral sense was weak. Were he a bird, there is a maxim that might suit him well. The truth is that a genuine Frenchman is most happy always when he finds his guests most pleased with his entertainment; and it often has been said that a true Irish gentleman is the most really so of all in the world.

Be this as it may, the late Emperor of Russia, Nicholas the Great, as in the coming times he will be entitled to be called, has said that he would rather choose to be considered the first gentleman of Europe than the greatest emperor. This was true ambition. He, to be sure, was not a Celt. Nor was it the purpose of the present writer to extol the virtues of the Celtic races at the expense of the Teu-

tonic, but to balance the scales of justice as evenly as possible, believing in the mean time the races are to be improved by crossing breeds and other forces not yet fully understood, as follows, seeing that

The resultant of all passion,
Made by climate, food, and station,
Crossing breeds, and other forces,
Change mankind as well as horses.

Very respectfully,

CLINTON ROOSEVELT.
No. 11 WALL STREET, NEW YORK.

INFORMATION WANTED.

ROCHESTER, N. Y., April 9, 1880.

MR. EDITOR:—

Will some one explain to me through your columns the main differences between the government of Scotland and Wales by England, and the government of Ireland? I am led to ask for information by reading the communication in this week's INDEX signed "Common Sense." As an illiterate toiler, who has stood at the rack "from boyhood's happy hours," I am woefully ignorant on these and some other matters. My dull-brained idea has always been that the poor Irish were rather an odd lot, like the Sepoys and some others, not altogether as manageable as the Scotsmen or Welsh or the colonial subjects of Great Britain. "Common Sense" shows quite clearly that nothing could be further from the truth,—Kearneyism, Orange riots, etc., notwithstanding.

SUBSCRIBER.

JESTINGS.

BETTER TRADE.—Even the bootblack says his business is brightening up.

TOO MUCH.—"The early bird gets the worm," but a knurlly apple gets it also.

A MR. TEASE recently married a Miss Cross. He teased her till she promised not to be cross any more.

LADY: "No, thanks: I never read newspapers on Sundays." Waiter: "Beg pardon, mum, but this is a Sunday paper."

ANNA: "How I do love pets! Before I was married, I always had a monkey." Arthur: "And what have you now?" Anna: "You."

IT IS very vulgar to keep time to music with your foot, but there's a vast deal of human nature in it; and it shows that a man's entire sole is in the melody.

LONDON PUNCH: Edwin: "Dull paper this morning, ain't it, Angy?" Angelina: "Yes! Not a soul one knows mentioned! Not even in the deaths!"

ONLY HALF A SHOW.—First Hibernian: "Well, Patsy, did ye see the illuminations?" Second Hibernian: "Faith, an' I sor one, bit it hadn't been loighted."

IT COMES kind o' sudden-like, just as the congregation have finished singing "Salvation's free," to have the preacher announce that "the collection will now be taken up."—*Boston Transcript.*

A FOND husband boasted to a friend, "Tom, the old woman came near calling me honey last night." "Did she? What did she say?" "Why, she called out, 'Come now, Beeswax, why don't you come to supper?'"

"WHY, YOU'D better knock the door down. What do you want?" "Och, my darling! don't let me wake any of your family. I'm just using your knocker to wake the people next door. I'm locked out, d'ye see, and they've niver a knocker."

LAND STEWARD (to tenant-farmer): "Well, Giles, what are you going to sow in here?" Farmer: "Ain't 'tactly made up my mind, sir; but if we could put in a few stewards and land agents,—They seems to thrive best on the land nowadays."

MOTHER (at table): "Jack, who helped you to those tarts?" Jack (aged seven): "The Lord." Mother: "The 'Lord! Why, what do you mean, Jack?" Jack: "Well, I helped myself; but father said yesterday that the Lord helps those who help themselves."

THE THREAT that Kansas is too cold a climate for the colored man to live in was well answered by a proposed emigrant from a Southern State the other day. A white man was telling him of the climate, when he asked: "O Mars Bob, ain't dat Kansas de place de big squabble was over afore de wah, 'bout you white folks takin' de niggers to?" "Oh, yes," was the reply. "Wall, den, ef it was good for slave niggers, how comes it to be so bad for free ones?" No answer when last heard from.

AN ENGLISHMAN and a German were travelling together in a diligence, and both smoking. The German did all in his power to draw his companion into conversation, but to no purpose. At one moment he would, with a superabundance of politeness, apologize for drawing his attention to the fact that the ash of his cigar had fallen on his waistcoat, or a spark was endangering his neckerchief. At length the Englishman exclaimed: "Why the dickens can't you leave me alone? Your coat-tail has been burning for the last ten minutes, but I didn't bother you about it."

A LITTLE CHILD has brought to the surface a new theological puzzle. When told the story of the Prodigal Son and how he was so reduced that he was compelled to eat husks, she looked into the face of the teacher with a bewildered sort of gaze and then said, "Why did he eat the husks, good sir?" "Because," was the reply, "he had nothing else to eat." "Nothing else?" responded the child. "I think I could have found something." "And what could you have done if you had been there, my child?" queried the teacher. "Why," answered the bright-eyed little one without hesitation, "I should have killed a pig and had a good dinner."

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VOL. 11.—No. 540.

BOSTON, MASS., THURSDAY, APRIL 29, 1880.

{ENTERED AS SECOND}
{CLASS MAIL MATTER.}

THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

A LADY inquires about the authorship of the poem, "After Death in Arabia," published in the cheap edition of the *Light of Asia*. Can any one of our readers inform her whether it is original or a translation, and, if the former, by whom it was written?

JOSEPH COOK is driven to declare himself a "vehement anti-Spiritualist," because somebody places him in that sect. His Lectureship is discovering how it feels to be misrepresented in this way, and perhaps will cease his precisely similar annoyance of Mr. Emerson.

IT IS REPORTED that Mr. Underwood's trial at Irwin Station, Pa., has resulted in the imposition of a fine of \$150. If this is true, it is a most disgraceful instance of legal injustice. Mr. Underwood has precisely as good a right to proclaim his religious views as any occupant of a pulpit in that benighted town. He will have the hearty sympathy of every just mind in the wrong that has been inflicted upon him.

THIS IS from the *Albany Bulletin* of April 17: "The sum of \$4,200 was subscribed last Sunday toward the erection of another fashionable religious club-house in this city, to be known as the Calvary Baptist Church. The ink is scarcely dry upon Dr. Clark's declaration that, owing to the financial depression of the times, these institutions were unable to pay their just share of taxation, when, in a few minutes, the above munificent sum is contributed to add another to their number, at the expense of honest and already heavily-laden tax-payers. And so the accumulation of this class of property will continue as long as the evil of exemption shall be indulged in."

MISS COBBE wrote this letter to the *Woman's Journal* :—

"My dear, kind Friends,—I am not dead! I have been reading your all-too-kind and partial remarks on me, here in my office, in the midst of business life, and awaiting a committee extending its influence all over the kingdom at the previous election. There is something half droll, half infinitely solemn, in thus seeing what will be said and felt of me some day,—no doubt not far distant, since I am fifty-eight years of age. God grant that such days as may yet be allotted to me on earth may be so spent as to merit in some measure all the good words which have been said over me now! It was a poor lady—unknown to me personally—who took my name, and whose death was announced so as to mislead. I am, thank God, not only alive, but as well and strong as any woman of my years may expect to be, and I hope to strike more than one blow for the noble cause of the Emancipation of Woman before I die.

"Sincerely and gratefully yours,

"FRANCES POWER COBBE,
"1 Victoria Street, S.W., London, Eng."

THE MOST comically absurd argument against church taxation that ever came under our notice is this, made by Rev. Henry Darling, D.D., of Albany: "Large tax-payers have great political power. The concentration of capital into a comparatively few hands, and the power that that capital can wield over government, political economists tell us, is one of the greatest perils of our civilization. But is not this as true of churches and corporations as it is of individuals? And the Roman Catholic hierarchy, with all the prodigious wealth of its churches, becoming a large tax-payer, will it not become a great political power?" Does this worthy gentleman suppose that "large tax-payers have great political power" simply because they pay large taxes, and not because they have large wealth to tax? And does he suppose that the Catholic Church, having "prodigious wealth," will be any less powerful if it retains it all, than if it disgorges a part to pay the cost of protecting the rest?

THE *Nation* thinks that Channing has been over-estimated. In its issue of April 15, it said: "On Wednesday week, the Unitarians celebrated at Brooklyn, Newport, and elsewhere, with *éclat*, the centenary of the birth of Channing. They did well,

and yet it may be doubted whether another such celebration will ever take place,—whether, to use Dr. Bellows's phrase at Newport, 'his fame is still the morning star, and is climbing the sky.' Channing's theology, much as he did to liberalize that of New England, is already obsolete in the details of his creed, created no school, and has nothing in it which will guarantee it against the undermining force of the theory of morals involved in the new doctrine of Development. On this side, his work was strictly for the time into which he was born; and its most tangible result was in the sudden conversion of Calvinistic into Unitarian meeting-houses in Massachusetts in the memorable year 1820. Among Channing's contemporaries, his personal presence and character counted for more than his pulpit utterances; and what secured him the affectionate admiration of foreign philanthropists was his human sympathies, his passionate love of freedom of opinion, and his hatred of war; latterly, also, his opposition to slavery. That his intellectual reputation will hold its own we do not believe. He is not a 'quotable' writer, and those who wish to get something of his spirit must drink deeply or not at all."

THE *Nation* says explicitly what ought to be heard, now that Channing is pressed upon public notice too exclusively in the way of eulogy to be justly judged. Alluding to Charles T. Brooks' new *Centennial Memory*, it says: "Dr. Channing's relations to the anti-slavery movement are stated perhaps with candor, but without taking account of all the facts; and nothing could better reveal the want of robustness which kept Dr. Channing from hearty coöperation with the Abolitionists than the following sentence of his biographer's (p. 145): 'And what a dulness or wilfulness it implies, not to recognize the rare greatness of the man, who, with such a native craving for the calm atmosphere of meditation, deliberately, at the command of conviction, sacrificed his ease and comfort to the turmoil of social and political conflict,—the greatness of a man who, with all his deep and long and patient thought, suffered himself to learn and to be led along, with the meekness of a little child, by Divine Providence, even though its instruments were men whose ways and manners often shocked his taste and his sense of Christian justice.' This apology for a Christian minister, who had seen slavery in his youth in Richmond, who, having preached for more than thirty years (1803-35) in one pulpit, on the publication of his first work on slavery in the latter year was disowned by his society, so little had he done to prepare them for even the moderate views he expressed, and who took this step only after the most impassioned appeals on the part of the Abolition leaders,—this apology is nothing less than grotesque. Mr. Brooks is here rebutting Mrs. M. W. Chapman's depreciatory remarks on Channing in her *Memorials* of Miss Martineau. He does not conceal, he admits, the justice of the rebuke administered to Channing by his co-sectary and spiritual peer, the Rev. Samuel J. May, in 1834, a whole year before the appearance of the work just referred to, and which elicited the confession: 'I have been silent too long.' Mr. May reports that the Doctor's objections, 'if they were as well founded as he assumed them to be, lay against what was only incidental, and not an essential part of our movement. He dwelt upon them till I became impatient.' This accords with Mrs. Chapman's general statement, in a foot-note having reference to a religious topic, and so not quoted by Mr. Brooks: 'He [Channing] constantly needed the admonition of the French statesman conveyed in his definition of a *bêtise*: "C'est oublier la chose essentielle."'" It is a useful lesson to teach that neglect or unwillingness to aid a righteous and struggling cause in its difficult beginnings is not forgotten or condoned by posterity even in the good.

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAH, Cort-S. R. URBINO, West Newton, land, N. Y.
 Z. T. WATKEYS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
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 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 Mass. D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Channing's Life and Work.

BY JOHN W. CHADWICK.

It will be one hundred years next Wednesday since Channing was born in Newport, Rhode Island, April 7, 1780. This anniversary is of peculiar interest to those who trace their spiritual lineage back to him; but it should be of hardly less interest to any thoughtful person. Certainly no one to whom the progress of religious ideas is an engaging theme, or who is enamored of the principles of religious liberty, can let these days go by without some serious endeavor to estimate aright the personal force and influence of one whose name and fame are associated with this progress and these principles to a remarkable degree.

Channing was well born. His father, an excellent man, was somewhat frigidly encased in the conventional manners of his time. But his mother, he tells us, "had a rough nobleness in all her ways." She was not to be imposed on by others, and what is rarer, she practised no imposition on her own mind. She called things by their right names." This is an item for the expositors of hereditary genius. The growing boy was almost dainty in his loveliness of face and form. His grandfather Ellery was a signer of the Declaration, and his father, an ardent federalist, loved to surround his table with "fine last-century faces," among them Jay's and Washington's. Channing's first notion of glory, he informs us, was attached to an old black cook who seemed to be the most important personage in town. Channing reacted too far from this materialism into ascetic rigors that must have permanently injured a constitution naturally delicate. After his graduation from Harvard, in 1798, we find him sleeping upon the floor instead of in his bed at night, lest he should become effeminate. At this time he was acting as tutor in a Virginian Randolph family. "Catch me," said Thackeray, "speaking ill of people who have such good claret!" But the gracious hospitality of the Virginians did not blind the young teacher to their defective social system. His anti-slavery convictions dated from this period of personal acquaintance with "the patriarchal institution of the South." He wrote: "Language cannot express my detestation of it. . . I should be obliged to show you every vice heightened by every meanness and added to every misery." This is not so compact as Wesley's phrase, "the sum of all villainies," but it is equally expressive.

Returning to Newport in July, 1800, he continued there the theological studies he had begun at Richmond. He studied also at Cambridge. His life in Newport was favorable to his individuality and self-reliance, while it increased those habits of loneliness and isolation which he had already contracted, and which further on hindered his usefulness and caused him serious pain. Two places in Newport contributed largely to his education. One was the Redwood Library, then so deserted that he spent day after day, and sometimes week after week, amidst its dusty volumes without the interruption of a single visitor. The other was the beach, now to the lotos-eater's heart so dear, and then as beautiful as now, but all unfamed. "Seldom do I visit it now," he said in later life, "without thinking of the work which there, in the sight of that beauty, in the sound of those waves, was carried on in my soul. No spot on earth has helped to form me so much as that beach. . . There began a happiness surpassing all worldly pleasures, all gifts of fortune—the happiness of communing with the works of God."

In Newport at this time lived Dr. Hopkins, the hero of Mrs. Stowe's novel, *The Minister's Wooing*, and of the theological doctrine "We should be willing to be damned for the glory of God." We think of him as the teacher of a horrible theology, but in his day he was a radical, and his theology was more human than that from which it appealed. Even his favorite proposition was an advance. Jonathan Edwards had got no further than that we should be willing to see our friends and near relations damned for the glory of God. Hopkins thought we should be equally willing to see ourselves in the same plight. He preached the gospel of unselfishness, and so doing he did well. The weak point in his system was that it should be for God's glory to damn anybody. His ideal man shamed his ideal God. For his God to worship his man would have been more natural and fit than the opposite relation. But better than any special result of Hopkins' thinking was the fact that he did think, that he did try to harmonize the "scheme of salvation" with reason, where others had been content to draw out the logical conclusions of certain premises without regard to their intrinsic reasonableness. Then, too, he was a practical philanthropist, opposed with all his might to slavery and the slave-trade, then Northern as well as Southern institutions. Hopkins' influence on Channing was considerable, and all for good. It was a four-fold influence. The elements were a passion for truth, a habit of independent thinking, an interpretation of the current faith which eliminated its monstrous selfishness, and a philanthropic disposition. Another personal influence on Channing was that of Ezra Stiles, president of Yale College, a preacher with a passion for scientific studies,—a rare phenomenon a hundred years ago,—and so corresponding with Franklin and with almost everybody worth corresponding with in his generation. His influence on Channing was through the circle in which the boy was reared. Channing traced to him some of the deepest sources of his own liberty-loving, anti-ecclesiastical tendencies.

Thus exercised and influenced, the period of preparation slipped away, and in the fall of 1802 Channing began to preach in different pulpits in and around Boston. Called immediately and simultaneously by two societies, he decided for the Federal Street Society, and was ordained its minister June 1,

1803. Even the first impression of his preaching was unusual and profound. He and Buckminster, who became, at the age of twenty, minister of the Brattle Street Society in 1805, first declared the banns between literature and theology. The preaching of the previous generation had kept the two apart, and this remorselessly. From the Pilgrim Fathers down, the New England pulpit had disdained the graces of speech. Any such addition to the "sincere milk of the word" savored of adulteration; yes, of impiety. The sermons were hard theological statements, thickly interlarded with scriptural quotations, with which chapter and verse were given. The sermons of Channing had not this character. His arguments were rational, not scriptural; or, when scriptural, the scriptural matter was assimilated, not presented in crude form. His style, less rhetorical than that of Buckminster, impresses me as more sincere. Its ornaments, like those of Eastlake furniture, are never stuck on, but inhere in the fundamental design of the composition, and are an outgrowth of it. When he attains to beauty, I have the feeling that the beauty is a necessity of his thought. Dr. Bartol specifies *continuity* as the most characteristic trait of Channing's style. I should say *clearness*.

"Plainness and clearness without shadow of stain,
Clearness divine."

Such clearness was an easier virtue for him, because his thought, however profound, was always simple; never recondite, never mystical. But with the clearness there is also continuity,—a steady flow as of a river broad and deep,—a sweep of bird-like motion, as when the wings no longer beat the air, and yet the progress is not stayed.

But from the printed page the most acute will find it hard to extract the secret of so great a charm as that which Channing exercised over the listening multitude. Nor was the written word enforced by a commanding presence. Never did man's exterior semblance more belie his soul's immensity. His height and bulk were insignificant. "Three hundred pounds, and every pound for Jesus!" shouted the rollicking revivalist as he waddled up the aisle. Channing's weight was scarcely a third of this. His deep-set, luminous eyes monopolized the beauty of his face. His scanty gestures lacked both elegance and force. His voice participated in the general weakness of his physical organism. But the whole was greater than the sum of all its parts. A man was here who triumphed over all the accidents of his personality and spoke to the intelligence and heart of the community as did no other of his time, not even Webster with his magnificent physique and his voice of mellow thunder. When Channing prayed, the fashion of his countenance was altered. He seemed as one beholding that which is invisible. And when he spoke, his tiny form became the shekinah of a wonderful presence. His piping voice discovered modulations that went thrilling through his hearers with indescribable power. In nothing superficial or external shall we find the explanation that we seek. The triumph of Channing as a public speaker was the triumph of that moral sentiment of which he was the visible incarnation. An English critic called his style "a naked thought." Good! That was what he would have it. So that it expressed the meaning with which he was impressed he was well content. When men listened to Channing, they could not help feeling that here was a man who did not speak from any habit or convention, but from some profound necessity of his thought and feeling. They did not so much seem to hear sermons addressed to them as to overhear the rapt communion of a living spirit with the living God.

For twelve years onward from his settlement, the life of Channing was that of a faithful Boston minister, as quiet, as uninterrupted as such a life could be. At times depressed by a deep sense of the responsibilities of his position, as he grew more and more at home in it, this sense no longer burdened him, and he went about his work with sacred joy. In the first years of his ministry, his preaching was sometimes oppressive in its solemnity, and it was a relief to escape from him to Buckminster's more genial eloquence. His intensity sometimes repelled, but oftener it attracted. The tinge of sorrow did not destroy the charm. His society grew strong under his ministrations, and a new church was built to meet the needs of the increasing congregation. Meantime, his health was miserable, and the tone of his sermons was lower than it would have been if the tone of his body had been higher. That contempt of the body and consequent abuse of it which was so conspicuous in medieval piety was one of Channing's most unfortunate survivals, and one for which he paid the price of many sick and useless days. If Maudsley's *Body and Mind* could have been among his books, his average of health and use might have been twice as high. As it was, he must be sparing in his diet, and must make his bed in the attic, and his study something very like a hermit's cell. It was a terrible mistake, and he came in time to see that it was so, when it was too late to undo the wrong that had been done. But the unity of mind and body is a gospel that is only just beginning to be preached, and those who preach it do not always practise what they preach. Channing, too long a bachelor for his own good, was married in 1814. This was an excellent move. Henceforth his mode of life was much more sensible. A grave man, without much laughter in his composition, quite devoid of humor, he was not severe, as some imagined; he was certainly not morose. And with his little children he could be himself a child. His kindness was inexhaustible. Asked before Brother Tuckerman's face if Brother Tuckerman's sermon had not wearied him, he insisted that he was tired before Brother Tuckerman began. Possibly he repented afterward of this equivocation.

The pulpit work of Channing was a unit from the

beginning of his preaching to the end. He ripened and mellowed, but he underwent no violent change of method or of thought. As various exigencies arose, he drew out from his spiritual philosophy conclusions suited to the hour. But never was a life characterized by less of convulsion; by more of growth, expansion, and development. If his teachings in later life were more practical, the difference was but the difference between the blossom and the fruit. The Unitarian controversy, as it is called, did not fairly begin till 1815, but that controversy signalized no change in Channing's views or principles and was the cause of none. They were the same substantially before and after that troubled and unhappy time. As time went on, his doctrinal views, on certain points, became more rational and humane. Thus, from a doubtful he became a firm believer in the doctrine of ultimate, universal salvation, though finding himself in a small minority of Unitarian religionists, the majority of whom dreaded the taint of Universalism for themselves more than eternal hell for the great mass of mankind. But the fear of taint was never an element in the determination of Channing's views or actions.

The nature of Channing's views and principles, and their relative importance in the general make-up of his thought and life, are matters of such common misapprehension that it would seem as if some of his foes had been those of his own household, as if sufficient pains had not been taken to set him right before the world. The best way to set him right, however, is to let him speak for himself. Known as the greatest representative of the Unitarian initiative in America, many suppose that the distinguishing points in his preaching were the unity of God as opposed to the trinity, the subordination of Christ to God as opposed to his deity. No supposition could do him greater injustice. Not but that these points appeared in his preaching, but even to suppose them equally prominent with others would be most unfair to him, such a supposition would be so lacking in perspective. For these things were not in the foreground of that picture which he painted as reverently as Fra Angelico ever painted on his knees. They were not in the middle distance even. They were in the background. In the foreground were the goodness of God, the dignity of human nature, religious liberty. In the middle distance were his views of Christianity as a moral revelation, and his estimate of the personal character of Jesus as a beneficent and purifying power.

In denying that the distinctive glory of Channing was his assertion of the numerical unity of God, I am not denying that he was a Unitarian in his theology. Once writing to a friend he said, "I am very little of a Unitarian," and these words, wrenched from their explanatory connection, have been made to serve the supposition that he was something of a Trinitarian. Nothing was further from his thought. When he said "I am little of a Unitarian," he was not speaking of theological but of ecclesiastical—of sectarian—Unitarianism. He was fearful not without reason that Unitarianism might one day cease to be a movement and become a sect; and in that case he did not wish to be counted in with its adherents. If he ever hated anything, it was the idea of a sect; meaning by this an ecclesiastical body pledged to the maintenance of a certain fixed and definite and unalterable body of theological opinions. "I should hate truth itself," said Lessing, "if it should be the founder of a sect." And Channing's spirit says, Amen! But, although strictly Unitarian, his Unitarianism was not his most distinctive thought. It was the moral, not the numerical, atrociousness of Calvinism that offended him. The difference between one God and three was not so much; but the difference between a being infinitely good and Calvin's electing, reprobating fate, bestowing mercy upon creatures predestined for salvation from time's earliest morning, only in consideration of an atoning sacrifice of innocent blood—this difference was incalculably great. And this difference engrossed the mind of Channing. You will find nowhere in his writings the hair-splitting subtleties of Arius and Athanasius. Not as a speculative theologian, which he never was, but as a moral hero Channing rejected Calvinism. Much has been said about his "pale negations." And some one called the affirmations of the Declaration of Independence "glittering generalities." "Glittering generalities!" said Wendell Phillips; "They are blazing ubiquities." "Pale negations!" say we of Channing's anti-Calvinistic doctrines; "They are radiant affirmations." What is there pale, what is there negative, in the doctrine of God's infinite goodness? And what is there pale, what is there negative, in the doctrine of the dignity of human nature which Channing opposed to the doctrine of total depravity, as it was formulated in the creeds and delivered from the pulpits of his time? No doctrine was so central to the sphere of Channing's thought as this. He said, "My one sublime idea which has given me unity of mind is the greatness, the divinity of the soul." He understood himself completely. For this idea, when not explicitly set forth, pervaded like a subtle essence everything he said or did. Even the goodness of God was a deduction from this central proposition. All his reformatory action in behalf of the sailor and the slave, the prisoner and the drunkard, the fallen and the poor, was based upon it. Even his glorious principle of intellectual and religious liberty was based on his conception of the dignity of human nature. The dignity of human nature, the goodness of God, religious liberty—these were his three great radiant affirmations in which his soul took measureless delight, and for which generations yet unborn shall do him reverence.

To his conviction of the dignity of human nature, Channing found the doctrine of man's total depravity definitely opposed. This doctrine formulated the incapacity of man for knowing any truth or doing

any good. He met this doctrine as he met the doctrine of divine depravity with no pale negation, but with a counter-affirmation. I say a counter-affirmation; but was there any affirmation on the other side? As darkness is the negation of light, and cold is the negation of heat, was not the assertion of man's total depravity the negation of his intellectual and moral sanity; not a "pale negation" certainly, but a most dark and dreary one, an essential negation; not a formal one merely? There was nothing easy-going and complacent in Channing's doctrine of the dignity of human nature. It did not mean the actual dignity of human character. He could recognize this when he saw it, and was always rejoiced to do so. He was also quick to see where it was lacking, and could be stern or pitiful, according to the nature of the case. But when he spoke of the dignity of human nature, it was its possibilities, not its actual results, he had in mind. And how he loved to speak of it! How he rejoiced in all the powers and manifestations of man's intellectual life, in the capacity for affection latent in every soul; in what awe he stood before the inspirations of conscience; this search for truth, this law of right within, this hunger of the soul for God,—how he bowed down and worshipped when he thought of all these things! But his worship never ended in complacency. The more he thought of what a man might be,—"how noble in reason, how infinite in faculties, in action how like an angel, in apprehension how like a God,"—the more he thought of this the more terrible it seemed to him to fall short of this beatitude; the more dark seemed every stain on such a spirit; the more ignoble for it to rest in error; the more monstrous any crime against its liberty. When he had said, "See what you can be," if he did not always add, "See what you are," this injunction was always implied; and, if it struck remorse into the listener, at the same time it opened wide for him the doors of hope. He had more faith in the attractive power of a sublime ideal than in the repellent energy of man's actual sordidness, however vividly portrayed. On this he did not like to dwell. The other was "the haunt and the main region of his song."

With such views of human nature and of individual responsibility, it was impossible for Channing to embrace that theory of atoning sacrifice, which gave to the popular theology of his time all its dramatic interest. The harshest word he ever spoke was spoken of this theory when he said it set up a gallows in the centre of the universe. But here his denial of the popular teaching was no "pale negation" merely. It involved a counter-affirmation. Salvation by character is surely quite as positive a doctrine as salvation by magic or by creed or by the blood of a vicarious sufferer. Nor did the teaching of Channing fail to preserve for Jesus a large place in the divine economy. He was nowhere so indefinite and vague as he was here—in speaking of certain possible relations of the death of Jesus to the divine forgiveness. But where he was indefinite and vague he placed no emphasis. His emphasis was all upon the example of Jesus—the imitableness of his character. This source of high encouragement—not any "fountain filled with blood"—was central to his thought of Christ's relation to the moral welfare of mankind. And in the thought of Channing the real hell to be avoided was not some far-off consequence of sin, but sin itself; or, if its consequence, a consequence immediate and inward, the deterioration of the sinful mind.

Closely allied with Channing's faith in human nature was his faith in the unfettered exercise of the human mind. In its full development and expression this faith came later, when the practical need was more pronounced. But the germs of it were in his mind from the beginning of his public life, and I know not how much earlier. It was because the mind was so great, so splendidly endowed, that it must not be tampered with, must not rest in any truth attained, must not accept any creed as final. Speaking of Dr. Channing, Renan asks: "What sort of a rationalist is he who admits miracles, prophecy, or revelation?" But rationalism which is frequently, as here, confounded with certain results, is in truth a method. It was the method of Channing. Read him anywhere and you will see that his final appeal is always to reason, never to authority. And the method which he constantly illustrated he frequently affirmed in unmistakable language. Henry Ware, Jr., as pure a spirit as earth ever knew, felt obliged to tell the young men of Cambridge that when their reason conflicted with the letter of the Bible they must "follow the written word." "For," he said, "you can never be so certain of what takes place in your own mind as of what is written in the Bible." Channing did not so think. "The truth is," he said, "and it ought not to be disguised, that our ultimate reliance is and must be on our own reason." These words, to which Channing was never false in action, make him fundamentally a rationalist. Nor Renan himself is more of one than he. The boldest of our modern radicalism is contained—an oak-tree in the acorn's tiny cup—in that single phrase of Channing. We were all of us prophesied in him. But the phrase which I have quoted was not an isolated phrase. Taking that by itself one might imagine that he did not see its bearing on the question of a Biblical or other supernatural authority, that if he had done so he would have written differently. Alas for this illusion, it was in speaking of revelation that these words were said. And these also: "If, after a deliberate and impartial use of our best faculties, a professed revelation seems to us plainly to disagree with itself or to clash with great principles which we cannot question, we ought not to hesitate to withhold from it our belief. I am surer that my rational nature is from God than that any book is the expression of his will." It may be objected to Channing that he recognized two sources of knowl-

edge—reason and revelation—while our modern rationalism recognizes one only source of knowledge, namely reason. True, most true, and Channing would have seen it to be so, if he had lived a few years longer; but when he was living the evidence was not all in; Biblical criticism was still in its infancy. Channing proved his rationalism sufficiently by making reason the ultimate test. This done, the rest was sure to come in time in his or in some other mind. To-day the rationalist is well aware that reason is our only source of knowledge, and that the Bible is only a commanding illustration of its imperfect exercise—imperfect and yet glorious.

Having this faith in human reason, Channing never closed his mind, never thought the evidence all in; but believed there was "more light yet to break forth from God's word," written and unwritten. Having this faith, he was jealous of all ecclesiastical pretensions, of all sectarian fellowships, believing in individualism as did no other of his time. He knew the dangers of free-thinking, but he also knew that they were nothing in comparison with the dangers of exclusiveness and repression. He was magnificent in his consistency and courage in every matter that involved the right of private judgment and the freedom of the pulpit and the press. When Abner Kneeland, editor of the *Investigator*, was indicted for atheism and sentenced to three months' imprisonment, it was Channing who headed a petition for his release. It is hard for us to realize, at this remove, the amount of moral courage involved in such an act in 1834. Some of his dearest friends were inconsolable. One hundred and sixty-six other gentlemen followed the lead of Channing, but their petition was refused. Nevertheless there has not been an indictment for atheism in Massachusetts from that day to this, and there will never be another. We know at last that atheism is not a sin, and surely not a crime, and may be less of a misfortune than belief in such a god as many worship, even as Shakespeare's Caliban his "dam's god, Setebos."

But, though rationalistic in his method, Channing was far from arriving at the results for which our later rationalism had made itself responsible. The Bible was to him a very different book from what it has been proved to be by modern critical science, before whose face the last vestige of its supernatural character has disappeared. Jesus might have been a man to him, and still have been a being of unique and glorious attractions, not "a mere man," a creature which had for him no existence. He revered man too much to qualify his generic title with any such contemptuous word as "mere." But Jesus was not a man to him in any proper sense, though he insisted, illogically it must be confessed, on the imitableness of his character and the power of his example. The Christ of Channing's apprehension—for the name Jesus, so absolutely human, has no appropriateness when he is dehumanized—the Christ of Channing's apprehension was a superhuman, superangelic being, unlike any other. English Unitarianism, in his time, led by Priestley and Belsham and Lindsey, was humanitarian. It held that Jesus was pure man. From this opinion Channing recoiled, almost with violence. And with his conception of the New Testament he was perfectly consistent in so doing. Taking the New Testament as it stands, it does not favor a humanitarian conception of Jesus. Channing's conception of Jesus, or rather of the Christ, was exactly that of the New Testament in its most developed form as it appears in the Fourth Gospel and the later Epistles of St. Paul. Again, in the matter of the atonement, Channing held that there was some peculiar efficacy in the death of Jesus; the nature of which he could not be clear about because the New Testament upon this head was painfully obscure. But his views on all these subjects were incidental and subordinate. He did not insist on them. He seldom referred to them save when he was directly challenged in private correspondence or in public debate. His radiant affirmations of the dignity of human nature, the eternal goodness, the morality of intellectual freedom—these were the staple of his thought. Not to discover the exact rank of Jesus in the scale of being, but to glow with his enthusiasm for humanity, to thrill with his compassion for the suffering and the weak, was to him the all-important thing.

It would be fruitless to inquire whether, if Channing had lived longer or been born later, he would have been or have remained a supernaturalist in his theology. Certain it is that men possessed of all his intellectual power and a more generous culture are supernaturalists unto this day, but then they are not men who have Channing's openness of mind or his entire sincerity, first with themselves and next with all the world. And it is also certain that in his lifetime the materials for a satisfactory judgment on the supernatural claims of Christianity were not at hand. I know that long before his death some had arrived at anti-supernatural results. But the saying is that "truth is at the bottom of a well," and in their case the well was one that they had tumbled into in the dark. The kingdom of rationalism had suffered violence, and the violent had taken it by force. The time had not come for the gentle and quiet people to go in. That wondrous tide of German criticism, which has so enriched us since his day, had not then deposited its costly freight upon our shores. What welcome Channing would have given to it, it is not for me to say. I am only sure that he would have listened to the new thought, and listened very patiently, before condemning it or adopting it. This he did always. This was his glory, and it was enough. It is the spirit of liberty that leads us into all truth, and Channing had this spirit without measure. He was intolerant of nothing but intolerance. He wished to fetter no man's faith, to check no man's researches. They told him in the last years of his life of Theodore Parker's radical preaching—the

memorable South Boston sermon. "Let the full heart pour itself forth," he said. "I wish him to preach what he thoroughly believes and feels." Not long before his death he wrote to Mr. Martineau: "Old Unitarianism must undergo important modifications or developments. Thus I have felt for years. . . . Its history is singular. It began as a protest against the rejection of reason—against mental slavery. It pledged itself to progress as its life and end; but it has gradually grown stationary, and now we have a *Unitarian Orthodoxy*. Perhaps this is not to be wondered at or deplored, for all reforming bodies seem doomed to stop in order to keep the ground, much or little, which they have gained. They become conservative, and out of them must spring new reformers to be persecuted generally by the old. With these views, I watch all new movements with great interest."

In setting forth these views with ever-growing power and deepening earnestness passed the first dozen years of Channing's ministry. But while he was thus quietly pursuing the work of a good minister, the Sumter-gun of a long-threatening controversy sent forth its hateful challenge, and the Unitarian controversy was begun. Channing was no lover of controversy, rather a sincere hater of it, but in the present instance he felt that there was no choice for him but to embark upon this perilous sea. This was the situation: For many years Calvinism had been undergoing a process of softening and abridgement in some of the New England churches. Since the beginning of the century, this process had become more frequent and conspicuous in its manifestations. It especially characterized some of the ablest ministers in and around Boston. A class was thus formed to which the name "Liberal Christians" was applied. The meaning of this term was simply that they were disposed to put a liberal construction on the Calvinistic creed. Among the members of this class there was no organized sympathy. The most of them were Arminians. A smaller majority were dissenters from the Trinitarian dogma. In regard to the rank of Jesus and the nature of the atonement, there was much less unanimity. Liberal Christian ministers exchanged pulpits freely with the so-called Orthodox, and united with them in all the ecclesiastical relations of the time. Presently some of the more rigid of the Orthodox party began to see that Liberal Christianity was silently but surely eating out the heart of Calvinism. The catastrophe would probably have come a few years sooner but for the war of 1812, which was of such absorbing interest that for the time the dangers of Calvinism were forgotten. But peace between America and Great Britain had hardly been proclaimed when war between Orthodoxy and Liberalism was declared. The declaration came from the Orthodox side,—an article in the *Panoplist* by one Evarts, written at the instance of Dr. Morse, its editor. The *Panoplist* had been started in 1805 to offset *The Monthly Anthology*, an organ of the liberal Anthology Club, which included so many of the best spirits in its membership that the Boston ladies never gave tea-parties on Anthology nights. Dr. Morse, of the *Panoplist*, is probably best known to the more venerable among you as the author of *Morse's Geography*, some sharp criticism of which he thought inspired by odium theologicum. The article in the *Panoplist* was a review of a book called *American Unitarianism* compiled by Dr. Morse from Belsham's *Life of Lindsey*, and made up, mainly, of letters to Lindsey, who was a leading English Unitarian, by Dr. Freeman, Buckminster, and others. Its aim was, in the first place, to identify the Liberal Christians of America with the English Unitarians; in the second place, to convict them of dishonesty in covertly teaching or hypocritically concealing their opinions; and, in the third place, to call upon all Orthodox Christians to come out from these Liberals, deny them the Christian name and any Christian fellowship. Channing replied to this article in a public letter. He showed that the majority of the Liberals were not in sympathy with the English Unitarians, but held his own exalted views of Christ. Still he allowed that there were humanitarians among them, and he claimed for these the Christian name and all the rights of Christian fellowship. But it was the second count in Dr. Morse's indictment which touched him to the quick, the charge of dishonesty and hypocrisy. Nothing was more characteristic of Channing than his self-respect. To have it allowed that he was honest seemed to him an insult hardly less pointed than the charge of dishonesty. "There is insolence," he said, "in this concession of honesty." What a commentary is here on the obsequious alacrity with which some of our modern Unitarians—"Channing Unitarians" they call themselves—snap at the crumbs of recognition which fall from evangelical tables! As if the applause of Orthodoxy and not its ban hinted at the divine approval! But this is a digression. Channing's disclaimer of dishonesty or hypocrisy was entirely rational. He and his co-religionists had only abstained from controversy, preaching not negatively but positively. But the event proved the mistakenness of the policy. In periods of transition, negation and affirmation must go hand in hand. A distinguished Boston minister said he was "mighty careful to tell no lies." He preached nothing he did not believe, not everything he did. Channing had done more than this. He had preached all that he believed; but he had not openly denied the things which he believed no longer. It was not dishonest; but it was not wise. The event established this. The negations had to come out. They always must come out. The experience of many generations is convincing that affirmation of the higher truth must be accompanied at every step with frank rejection of the lower; else the work is only half done; else an element of confusion is introduced into men's thoughts; else a premium is offered upon charges

of dishonesty and hypocrisy, to repel which is not a pleasant task. Good friends, so help us God, we will deny the lower as undisguisedly as we affirm the higher truth.

As for the denial of the Christian name and Christian fellowship, Channing said that to him personally it would make no difference. He should still preach to those whom he best loved. But to the Church at large, to Christianity, the introduction of this narrow and exclusive spirit would make a world of difference, and he pleaded earnestly against it. You know his pleading was in vain. The controversy thus begun went on for several years. Scores of congregations were divided. The ministers of the two parties no longer found their way into each other's pulpits; and, as far as its opponents could accomplish it, Unitarianism was forced into the attitude of a sect.

The importance of Channing's contribution to this controversy was owing altogether to its weight, and not at all to its bulk. Three public letters and two mighty sermons, one at Jared Spark's ordination in Baltimore, and one at the dedication of the Second Unitarian Church in New York, with a few articles in the *Examiner*, and an "Election Sermon" in 1836, made up the amount of his direct contribution. And here, as always, his appeal was to reason and the moral sentiment. In the battle of texts into which the contest afterward degenerated, he took no part. There were those better fitted for it than he by taste and culture. Especially did Andrews Norton prove himself a foeman worthy of the sharpest and the bluest steel.

It is impossible to consider this controversy and not be impressed with the bad grace of those who, from the standpoint of Orthodoxy, charge Unitarianism with being a set of "pale negations," when Unitarianism was wholly positive until the acrimony of its assailants forced it to state the negative side of its opinions, as indeed it should have done. But the statement of its negative side did not make its positive side any less positive. In the Unitarian ranks there were no doubt some shallow pulpiteers who were content with mere denial of the doctrines of the Calvinistic creed. But Channing was not content with this, and in this respect he was only the first among many equals. He affirmed the infinite goodness of God, the dignity of human nature, the natural inspiration of the human soul. His opponents denied all this. On which side were the pale negations?

The intensity of Channing's labors was too much for such a delicate organism as that in which his soul was housed. He was prostrated by sickness. About sixty years ago, Orville Dewey—who lives to see his friend's centennial, although but fourteen years his junior—became his temporary assistant but found it hard to preach with Channing sitting behind him in the pulpit. It was said that though his text was "Forgetting the things that are behind," it was impossible for him to do so. In 1824, Ezra Stiles Gannett became Dr. Channing's permanent colleague, and brought an ample consecration to the place. He gave his son the name of Channing, and with the name he has the spirit, without which the name would be a mockery.

But even with this abridgement of his labors health did not return. As the years went by, his appearance in the pulpit became less and less frequent, and was on this account all the more highly prized. To be cut off from preaching was for him a heavy cross, but it was not without its compensations. It widened the circle of his influence. He found more time to enter into social and political questions, and not one of these failed of his scrutiny; and his written opinions on them as they then presented themselves make up a body of wisdom to which the modern reformer cannot go too frequently for suggestion, warning, inspiration. He came more and more to see that "the field is the world," that the Church does not exist for its own enlargement, but as a force to operate on the community. I know not who among us is not shamed by the persistency with which Channing brought his pulpit utterance to bear upon the social questions of his time; and, studying his life anew, I have resolved that I for one will not be so remiss in the future in this respect as I have been in the past.

My unecclesiastical hands have fondled the first bands he ever wore, at the preaching of his first public sermon, now so pathetic in their yellowness, though once as white as snow. But as time went on, he rejoiced to find himself growing "less ministerial and more manly." He no longer walked to church on Sunday in short clothes, with black silk stockings, gown, and bands, as he had done aforetime. He had served a stern apprenticeship in silence and comparative obscurity, but what he had done in darkness was now manifested in the light. His word became a power on both sides of the Atlantic. It was listened for in legislative halls. The leading statesmen of the time took counsel with this gentle peace-maker. No other man in the United States had such an influence. Consulted on all great questions, hearing the echoes of his words from the Alleghenies to the Alps, he was still not elated. His humility was fostered by his fame. When, from across the Atlantic, hands, calloused by the pick and trowel, wrote to thank him for his words, he said, "This is honor!" When humble people nearer home responded to his utterance, he said, "This is a thousand times better than fame." But generally he burned laudatory letters without reading them through, and employed a friend to cull for him the unfavorable criticisms of his reviewers and let the rest go by.

There was, however, small need for him to fear that too many kind things would be said of him. In the first years of his ministry his sermons were mainly of an abstract character, and men sometimes

wished that he would be more practical. He knew that his abstractions were of all things the most practical. They were his premises. Men said they were as clear as day. Now then for the conclusions; now for the translation of the abstract into the concrete. The dignity of human nature; it was an axe laid at the root of all such evils as intemperance and slavery and war; it meant education; it meant better wages for mechanics and better opportunities for culture; it meant no more whipping in the navy, and great changes in prison discipline, and the abolition of the death penalty. And then his critics were less satisfied than ever. They said he had "gone into politics," that "he had better stick to his calling," and so on. This was the tragedy of Channing's life—his inability to carry his congregation with him in the work of practical Christianity. He had been too sanguine. He ought not to have expected that Boston conservatism would lay down its arms at once, entrenched as it was behind its cotton-bales and manufactories, with a whole forest of genealogical trees from behind which to pick off the advanced guard of freedom and humanity. He asked permission for the Anti-Slavery Society to meet in his church and was refused; and, as if to add insult to injury, the Colonization Society, a plaster on the nation's deadly wound, was allowed the use of the church immediately after. Charles Follen perished on a steamer's flaming deck one winter night. He was one of Channing's three most intimate and valued friends, and Channing asked permission for Samuel J. May to preach his funeral sermon in his church. And again, because Follen was an abolitionist, the men to whom Channing had given his heart's best blood for nearly forty years refused him; but their refusal marked the lowest depth of shame sounded by the pro-slavery Christianity of Boston. Imagination cannot picture any lower deep. But after all the kingdom came in Boston sooner than anywhere else, and through Channing's influence in no small degree.

Channing's relation to the early abolitionists is one of the most interesting episodes in his career. It was not wholly sympathetic, nor was it wholly just. He dwelt too much on what was incidental to the movement, not enough on its essential traits. Once when he complained to Samuel J. May of the harshness of the abolitionists, he was suddenly met by the demand, "Why, sir, have you not moved? Why have you not spoken?" It was like a bolt of thunder out of a cloudless sky, and Mr. May was almost overwhelmed with a sense of his temerity. But the great man, never so great as in his meekness, answered him, "I acknowledge the justice of your reproach; I have been silent too long." From this time forward, his criticism of the abolitionists became more sympathetic and more just. When Mr. May came to Boston as agent of the Anti Slavery Society, he at once invited him into his pulpit, a daring act which found no copyists among the other clergymen of Boston. When Lovejoy was murdered, Channing was the first to suggest an indignation meeting in Faneuil Hall, and the old cradle of liberty rocked again to the passionate music of his words. His last public utterance was on the 1st of August, 1842, the anniversary of the West India emancipation. He had never before arraigned the "peculiar institution" of the South so solemnly. One day last summer I walked five-and-thirty miles to the spot where this swan-song was sung, as to a sacred shrine. And as I sat among the quiet graves in the old church-yard,* it seemed to me that I could hear the pulses of that song re-echoed from the hills, which darkened down the valley under the deepening shadows of the falling night.

Channing's anti-slavery labors, though they were great, were but a humble fraction of his extra-ministerial activity. Or shall we say that he rightly apprehended the office of the minister as one maintained by an organized body of persons for the benefit of the community, not for their own benefit solely? I have no time to tell you how earnestly he labored in the cause of temperance, with a method whose fundamental seriousness rebukes the superficiality of the majority of temperance reformers unto this day; how he stood side by side with Pierpont in his fiery trial; how he worked for the reform of prison discipline; how he disputed the hangman's right to the criminal's body with the same earnestness which marked his dispute of the devil's right to his soul. "What, strike a man?" he said, and in one sentence summed up his objections to the punishment of seamen in the navy with the lash. All that is best in modern labor-reform was foreshadowed in his wise and temperate considerations.

The last years of Channing's life were very beautiful. Like Swedenborg's angels he grew younger all the time. "Why, Dr. Channing!" some one said to him after the downfall of the Bourbons in 1830, "you are the only young man I have met." "Always young for Liberty," he cried. Always hopeful, he was never so hopeful as in the closing years, and never so familiar, never so accessible. Men had been afraid of him. He was too earnest for them; too intense. His mind was always on the stretch. The circle of his intimate friends was very small and admitted no flatterers. Said his most intimate friend to a group of persons praising his transcendent holiness: "I believe Dr. Channing to be capable of virtue." "He has splendid talents," said Father Taylor. "What a pity that he has not been educated!" And Channing understood and prized the comment. He had not been educated in Father Taylor's way. He had never been to sea. He was not like Dr. Ripley "good at a fire." "A course of mobs," said Emerson, "made Wendell Phillips the best stump-speaker in America." Channing had not this training. Pierpont said, "Strip him of his protections and he would die." But his protections were the sluices that drained off his power. He

came to see that it was so, to wish that he had lived a less fenced and sheltered and secluded life. He grew to the last more natural and spontaneous, giving his impulses freer play. Young, earnest, and enthusiastic souls made him their confident, and no one of these climbed his study stairs oftener than Theodore Parker, or prized the privilege so much. "I have found life an increasing good," he said. Asked his opinion of the happiest time of life, he answered, "About sixty," that being his own age. And so, guarded by reverence, embosomed in affection, he approached the parting of the ways. He died, looking eastward, October 2, 1842, what time the setting sun was touching all the hills and sky with purple and with gold.

The genius of Channing was preëminently moral. The moral principle—by this sign he conquered. Many have been greater in their intellect, in their imagination, in their emotional nature, in their scientific acquirements or there philosophical acumen. In the region of the moral sentiment I do not know where we shall look for a greater than Channing. I make no exceptions. His devotion to the principles of rectitude was simply absolute. I can imagine nothing more complete. And what he was he could communicate. His moral earnestness was contagious. Do not read his writings, I charge you, and especially do not read the memoirs of his life, if you do not wish to be made ashamed of your own imperfect, halting moralism. But if you dare be made ashamed of all that you have yet attained, dare be enticed, provoked, inspired to tasks of self-control and fellow-service more considerable than any you have yet attempted, then make his biography your breviary for a little time: it need not be for long.

In the old family Bible I have seen his name with the day and hour of his birth as his father's hand engrossed them, little thinking in what characters of living light the angel of history would one day blazon the name which he had written high up among the names of those who have been the greatest benefactors of the human race. The hundredth anniversary of that day and hour is close at hand. What is the verdict of the impartial years upon the work of Channing? How does he stand the awful test of time? The seed he planted has borne thirty, sixty, and a hundred fold. Much of his doctrinal teaching has been revised by subsequent developments of thought. But all that was highest, deepest, and most central in his affirmations has been expanded and confirmed. Our latest science and philosophy outrun his zeal for the divine perfection. His doctrine of the dignity of human nature suffers no diminution from the hypothesis of man's evolution from the lowest organisms. Nothing that is behind us takes from the glory of this present time, albeit all the long way that we have come is prophecy and pledge of the yet longer way we are to go. His doctrine of the right and duty of the freest thought upon the highest themes has the intelligence of every sect to-day enlisted under its capacious folds. Far be it from me, however, to suppose that all the harvests that are whitening the land to-day come from his sowing. "The field is the world," and there have been many laborers. Think not he would have had it otherwise. Think not that it would trouble him that not a hundredth part of all our modern liberalism is snugly sheltered in the Unitarian fold. Little he cared,

"So the right word was said
And life the sweeter made,"

what uniform the speaker wore, and whether he said sibboleth or sibboleth. Ernest Renan, by invitation of Dean Stanley, is about to deliver a course of lectures on Christianity in Westminster Abbey! It is a sign of the times. Channing's frail body lies mouldering in the ground; his soul is marching on.

O friends, let us abandon ourselves without reserve to the guidance of that spirit of truth to whose promptings he was never disobedient! Let us

"arise and pay
To Freedom and to him our debts
By following where he leads the way."

WILLIAM KINGDON CLIFFORD.

William Kingdon Clifford died last March in the Island of Madeira, at the early age of thirty-three, the victim, apparently, of what is called "overwork,"—that is, of work long pursued in utter disregard of the necessary limitations and imperative requirements of the human system. Never, perhaps, has the demon of overwork carried off a more illustrious victim. Never, perhaps, has it been more strikingly shown of how little avail is the mere knowledge of hygiene in ensuring obedience to its precepts. No one understood better than Clifford what are popularly known as the laws of health; no one had fathomed more deeply or discussed more lucidly the dependence of the mind upon the body; no one in our time has been better able to apply in the physiological domain the most accurate and definite conceptions of the relations of energy to work. Yet, from all I have been able to learn regarding Clifford's intellectual life, it would seem to have been at all times carried on with an intensely passionate, irrepressible zeal, as regardless of all physical laws as if the mind were not merely a distinct but an independent entity, unhampered even during the present life by physical conditions.

I cite this singular discrepancy between knowledge and practice on account of its intrinsic interest, not in reproof of the course of one whose loss I mourn as that of a friend. Admitting, with Mr. Spencer, that one is morally bound so to treat the body as not "in any way to diminish the fulness or vigor of its vitality," one sees at the same time that, as the world is now constituted, emergencies often arise which subordinate to higher duties the duty of keeping one's self well. To save human life, I may jump into a freez-

ing river, though an ice-water bath be not recommended by hygienic advisers. So one sympathizes with the heroic sense of duty which often leads the scholar to toil early and late, and long after weariness has set in, in the performance of work which is expected of him,—though in many cases the work itself may be obscure in fame and the taskmaster thankless and treacherous. For my own part, I sympathize keenly, too, with a very different feeling,—with that glorious exuberance of vital energy which in youthful days leads one far on into the night, working with a kind of sacred fury to seize and secure the sudden glimpses of the fairyland of scientific truth or literary beauty ere drowsy memory shall let them slip and fade away. I think it very likely that in many such cases a systematic self-repression, in deference to hygienic considerations, might be just enough to clip down the brilliant discoverer or original thinker into a mere scientific or literary prig. The secrets of Nature and of Art are not to be won without struggles; and in the serene regions of philosophic meditation, no less than in the turmoil of practical life, the highest results are often accomplished by those who work with desperate energy, quite regardless of self. Generous feelings of this sort have no doubt frequently urged great thinkers, like Clifford, fatally to overtask their physical resources; and such mistakes are peculiarly facilitated by the accommodating disposition of that faithful servant, the brain, which in men of highly-strung nervous temperament is but too ready to keep at its work without protest, as a thoroughbred horse will run till it drops. . . .

Materialists talk about "ideas" as "originating" in the brain; and people generally have become so far impressed with the notion that mental states are caused by physical actions on the nervous system, that when you begin to explain to them the wonderfully minute correlations between psychical action and brain-action which modern psychology is disclosing, they immediately take fright and think you are "explaining away" the mind altogether. They think that in order to refute materialism it is necessary to deny that associations of ideas occur simultaneously with the passage of waves of molecular motion from one cell to another in the gray surface of the brain. I wonder it never occurs to them that they might more summarily effect their purpose by denying, once for all, that the brain has anything whatever to do with mind, or has any further function than that of a balance wheel or "governor" for regulating the motions of the viscera! But in point of fact their alarm is altogether groundless.—John Fiske in *International Review* for January, 1880.

M. RENAN.

M. Renan starts on Monday for London to deliver four lectures on the influence of Rome on the early Christian churches. In the course of the winter, I have several times conversed with this accomplished writer and profoundly religious man. The author of the *Life of Jesus* always speaks with affectionate reverence of the church in which he was brought up. Nevertheless, it appears to me that he has forever quitted Romanism. M. Renan is suffering from acute rheumatism. The last time I saw him his arm was in a sling, and the sharp pains and swellings in the wrist-joint and fingers were accompanied by fever, from which he has never been entirely free since he was in the Holy Land. Within the last year, he has quitted his well-known dwelling in the Rue St. Guillaume, and is now living on the first floor of an old house in the Rue Tournon, in the immediate vicinity of the Luxembourg, and between a vast and silent courtyard and a shady garden. The ceilings are high pitched and the rooms spacious. Everywhere, except in the salon, the walls are hidden with books. There they are adorned with paintings by the illustrious Ary Scheffer, Madame Renan's uncle, and by her father, Henri Scheffer, the painter of the arrest of Charlotte Corday, which for many years was in the Luxembourg, and now adorns the cabinet of M. Cocheret. M. Renan works in a roomy chamber between a fireplace, in which at all seasons big logs burn, and a window commanding a view of the garden. Thick carpets are laid down on the floor, and on the big tables and desks there is a litter of books and papers with which tidy maid-servants never interfere.—*London News*.

SHE WAS FIVE years old, looking out of a window of a car that was being whirled through the kitchen-garden region of New Jersey, anxious to be informed of the character of the growing crops. Said her father: "That field contains sweet potatoes; that one, beans; the other, cabbage." "Cabbage," quoth the five-year-old. "Yes, cabbage." "Well, where is the corn beef?"

CASH RECEIPTS.

FOR THE WEEK ENDING APRIL 24.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

C. C. Stearns, \$3.20; Dr. T. W. Johnson, \$3; G. R. Taber & Co., \$20.74; Chas. Richardson, \$3.20; Rev. Geo. Batchelor, \$3.20; Nathaniel Allen, \$3.20; Mrs. Eliza W. Leggett, \$4; Chas. Ellershaw, \$4; Geo. W. Mead, \$3.20; Miss T. F. Von Arnim, \$3.20; Chas. H. True, \$3.02.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

*In Lenox, Mass. "The loveliest in the world," says Fanny Kemble.

The Index.

BOSTON, APRIL 29, 1880.

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Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns*, and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged April 15.....	\$2,081.00
HENRY OBERMEYER, New York.....	1.00
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WILLIAM J. POTTER,
Secretary F. R. A.

WESTERN UNITARIANISM.

The "rejected stone" of the National Unitarian Conference at Syracuse, in 1866, became, it appears, the "head of the corner" of the Michigan Unitarian Conference in 1878. The National Conference rejected simple "truth, righteousness, and love" as its foundation, and planted itself on an avowal of allegiance to the "Lord Jesus Christ"; the Michigan Conference has planted itself on that very "truth, righteousness, and love" which was voted down at Syracuse by a two-thirds majority. Verily, the world does move!

The subjoined circulars, just received, will explain the present catholic attitude of Western Unitarianism, as compared with the narrow and dogmatic attitude taken by the Unitarian denomination as an organized national whole. That the former should continue to submit itself to the latter,—that it should still consent to wear before the nation the yoke of that "Lordship" dogma which it has discarded before its own local constituency,—would be to us a cause of unbounded amazement, had we not long since learned that logical inconsistency is a fault which sits very lightly on most consciences. Small indeed is the number of people in this world who are more concerned to square their practical action with clearly seen and deliberately approved principles, than they are to avoid the unpleasant ruptures and antagonisms forced upon all who are incapable of surrendering or compromising those principles in real life. It is not an agreeable, not a profitable, not always a peaceful destiny that is pressed upon the uncompromising adherents of ideas. Once we used to be indignant at the countless evasions of consistency between avowed principles and practical conduct, on the part of religious people; but now we experience less indignation than amused pity at this everlastingly recurring spectacle. For instance, Unitarians like the good Mr. Donthit sometimes wax virtuously hot over the contrast between Orthodox practice and Orthodox professions; but Unitarians themselves are just as inconsistent. And those who pique themselves on their "liberalism" are frequently no less so. It sometimes requires great clearness of head to discern what a noble consistency between principle and practice demands; and it often requires tremendous boldness of heart, coupled with immense force of will, to go and do just that. We do not think "liberals" at all superior to the Orthodox or the Unitarians in this respect; riding two horses is quite as common among themselves as among those they are so quick to criticize. Common, however, as is the exhibition of great principles chopped and lopped to fit petty exigencies, and impossible as it is to live in a state of chronic indignation over such outrages, we confess to a great glow of admiration when some unconquerable soul exhibits that rare and splendid spectacle of non-conformity for conscience' sake. And if the Michigan Unitarian Conference, out of intelligent and reverent fidelity to the grand truths of their own "platform," should convert its now "glittering generalities" into a lustrious deed, by voting unanimously no longer to stultify those truths by acting under a National Conference which has deliberately denied and rejected them, it would be impossible not to feel a thrill of joy at so signal a triumph of the grand logic of conscience over petty denominational policy. But we expect no such phenomenal outburst of heroism in any ecclesiastical quarter,—no, not even in "Liberal Christianity." We should be as much surprised by it as we should be if the National Liberal League, now ridden by bad men for bad purposes and plunged by them into a ruinous policy in flagrant contradiction to the noble objects of its own Constitution, should rise in just wrath, break the yoke of the free-love ring, and declare itself in favor of "reform" rather than of "repeal." Such things might happen in the Utopia of our early dreams; they seldom occur in the world of triumphant shams and cowardly surrenders which forces itself upon the recognition of our maturer years. Let all who prize truth and valor celebrate a jubilee when they do occur!

The circulars alluded to are these:—

Platform of the Michigan Unitarian Conference,

ADOPTED OCTOBER 10, 1878.

Whereas, "We are persuaded that the truth on all subjects, as fast as it becomes known to us, is the sole and sufficient authority for all human belief; that justice is the certain and practicable law of all human conduct; that love is the highest and most effective temper of the human spirit"; and

Whereas, We desire to rally the liberal minds of Michigan around this common centre; therefore,

Resolved, That the Michigan Unitarian Conference conditions its fellowship on no dogmatic tests, but

welcomes all thereto who desire to work with it in advancing the kingdom of truth and righteousness and love.

OFFICERS OF M. U. C., 1880.

Prof. CHAS. E. GREENE, President, Ann Arbor.
J. N. PARDEE, Secretary, Charlotte.
J. C. RICHARDSON, Treasurer, Jackson.

Michigan Unitarian Conference.

CHARLOTTE, Mich., April 21, 1880.

The semi-annual meeting of the Michigan Unitarian Conference will be held at Kalamazoo, May 17, 18, and 19. The opening sermon will be preached Monday evening, by Rev. T. B. Forbush, of Detroit.

The exercises will consist of sermons, essays, and discussions on living questions. The Unitarian Society of Kalamazoo extends the hospitality of its homes to visitors.

"We condition our fellowship on no dogmatic tests, but welcome all who desire to work with us in advancing the kingdom of truth and righteousness and love." Please extend this invitation to the friends of "freedom, fellowship, and character in religion, in your vicinity."

Fraternally yours,

J. N. PARDEE, Secretary.

CHRISTIANIZING THE CAPITOL.

General A. J. Warner, member of Congress from Ohio, and an occasional contributor to THE INDEX, has kindly sent us a House copy of the following curious and astonishing bill, which was introduced by Mr. Downey in the House of Representatives on April 12, read twice, referred to the Committee on the Library, and ordered to be printed:—

A BILL

PROVIDING FOR CERTAIN PAINTINGS ON THE WALLS OF THE NATIONAL CAPITOL.

Whereas, The people of the United States are a Christian people and firmly believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; and believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. Therefore

1 Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the sum of five hundred thousand dollars, or so much thereof as may be necessary, be, and the same is hereby, appropriated, out of any funds in the Treasury not otherwise appropriated, to be expended under the direction of the Architect of the Capitol, to commemorate in suitable paintings by the great living artists of this century upon the walls of the National Capitol the birth, life, and death of our Saviour Jesus Christ, as told in the four gospels of Matthew, Mark, Luke, and John.

Here is a new plan for Christianizing this wretchedly pagan republic. Mr. Downey wants to get Congress solemnly to adopt the Apostles' Creed as that of the United States, and to incorporate it as such in the United States Statute Book! And, still further to carry out the programme of the Christianizers of the Constitution, he desires to appropriate half a million dollars of the people's money to the scheme of setting forth the Christian Mythology in a series of great paintings on the walls of the National Capitol!

It is perhaps incredible that such a bill should pass Congress. But the proposition itself shows how confused are the popular notions respecting Church and State. Christianity is the religion of the Christian Church; it is not the religion of the United States. Yet the statement that "the United States are a Christian people" is constantly made and seldom challenged; and there are various serious inconsistencies with the letter and spirit of the Constitution in the administration of the government which ought to induce the people to protect their own religious equality by adopting the Constitutional Amendment kept standing on our first page. Such outrageously brazen attempts as this of Mr. Downey to foist the Apostles' Creed upon the nation will continue to be made, and may even in time succeed (for who dares to reckon on the action of Congress nowadays?), so long as the least legal countenance is given to the claim that "Christianity is the religion of the United States." The people need to be educated in this matter. They are woefully ignorant now concerning it; and this ignorance constitutes a great and grave peril to the national future. It is within the power of demagogues at any time, by adroitly making use of this ignorance, to precipitate a religious quarrel of vast dimensions and of painfully uncertain issue. The demoralization of the National Liberal League, which was originally projected and created as a great educational influence in behalf of secular government, and its perversion by unprincipled free-love fanatics

to objects unworthy of the sympathy of true liberals, may yet prove to be a national calamity. Whether Mr. Downey is a shrewd religious demagogue or only a blundering religious enthusiast, remains to be seen; but his appearance under either character in the halls of Congress is an unhealthy symptom. He and his scheme will both bear watching.

IS FREE RELIGION "RELIGION"?

MY DEAR ABBOT:—

If you agree with me that the following may be of general interest to the friends of greater activity in the line of Free Religious work, please give it a place in THE INDEX. As the matter fully explains itself, I need not add any further preliminary word.

Sincerely yours,

FREDERIC A. HINCKLEY.

PROVIDENCE, April 16, 1880.

To the Honorable Committee of the Judiciary of the Senate:

GENTLEMEN:—

The undersigned, in behalf and by instructions of the Free Religious Society of Providence, respectfully ask for a favorable report upon the bill in Amendment of Section 7, Chapter 149, of the General Statutes concerning the parties who may join persons in marriage, now in your hands, either in its present form, or with such amendment as, while meeting any possible objections on your part, shall secure to us the right we claim, and beg leave to state the following facts:—

1st. The Free Religious Society of Providence was organized in February, 1874. It is therefore at this date a little more than six years old.

2d. It at that time adopted a Constitution, the preamble and first three articles of which read as follows:—

PREAMBLE.

Believing that a reasonable and natural religion finds its best and truest expression in the physical, intellectual, and spiritual development of mankind, we organize in accordance with the following

CONSTITUTION.

ARTICLE I. *Name.*—This society shall be called the Free Religious Society of Providence.

ARTICLE II. *Object.*—Its object is to promote the practice of virtue, the study of truth, and the fraternity of man.

ARTICLE III. *Opinions.*—Membership in this society shall leave each individual responsible for his opinions to himself alone, and affect in no respect his relations to other societies; and nothing in the name or constitution of the society shall ever be construed as limiting membership by any test of speculative opinion or belief; or as defining the position of the society, collectively considered, with reference to any such opinion or belief; or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being.

It appears by the foregoing that we have claimed from the first, as we now claim, to be a Religious Society, although not adopting the creeds and formulas usually accepted by the church.

3d. The society held regular Sunday meetings from the time of its organization until the summer vacation of 1878, which were addressed by various speakers, representing what are known as the Free Religious, the Unitarian, and other liberal schools of thought.

4th. On the first Sunday of October, 1878, with a view to enlarging its operations, it ordained a minister at public services held in Barney's (now Beethoven) Hall, a full report of which was published in the Providence Journal of October 12, 1878, a copy of which is herewith placed at the disposal of the committee. The form of this ordination was as follows:—

The President of the Society said:—

"Mr. Frederic A. Hinckley: I am instructed by the Free Religious Society of Providence officially to recognize you as our resident minister; and we therefore ordain and install you as such, in accordance with the principles and usage of our religious fellowship."

To which the resident minister replied, accepting and assuming the trust.

5th. On Sunday, October 13, 1878, the society organized a Sunday School, called the Free Religious School, which has held and is still holding a session each Sunday.

6th. In view of the foregoing facts, we claim that we have established our honest intention to maintain what to us is a religious organization, that we have or should have the same rights under the law to ordain a minister in our own way that other religious societies have, and that our minister when once thus ordained has or should have the same rights under the law which other clergymen have, including the right to join parties in marriage.

But doubts have been raised as to the rights of our

resident minister, under Section 7, Chapter 149, of the General Statutes, which says that any ordained minister or elder of any religious denomination who shall be domiciled in this State and either Justice of the Supreme Court may join persons in marriage in any town of the State.

The question raised is a twofold one: 1st. Was our form of ordination sufficient? 2d. Are we a religious society within the meaning of the statute?

Our answer to both these points was and is, Yes; but the doubt raised worked a practical denial of the right involved, for no parties about to be married would or should take the risk of having the form illegal, and no parties to a marriage would or should be willing to make theirs a test case which might be carried before the courts.

We were driven therefore to the necessity, in maintaining what we deemed our rights as a religious society, either of appealing to the General Assembly for further legislation, or to the Supreme Court for construction of the statute, which we were advised they would be authorized to give under the act entitled an Act to further regulate Proceedings in Court and to facilitate the Administration of Justice.

Believing that the statute was sufficiently broad to cover our case, we chose the latter course, and appealed to the Supreme Court.

In response to this appeal, we received the following:—

KINGSTON, Jan. 5, 1880.

REV. MR. HINCKLEY:

Dear Sir,—In relation to your request for a construction of the law as to marriage, we should have no hesitation in saying that no particular form of ordination is necessary, but there are some words of more doubtful construction; and as, in the present form of application, our decision would have no binding effect, we think it might be best to apply to the Legislature whose session is now so near.

(Signed) Yours truly,

E. R. POTTER.

From the above, it was at once apparent that our only relief must come from the General Assembly, and so at our suggestion the bill now before you was introduced and passed in the House. In regard to it, allow us to say that we do not care as to its precise form, least of all do we desire to impair in any way the sanctity of marriage: we simply claim the right to define for ourselves what constitutes religion, and having formed a religious society, ordained a minister, and shown our evident honest intent to continue our work as we have begun, we claim to have the same rights under the law that other religious societies have, and that all doubts on this question which may have arisen should be removed by the General Assembly, the only body which under all the circumstances of the case can remove them. Adopt such amendment to the law as you please, gentlemen, but do not decline to render us this simple act of justice. That is what we seek as a religious society at your hands, and we do not believe the Commonwealth of Roger Williams can understandingly say no to our appeal.

(Signed)

ARNOLD B. CHACE, Pres.,
J. D. FROST, Vice-Pres.,
SARAH E. REXFORD, Sec.,
GEORGE LEWIS, Treas.,
ANNA E. ALDRICH,
RACHEL E. FRYE,
WILLIAM BARKER,
FRANCES C. FROST,
MARY R. BALLOU,
B. A. BALLOU,
ELIZABETH B. CHACE,

Ex. Com.

PROVIDENCE, April 14, 1880.

The foregoing petition was presented by the resident minister, who further explained to the committee the aims and purposes of the society.

The result will appear from the following report of proceedings in the Senate, taken from the Providence papers:—

Mr. Tillinghast, from the committee on the judiciary, reported back House amendment to Section 7, Chapter 149, of the General Statutes, recommending non-concurrence. The amendment declared that the words "ordained minister or elder" in Section 7, Chapter 149, are hereby declared to include a stated preacher of any religious association. The majority of the committee recommend non-concurrence.

The Governor asked the chairman of the committee to explain the matter.

Mr. Tillinghast replied he didn't think he could, as he didn't know what the act means, but the moving party in the matter in favor of a change is a society in this city, calling themselves the Free Religious Society of Providence. This society is anxious that the man whom they see fit to call their minister can join people in marriage the same as other ministers. Mr. Tillinghast read from the preamble and constitution of the society, showing that the corner-stone of the organization is that man is responsible to himself alone. Continuing his remarks, the Senator said he believed that marriages were solemnized with too little ceremony now, and he would be in favor of going back to the law of 1822 and 1844, requiring the banns to be published,—in favor of throwing more

restrictions around the performance of this solemn duty. It is altogether too easy to obtain a person to join people in marriage, and instead of making it easier the State should throw more restrictions around it.

Mr. Cross, of Westerly, moved the indefinite postponement of the whole matter.

Mr. Potter was not a little surprised at the position taken by the Senator from Pawtucket (Mr. Tillinghast). This religious denomination is composed of the most respectable people: they are exceptionally intelligent people. It would be foreign to discuss whether they are a religious denomination or not, and he did not think it was the duty of the State to inquire what men's religious opinions were before granting them the rites of marriage.

Mr. Tillinghast inquired if it would be improper to question the validity of conferring such privilege on the president of a boating club.

Mr. Potter said they were dodging the whole question.

Mr. Tillinghast said that from the statement of the minister of the society that the boat club would have as much rights in the premises as the Free Religious Society.

Mr. Dyer said this was the first religious society he ever heard of that didn't worship anything.

Mr. Tillinghast read from the ordination address of the minister of the society, showing he said that everything we held sacred is a sham and a lie. This belief strikes at the fundamental doctrines which we cherish and hold dear as a people. But, while he did not question the right to holding the belief, he did seriously question the expediency of this General Assembly adopting any such plan as this.

Mr. Tobey remarked that the minister before the committee said he believed in God.

Mr. Smith, of Barrington, said he did in a certain sense, but at the time remarked that people might differ as to what was God.

Mr. Tillinghast believed that so long as we keep God in the Constitution we must have some regard to this and to the laws which we make.

The motion to indefinitely postpone the whole matter was passed.

And so one State has undertaken to define religion in so far as to say that no society is a religious society in the eye of the law, unless as a society it professes a belief in a personal God.

F. A. H.

MR. UNDERWOOD'S REPLY.

The Editor of THE INDEX requests me to answer publicly certain questions in regard to the National Liberal League. I am quite willing to do so to the best of my ability.

"1. Did not the National Liberal League at Syracuse reject one board of directors because they were opposed to repeal, and elect another board of directors because they were in favor of repeal, reelecting the only member of the old board who was in favor of repeal?"

Yes.

"2. Did not the League at Cincinnati reelect the same board elected at Syracuse?"

Yes.

"3. Did not the League at Cincinnati pass resolutions favoring 'such postal laws as will allow the free transportation through the mails of the United States of ALL BOOKS, PAMPHLETS, AND PAPERS,' and that without making ANY EXCEPTION WHATSOEVER?"

The language above quoted from one of the resolutions, rigidly construed, without reference to any explanatory facts, would seem to imply what the editor of THE INDEX claims; but, considered in connection with the other two resolutions adopted at the same time, and with reference to the views on this subject of Col. Ingersoll who wrote them, and of opponents of repeal who favored them in the Convention, and judged by what I believe they were intended to express and were understood to express, both by the friends of repeal and the friends of reform who voted for them, I do not think they commit the National Liberal League to the policy of repeal. I will quote the three resolutions adopted by the League at Cincinnati:—

Resolved, That we are in favor of such postal laws as will allow the free transportation through the mails of the United States of all books, pamphlets, and papers, irrespective of the religious, irreligious, political, and scientific views they may contain, so that the literature of science may be placed upon an equality with that of superstition.

Resolved, That we are utterly opposed to the dissemination, through the mails, or by any other means, of obscene literature, whether "inspired" or "uninspired," and hold in measureless contempt its authors and disseminators.

Resolved, That we call upon the Christian world to expurge from the so-called "sacred" Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame; and, until such passages are expurged, we demand that the laws against the dissemination of obscene literature be impartially enforced.

According to the report of the Convention now before me, these resolutions were submitted by Mr. R. C. Spencer, of Milwaukee, after he had made a

speech in which, referring to the Syracuse Convention, he said: "The founder and father of this organization also withdrew in consequence of the proceedings which were had at that time. I am frank to say I am in sympathy with the action of that gentleman. I think the act of Congress is in the main a just and wise law."

After these resolutions had been adopted, Mr. Wakeman, one of the strongest advocates of repeal, plainly manifested his dissatisfaction with the resolutions. He said:—

"But two wrongs do not make a right. A prosecution by the United States against the Bible, if it ever comes, will not justify a federal prosecution against Mr. Heywood's pamphlet. You have properly denounced obscenity in every form and everywhere, whether inspired or uninspired, but many liberals now know that it makes all the difference in the world to our liberties whether obscenity of any kind is to be suppressed by the State, common law, and municipal authorities, as hitherto has been done, or whether the post offices and the federal government are to be prostituted and given unconstitutional and unlimited criminal jurisdiction under that pretence. These questions may be considered at another time, but hardly again at this Congress, for greater and more pressing issues are before us."

The first resolution is certainly not as carefully worded as the Editor of THE INDEX is accustomed to express himself; but, if we can get at its real meaning, we should not be too exacting as to the phraseology. The words I have italicized indicate, I believe, what was in the writer's mind. The third resolution demands that, until objectionable passages are expurgated from the Bible, "the laws against the dissemination of obscene literature be impartially enforced," which still further indicates that the first resolution does not, interpreted so as to give its real meaning, favor the transportation through the mails of indecent literature. And when we consider that Col. Ingersoll, who wrote the resolutions, is opposed to the repeal of the United States postal laws against obscenity,—that Mr. Spencer, who submitted the resolutions, is not only opposed to the postal laws, but applauded the action of the minority at Syracuse,—and that the only word of dissatisfaction with the resolutions after their adoption came from the repeal party,—it seems extremely improbable that the resolutions were intended or understood to favor repeal. The repeal party have never been satisfied with the resolutions, and, so far as I have been able to learn, all the prominent advocates of repeal regard the resolutions as a surrender of their position, which however they hope to regain at some future time,—a hope that never will be realized.

"4. Do not these three facts prove beyond cavil that the National Liberal League, as an organized body, demands free circulation through the mails for all literature whatever, including the foulest and the worst?"

If my answer to the third question is correct, the "three facts" are reduced to two, and, in spite of them, the National Liberal League, even though its board of directors are in favor of repeal, has declared in favor of postal laws that will allow the free transportation through the mails of books irrespective of the views they contain, "so that the literature of science may be placed upon an equality with that of superstition"; has denounced the dissemination of obscene literature through the mails, or by other means, and expressed contempt for its authors and disseminators; and demanded "that the laws against the dissemination of obscene literature be impartially enforced." The language of the resolutions, the first and third especially, is not very compact or precise, and the reference to the Bible was perhaps intended, and probably had the effect, to divert attention from the real issue between the repeal and the reform party in the Convention; yet I cannot see how these resolutions, fairly construed, sustain the claim that the League "demands free circulation through the mails for all literature whatever, including the foulest and the worst."

I recognize the ability of the Editor of THE INDEX, and none can more admire the independence, directness, and clearness with which he usually maintains his own views, and criticises the positions of those from whom he differs. But I nevertheless think he takes an erroneous view of the resolutions given above, and he will doubtless remember that I so expressed myself in conversation with him when the report of the proceedings of the Convention of the National Liberal League held at Cincinnati was first received, before his criticism of its action had appeared in THE INDEX.

In saying that it is not true that those in favor of the repeal of the so-called Comstock law are in favor of the circulation of obscenity, I did not intimate that the Editor of THE INDEX had so stated. My

criticism was directed against the charge of Joseph Cook and others who had so represented. B. F. U.

[Mr. Underwood has probably said the utmost that can be said in defence of his position. It is not from any want of ability, but from the obstinacy of the facts, if he fails to convince. After all that is or can be argued, it remains true that the resolutions actually call for freedom of transportation for all books, pamphlets, and papers without exception; and it is, in our opinion, quite futile to argue that the League meant the exact opposite of what it voted. The report referred to states that it was Col. Ingersoll, not Mr. Spencer, who reported the resolutions; and Col. Ingersoll is not so verdant as to be ignorant of the force of his own words. Moreover, the members of the League are far too sensitive on this subject to vote one thing when they mean another; the really decisive facts, contained in the story of the preceding year or two, are totally omitted by Mr. Underwood. The verdict of all who consider the action of the Cincinnati Congress in the light of all those facts cannot be reversed now, but will remain unshaken, to the effect that the League voted for repeal, but in a manner so artful as to throw dust into the eyes of the public and deceive those who, like Mr. Underwood, are reluctant to take that ground. The whole subject has grown so tiresome that we gladly drop it. Mr. Underwood's eyes will yet, we believe, be opened to the real character of the men whom he now thinks so "childlike and bland."—ED.]

PERSONAL ITEMS.

DR. SCHLIEHMANN is a short man with bald head and round face.

JOHN SINEY, a prominent labor agitator, recently died at St. Clair, Pa.

THE MOTHER of John G. Saxe, the poet, died in Vermont, a few days since, in the ninety-first year of her age.

ARTEMAS WARD once commenced a lecture by saying: "Ladies and gentlemen, I possess a gigantic intellect, but I haven't it with me."

THE AIM of the Whittaker investigation at West Point seems to be to prove the colored cadet a wise-acre, or worse, rather than to reach the real facts of the case.

WASHINGTON IRVING's proper title, at twenty-five years of age, was "attorney at law." How strangely it would sound now, if seriously applied in the face of his history!

BRET HARTE has been promoted from the obscure and trifling office of commercial agent at Crefeld, Germany, to that of consul at Glasgow, Scotland, a place worth \$3,000 a year.

CAPTAIN BELKNAP of the United States ship *Tuscarora* has made the deepest sea measurement on record. In the North Pacific Ocean, he reached the amazing depth of nearly five and a quarter miles.

LUBKE, the author of the well-known work on Art, is a Stuttgarter, and a man of about sixty-five, of handsome person, courtly manners, and an attractive countenance, framed with white hair and beard.

LADY CHARLOTTE BACON, one of the famous beauties of London of the early part of the century, to whom Byron refers in the poem of *Ianthe*, which forms the prelude to *Childe Harold*, has just died in London.

THOMAS HUGHES has been saying some very pleasant things about Mr. Lowell, our new minister to England. *The Biglow Papers*, thinks Mr. Hughes, did more to spread sound views on the slavery question than any other influence that could be named.

LEWIS G. JAMES, whose intelligent and critical papers upon the origin and developments of primitive religious faiths have attracted much attention, read his essay on "Persian Influence upon Judaism and Christianity" on a recent Sunday before the Liberal League of Newark, N.J., with flattering commendations.

REV. HENRY HIGHLAND GARNET, the well-known colored preacher of New York, lies seriously ill at his residence in that city, from the effects of a recent apoplectic fit. His sick-room is cheered with profuse offerings of flowers and numerous expressions of sympathy and affection from his people, among whom he is greatly beloved and has labored with faithful devotion for many years.

D. M. BENNETT, whose term of imprisonment expires in a few days, is to receive a public reception on his release, by the friends of a "go-as-you-please morality." This is, of course, perfectly consistent. As Mr. Bennett has been proved guilty, by his own letters, of having attempted the crime of seduction, it would be interesting to know whether this is included in his claims to the proposed honors.

FREDERIC A. HINCKLEY, of the Free Religious Society of Providence, occupied Prof. Adler's place on the platform of Chickering Hall, Sunday before last. It was a rather hazardous position for a speaker who was comparatively unknown to his audience. But Mr. Hinckley at once won the sympathy of his hearers, and sustained their clearly manifested interest and attention to the close of his discourse, which was greeted with hearty applause. The theme was "Sentiment in Religion."

FOREIGN.

M. RENAN has been lecturing at the Royal Institute, London, on "Marcus Aurelius."

THE PROSECUTION of Mr. Mackonochie, the English ritualist, has cost a round \$60,000.

THE GENEVA municipality has voted fifty thousand lire for the erection of a statue of Victor Emmanuel in that town.

A MONUMENT to Couture, the artist, has just been erected at Père-la-Chaise. It is a pedestal of black marble bearing a bust of the painter executed in 1848 by Clesinger.

THE FOUNDERS of the Catholic University at Angers, France, have issued a circular urging the clergy and laity to continue their support, in view of the alarming progress of theism and materialism.

HOLY WEEK in Rome was marked by a larger attendance of foreigners than usual. All the hotels were full. Five hundred pilgrims came from France on March 23, and five hundred others on the 25th.

THE FIFTH annual meeting of the Sunday Society was held last month, in London. The report for the past year presented a satisfactory aspect, and was unanimously approved. The members were congratulated upon the fact that everything went to show that museums, art galleries, libraries, and public gardens would soon be opened to the people on Sundays.

EAST OF THE River Jordan there is an Arab tribe which has embraced the Catholic faith and is ministered unto by a native Italian priest. These Arabs wander about from place to place with their flocks of sheep, and when their tent is pitched in any place a temporary building to serve as a church is put up. Other Arab tribes, it is said, are disposed to follow this example.

COLONEL GORDON has received a letter from one of his late officers in Abyssinia, from which the following is an extract: "I feel bound to tell your excellency that amongst many horrible things that I see here every day, I have just beheld one which goes to my very heart. Picture to yourself, excellency, that I have just seen arrive from Ras-Adal, of the Godjam province, which lies to the south-west of this place, and is under the rule of King John, a caravan of about two hundred boys and girls, of the ages of eight to sixteen years, who have been received by Ras-Adal as payment of the taxes imposed upon the recently conquered Gallas tribes. Those poor children have been sent by Ras-Adal as a payment to King John for taxes due from the Godjam province, and the King has bestowed them in payment to his various chieftains, by whom they are treated worse than the very donkeys in our country."

ON SUNDAY week the grand Sala Ducale of the Vatican was thronged by a gathering of at least four thousand persons, nearly all of whom were "doctors of philosophy and cultivators and encouragers of science," assembled from all the regions of the earth to pay their respects to Pope Leo XIII. Surrounded by members of the Sacred College, his Holiness was addressed in Latin by Monsignor Triperio, and the Pope delivered an extempore reply in the same language, speaking with ease and fluency for about twenty minutes. In this address the successor of Peter "dwelt," says the *Times*, "upon the importance of the philosophy of St. Thomas Aquinas, and especially on its great utility as a means of combating the scepticism of the present century. He pointed out that it was not opposed to the progress of natural science. Those were in error who, without having studied it, slighted that philosophy which constituted the glory of the Christian centuries." There can, we think, be little doubt that Pope Leo's policy of combating modern scepticism on its own ground is wiser and more creditable than his predecessor's habit of anathematizing it. Our knowledge of the *Summa* of the "Angelic Doctor" is somewhat rusty; but if the Church's warriors are about to use it for their armoury, there are many of their natural antagonists able to meet them with their own weapons.—*Secular Review*.

A CORRESPONDENT of the London *Echo* thus describes Herbert Gladstone who has just been called into public life by the elections in England: "Mr. Herbert John Gladstone is the fourth son of the Right Hon. W. E. Gladstone, and was educated, as his illustrious father before him, at Eton. Thence he went to University College, Oxford, taking classical honors in moderations in 1874, and obtaining a first-class in the final school of modern history in Trinity term, 1876, an honor which he shared with only one other out of a class list of forty-one honor men. Since that date he has continued his historical studies, and has been a lecturer of Keble College, Oxford. It may be safely said that few young men of Mr. Gladstone's age have presented themselves as candidates for parliamentary honors with higher credentials of character and intellectual capacity. And these, which, added to his social qualities, and to his conspicuous success as a gymnast and athlete, were among the causes of his universal popularity at the university, may be relied upon to commend him to the good esteem of the electors of Middlesex. His age is twenty-six—older by three years than was his father when he entered upon public life. He has had little or no experience hitherto in public speaking; but those who heard his maiden speech at the City Liberal Club will not have been slow to recognize in his address some of the highest qualities of the political orator,—intense and transparent earnestness, balanced judgment, and moderation of expression, exhibited, moreover, under circumstances of no ordinary anxiety and excitement. Those who know Mr. Herbert Gladstone best can say this—that he is well worthy of the noble name he bears. And no higher praise is possible."

Communications.

"THE IRISHRY" AGAIN.

SAVANNAH, Cal., April 7, 1880.

EDITOR INDEX:—

It is wonderful with what pertinacity certain persons or classes will continue to misrepresent the facts of history for the purpose of bringing into disrepute those for whom they have an antipathy. Were such perversions of facts confined to a few individuals, it would be less unaccountable; but when we see the same thing carried on year after year, and by numbers of those who are supposed to constitute the intelligent class of the country, it is saddening. A lie oft repeated will in time pass for truth, even among those who, at first, are disposed to question it, and so mislead even truthful and conscientious folks. To this fact might perhaps be attributed the attack by your correspondent "B. W. B.," in your issue of the 25th ult., on what he is pleased to style "the Irishry." But his diatribe shows him to be both ignorant and malicious. He takes for granted "facts that are not facts," and is, at the same time, entirely oblivious of facts that are facts. He repudiates or distorts the history of this country, and tries to give a fresh impetus to baseless assumptions that every thorough student of history knows to be false. As I cannot think, Mr. Editor, that you would wilfully and maliciously misrepresent and slander any man, race, or nation, I ask you in a spirit of justice and fair play to allow me the use of your columns to correct some of the misrepresentations of your correspondent.

In the first place, he assumes that this is an Anglo-Saxon nation. This baseless assumption shows him to be a mere boy, who has no knowledge of the history of the North American Colonies. While it is true that the Plymouth Rock colonists were almost all, if not altogether, English,—though it is by no means certain that they were Anglo-Saxon,—and that some other colonies were successfully planted by Englishmen, yet an intimate acquaintance with the history of the colonies will show that they were recruited in great part from Ireland and other Celtic nations. A moderate estimate places the number of the Celtic population of the colonies, Celtic by birth or direct descent, at the time of the Revolution at nearly two-thirds, while the Anglo-Saxon element was little more than one-fourth of the entire population. Of these two-thirds, those of Irish birth or immediate ancestry constituted fully one-half. At the present day, the relative disparity is greater still, the Celtic element in 1870 being estimated at twenty-four millions to four and one-half millions of the Anglo-Saxon race.

From 1691 to 1775 there was a constant stream of emigration from Ireland to the colonies. This was induced by the failure of the Irish Revolution of 1688, and the consequent confiscations and persecutions. The land was taken from the people who owned and tilled it, and given to English and Scotch adventurers. Manufactures were suppressed, and both agriculturists and operatives were compelled to seek some other field for their labors. To this voluntary exodus must be added the forcible expatriation of about one hundred thousand persons of both sexes, between twelve and fifty years of age, and all to the North American colonies. There was no such movement from England. England was prosperous and contented, and its people stayed at home or stepped over to Ireland to take advantage of the policy of confiscation and robbery there carried on against the Celtic population. The most careful investigation shows that this nation is eminently a Celtic one. This is evident to every observer of our national traits and characteristics. There is a wide difference physically and mentally between Americans and men of the Anglo-Saxon race, and no thoughtful observer could make such a ludicrous assertion as that they are identical.

Now the Anglo-Saxon element furnished in great part those who were known as Tories in Revolutionary days, while such a thing as an Irish Tory was unknown. The Irish element had too recent experience of English cruelty, tyranny, and blood-thirst to harbor any love for its rule. The Anglo-Saxon Tories, on the contrary, then as now looked up to the king and aristocracy of England, and were then as now loud in their denunciation of the patriotic, the Celtic element of the population. The Revolutionary fathers had to fight not alone the power and prestige of England, but the formidable Tory Anglo-Saxon element of their countrymen, who, according to Sabine, furnished over twenty-five thousand men to assist in putting down the rebellion. These facts their descendants would now ignore, while they endeavor to arrogate to themselves all the glory and renown. The descendants of the Harpers, Garrisons, Gardners, and other Tories, now spout about their Revolutionary ancestors, and fret and fume at the real patriots, who were in great part Celtic and largely Catholic. "Fighting Jack Barry," the father of the American navy, was a Celtic Irishman and a Catholic. So was Gen. John Sullivan, who, in December, 1774, before war had been declared, captured Fort William and Mary in New Hampshire, with all its munitions of war. So were the O'Brien brothers, six in number, who won the first naval battle of the Revolution near Machias, Maine. To the Celtic Irish belongs the honor of capturing the first gun and the first stronghold and fighting the first battle for American independence at sea. And in every subsequent action from Concord and Bunker Hill to the surrender of Cornwallis and the termination of the war, the Celtic Irish were always present, always brave, always devoted, always true, while the Anglo-Saxons were divided.

The Celtic Irish element furnished fully one-half

the soldiers of the Revolution, from Major-General down, and not a single Tory or traitor; while the Anglo-Saxon element furnished Arnold and Lee, and over twenty-five thousand armed Tories, with more than ten times that number of earnest, active sympathizers with the cause of royalty. I have by me a list of names of some hundreds of Celtic Irish who distinguished themselves in the Revolution, including such men as Sullivan, Montgomery, Hand, Warren, Charles Carroll of Carrollton, and his Jesuit brother; but I deem it unnecessary to transcribe it here.

From the foregoing facts, it will appear how ridiculous your correspondent makes himself in questioning the rights of the Celtic Irish in this country. As to his aspersions of their character for bravery, honesty, industry, love of justice and equality, they are simply amusing. The idea of the "cowardly Irish" is rich. Ask Washington, ask Jackson, ask Scott, ask even Grant or Sherman what record the Irish have made in every fight that ever occurred in this country, from Braddock's defeat to the last Indian war.

It is very probable that "B. W. B." is himself the descendant of an Anglo-Saxon Tory, if not a more recent importation. He thinks and writes more like an ignorant English bigot than an enlightened American, which latter I am sure he is not, no matter how "ignorantly read" he may be.

In conclusion, the Celtic element of our population is now, and always has been, as brave as the bravest, as patriotic as the most patriotic, as loyal as the most loyal, to our republican institutions, and withal constitute now, and always have constituted, a large majority of our population; and no one but a base slanderer or an ignorant bigot could write the article under consideration.

Yours, JOHN J. BODKIN,
A Catholic Celtic Irish American.

TAXING CHURCHES.

Permit me to offer a few notes upon the arguments (in THE INDEX of April 8) urged by Rev. Rufus W. Clark, D.D., in opposition to the proposed taxing of church property in New York. I "quote" the doctor's arguments.

1. "Religion, in our Republic, does not ask the State to furnish the means for its support; and it does not seem expedient or just for the State to ask religion to aid in its support." Substitute "agriculture" for "religion." Then it will appear that, if Dr. Clark is right, no farmer ought to have to pay a tax. So of other interests, such as house-building.

2. "To compel the churches by law to contribute to the support of the civil government is to make them vassals of the government." Substitute "people" for "the churches"; for, if true of one, it is of the other. Then it will appear that, if Dr. Clark is right, only "vassals" pay taxes, and we are all "vassals." But this is absurd.

3. [Continuing the last quotation.] "And to introduce a principle that may lead to consequences beyond the taxation of edifices in which worship is rendered to God." What does Dr. Clark mean here? Apparently, that to tax churches will result in making feudal vassals out of all of us. But this is absurd. Or does he mean some threat? If so, he should have stated it plainly.

4. "We object to the taxation of churches, because the Christian religion is . . . absolutely essential to the peace, prosperity, and happiness of the people." If this is right, nothing thus essential should be taxed. But all our ordinary secular property is thus essential; and yet it is taxed.

5. "The churches form a moral police force for the protection of life and property, for the enforcement of law and the maintenance of order. . . . Will the revenue of money received from the taxation of churches be an equivalent for the loss of the services they now gratuitously and gladly render to the State?" First: Dr. Clark here implies that no policeman should be taxed; but policemen are not exempt from taxation. Second: Dr. Clark implies a threat that if the churches are taxed they will not exert any moral influence: this is absurd. Third: by Dr. Clark's own showing, the services in question are not "gratuitously and gladly" rendered, but are rendered in payment for exemption from taxes; so that the doctor contradicts himself.

6. "The proposed tax . . . will fall upon those citizens by whose liberality the churches have been built," and not upon others. This argument is aside from the point, which is, not who will have to pay the tax, but whether the tax ought to be paid. If it is just, of course those who built the churches—or, more correctly, those who own them (a different set of people, often!)—will have to pay, just as the owners of hotels will pay taxes on hotels.

7. "The difficulties that would attend the raising of this annual tax by most of the churches." The fact that it is hard to pay taxes is no argument against insisting on their payment. The same reasoning would justify a remission of all public duties and payments whatever.

Lastly. One or two general observations. If the effect of the churches is to make certain people better off, justice requires that these fortunate people should pay accordingly. The richer they are, the more they should pay taxes upon the means of their riches. On no other principle can the cost of government be justly apportioned.

The fact is all Dr. Clark's arguments do really come right down to one very human and natural one, to wit: we don't want to pay.

Some of my statements repeat the gist of some of your own comments on Dr. Clark's arguments. But the question is important, and possibly it may be worth your while to set forth this comment by way of keeping the subject alive.

F. B. P.

THE NORTH AMERICAN REVIEW.

In the *North American Review* for May, ex-Judge Jere. S. Black continues the very interesting series of papers on the Third Term Question begun in the February number. His article is entitled "Gen. Grant and Strong Government," and its purpose is to show, first, that the limitation of tenure of office in the Presidency to two terms is a fundamental principle of our republican form of government; and, secondly, that not only does disregard of that principle threaten the permanency of republican institutions, but that Grant's third candidacy is actually a plot to revolutionize the republic and introduce monarchy. Mr. Leslie Stephen writes of "The Religion of all Sensible Men," and speculates on the prospect of that religion displacing the present creeds of the multitude. The creed of the future, he says, must be capable of assimilating modern scientific theories. George Ticknor Curtis continues his series of articles on "McClellan's Last Service to the Republic." These papers are specially valuable on account of the large number of hitherto unpublished documents which they contain. Mr. Francis H. Underwood contributes an essay on R. W. Emerson and his writings; and an anonymous writer labors to show that the United States Government cannot, consistently with the Monroe Doctrine, permit the construction of an American Isthmian Canal, unless the same shall be controlled solely by cis-Atlantic Governments. The notices of New Books are by Mr. Alex. Gustafson.

JESTINGS.

REV. MR. PENTECOST tells of a man who was converted by seeing in the theatre the sign, "This is the way to the pit."

THE HACKENSACK *Republican* calls them telephone cigars, when they can be smoked in New York and smelled in New Jersey.

EXTRACT FROM A ROMANCE.—"With one hand he held her beautiful golden head above the chilling waves, and with the other called loudly for assistance."

A LITTLE GIRL being asked, on the first day of school, how she liked her new teacher, replied: "I do not like her: she is just as saucy to me as my mother."

"HUMPH!" said a young gentleman, at a play with a young lady, "I could play the lover better than that myself." "I would like to see you try," was the naive reply.

SCHOOLBOY, with a big apple. Another boy without any. "O Bill! give us a bite, won't ye?" "No, I won't." "Well, then, give me the core?" "H'm! h'm! I tell you there ain't going to be any core."

A SCPTICAL OLD rascal in Philadelphia has written an eighty-five-page pamphlet, in which he endeavors to prove, in spite of overwhelming evidence to the contrary, that Mary never had a little lamb.

TWO YOUNG men out riding were passing a farmhouse where a farmer was trying to harness a mule. "Won't he draw?" said one of the horsemen. "Of course he will," said the farmer: "he draws the attention of every fool that passes."

A BRIDGEPORT (Conn.) woman preserves a desirable amount of liveliness in the town in which she lives by opening her window several times each night, screaming for the police, and insisting on having her house searched for burglars and ghosts.

THEY WERE sitting together Sunday evening, with an album or two between them, when she pleasantly asked, "How would you like to have my mother live with you?" In just fifteen seconds, he had his hat down half way over his face, and was bolting through the gate.

THE NEW YORK *Herald* has raised more than three hundred thousand dollars for the Irish relief fund, and a woman in that city couldn't go to church last Sunday because her bonnet was six weeks old. We little dream, while assisting others, of the suffering at our own doors!—*Norristown Herald*.

A MAN NOTED for his close-fisted propensities was showing an old coin to a neighbor, when the latter asked, "Where did you get it?" "I dug it out of my garden," was the reply. "It is a pity you didn't find it in the cemetery," said the neighbor. "Why so?" asked the coin-owner. "Because you could have saved the hole to be buried in," was the somewhat unexpected reply.

A SCHOOL-BOY got up to read a composition on "The Tree." He got as far as "This subject has many branches," when the teacher said, "Stop! you have not made your bow yet." "If you interrupt me again," said the boy, "I'll leave." "You give me any more of your impudence, and I'll take the sap out of you," said the teacher, and then the regular order of business proceeded.—*Baltimore Herald*.

WHEN MARSHAL NARVAEZ, it is related, was on his death-bed, his confessor asked him if he freely forgave all his enemies. "I have no enemies," replied the dying Marshal, proudly. "Every one must have made enemies in the course of his life," suggested the priest, mildly. "Oh, of course," replied the Marshal, "I have had a great number of enemies in my time, but I have none now. I have had them all shot!"

"YES, SIR, I have stopped drinking for a whole year," said a young man to a companion. "I have sworn that for three hundred and sixty-five days, my friend, I shall not drink another drop." "But you see," replied the companion, "that this, being leap year, has three hundred and sixty-six days." "That's a fact," mused the sworn-off man. "Guess I'd better select some other year." And they went into a saloon.—*Worcester Gazette*.

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BOSTON, MASS., THURSDAY, MAY 6, 1880.

{ENTERED AS SECOND}
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THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

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PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSSES.

REV. SAMUEL JOHNSON has this noble reproof of politic silence: "The unbeliever is he who deliberately declines to speak what he thinks, or to trust humanity with what helpful truth has been intrusted to himself."

THE FOLLOWING advertisement appeared in the *Raleigh Standard*, July 18, 1838: "Run away,—a negro woman and two children. A few days before she went off, I burnt her with a hot iron on the left side of her face. I tried to make the letter M."

MATTHEW ARNOLD is now fifty-seven years old, and lives mostly in London, with a grown-up family about him. He is not dependent on his pen for support, having inherited a modest competence from his father, the distinguished Dr. Arnold, of Rugby.

NEXT SUNDAY, May 9, being the twentieth anniversary of the death of Theodore Parker, the event will be noticed by a discourse to be delivered by Rev. John W. Chadwick, of Brooklyn, N.Y., at the Parker Memorial, Boston, on the subject: "Theodore Parker: his Relation to his Time and Ours." It would be a pleasing thing to see a full congregation of Mr. Parker's old parishioners on the occasion.

SAYS THE *Nation*: "Prince Napoleon has made the oddest stroke of his eccentric career by publishing a letter supporting the decrees against the religious orders, on the ground that these decrees are in accordance with Napoleonic principles and traditions, and therefore, even if they do come from the hands of the enemies of religion and morality, he cannot conscientiously oppose them. The Republicans are naturally delighted with the letter, both as an approval of their policy and a sign of the confusion in the Bonapartist camp, while it has filled the Bonapartists with dismay, as it practically amounts to their desertion by their own chief. The Bonapartism of the First Empire was an openly cynical and sceptical affair, which made no secret of regarding the Church as a department of police; but the modern edition professes to be pious, reads its *Heures* punctually, and rolls its eyes over the infidels with as much unction as the Legitimists."

THE *Spectator* has the following: "A dog belonging to a United Presbyterian minister killed the fowls while the family were at church, and buried them in the garden. The bodies were found. 'The dog,' says Dr. Calderwood, 'was taken to the garden, and immediately confessed his guilt. His master took him to his library, and having shut the door began to reprimand after this fashion: "What a wicked thing you have done in murdering the hens! You are a minister's dog, and should have been an example to other dogs, instead of doing such a thing as this. Then this is Sabbath day, and the deed is all the worse on account of the day on which it has been done." Thus admonished, the dog was put out at the door, and the door shut. Next morning he was found dead.' A veterinary surgeon was consulted, and declared that the dog had died of a broken heart. So far, Dr. Calderwood. We can only say that, if the minister and the veterinary surgeon spoke the whole truth, and nothing but the truth, and were correct as to the dog's comprehension of the reprimand and consequent death, the dog was as truly a reasoning and feeling animal as any minister that ever signed the Confession of Faith."

THE ARCHBISHOP OF CANTERBURY writes to an atheistical correspondent: "I hold that any school of philosophy which dogmatically asserts that man has no soul and that there is not a God saps the very foundations of morality, and that all history proves the propagation of such opinions as a substitute for Christianity to lead to the degradation of the human race." The Archbishop evidently regards morality as founded on the Will of God and on man's fear of future punishment; whereas it rests on the nature of

things, and cannot possibly lose its foundation so long as human nature endures. People are very apt to see "all history" on the side of their own opinion. One of the daily papers, noting a late rumor that the King of Burmah had murdered seven hundred persons at Mandalay to restore his own health, remarks: "If King Theebau should murder seven hundred persons, picked up at random from among his people, he would be destroyed shortly by the relatives and friends of the murdered individuals. It is to be borne in mind also that the Burmese know the criminality of homicide as well as the Christians do, for morality is far less a religious than a human attribute." The unknown quill-driver who wrote those words is wiser than his Grace, the Archbishop of Canterbury.

"SAUNTERER," in the *Springfield Republican*, has many good things, of which this is one: "Theodore Tilton talked eloquently in his recent lecture here on the hunger of the modern world for laughter, so that, besides opera bouffe and minstrel shows and farragos of funny nonsense on the stage, men have invented something unknown to Emerson,—the comic lecture. Why, we thought at the time, did he stop at that, and not go on to say, the comic sermon? Not only do we have the Hardshell Baptist and the negro sermon of the South and the unconsciously funny discourses of silly brethren in camp-meetings, but we have ministers drawing audiences by tomfoolery in the pulpit, since a zany in a tabernacle is quite as attractive as he is in a circus ring. Sermons are now not only interpretation of Scripture, exhortation to right living, or discussion of truth, but often catches for the appetite of curiosity. That was an innocent question we heard a Methodist country store-keeper ask as he assumed the pulpit in a Berkshire village,—'What shall I talk about?' Talk about! Why, anything,—all's grist to a minister's mill nowadays, even the 'gem' puzzle is in the pulpit; for we observe that last Sunday evening Rev. J. A. Bartlett, a Congregational minister at Reedsburg, Wis., addressed his people on '13, 14, 15, or 13, 15, 14,—which?' This is a pretty specimen of the modern gospel."

THE *Transcript* says: "At the instance of George Jacob Holyoake, the London Guild of Coöperators has taken steps to form an organization to encourage coöperative emigration to the United States, furnish information regarding locations for settlement, and advance capital under proper guarantees. The organization will act in correspondence with the Coöperative Colony Aid Association of New York. In a recent address before the guild, Mr. Holyoake gave an account of his travels in the United States, and of the interest he found manifested in the subject of coöperation. The special purpose of the address was to show how the principle of coöperative effort could be advantageously applied to immigration and settlement upon the new lands of the United States and Canada. 'The ordinary emigrant from England,' he said, 'passes from the brightness, convenience, and abounding society of cities, to the silence of the forest, and the companionship of unknown creatures who beset or crawl in his path. His new destiny is to fight the sullen and fruitful wilderness, which accords him plenty if he conquers it, or gives him but a grave if he fails. It is of the nature of a merciful thing to mitigate the bitterness of this experience. Coöperation can smooth the path of this form of enterprise. It can collect families to go out together. It can procure them right information. It can provide a conductor on their passage out, and convey them to colony land, where houses are erected, and provisions provided until crops can be raised; and it can supply a practical director until the settlers learn to take care of themselves. Coöperation can take the peril and uncertainty out of friendless adventure, and lend the charm of comfort and security to manly and industrial enterprise.'"

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSHES HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N. Y.
 Z. T. WATKEYS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETTE C. TRUEDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N. Y.
 GUSTAVUS E. GORDON, Mil-MOSSES W. DODGE, Albany, N. Y. wauke, Ill.
 HARRIET A. MILLS, Syracuse, N. Y. J. H. ADAMSON, Passaic City, N. Y.
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 W. T. GAGAN, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Al-cuse, N. Y.
 ESEN TURK, Chelsea, Mass. H. P. STARK, Rochester, N. Y.
 JOHN NILL, Watertown, N. Y. JOSEPH McDONOUGH, Albany, N. Y.
 E. A. SAWTELLE, Boston, Mass. M. SCHLESINGER, Albany, N. Y.
 THOS. DUGAN, Albany, N. Y. JOHN PREST, Albany, N. Y.
 JAMES B. PIKE, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.
 DAVID H. OLARK, Florence, E. P. HALLOWELL, Boston, Mass.
 Mass. D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Ernest Renan.

HIS LECTURES IN LONDON.

FOUR DISCOURSES ON THE INFLUENCE OF ROME UPON EARLY CHRISTIANITY.—A SKETCH OF THE AUTHOR OF "THE LIFE OF JESUS."—HIS DOMESTIC HAPPINESS.—A BEAUTIFUL HOME NEAR THE LUXEMBOURG.

[Though written two months ago, this account of Renan is still pertinent and fresh, and will be read with much interest.—ED.]

PARIS, March 3.

M. Ernest Renan will leave Paris on the 29th instant for London, where, under the auspices of Dean Stanley, he will deliver four lectures in the Chapter Room of Westminster. His subject will be the effect, in the first, second, and third centuries, of Rome, political, social, philosophical, and pagan, on Christianity. Nobody in our time is better qualified to treat this subject than M. Renan. He is a man of true intuition, the fine point of which has not been blunted by his extraordinary erudition. Though he has turned his back forever on the Roman Catholic Church he harbors not the bitter feelings of a renegade against her. On the philosophical heights to which he has ascended his mind is more at ease, more active, more vigorous than it could have been had he entered holy orders and remained in them. But the Church of Rome is always to him the mother country, the old home of his soul. If he has emigrated to a Better Land and established himself in a happier and more commodious dwelling than the primal one, he still looks back with filial tenderness to the Church of his youth, her imposing and often consoling rites, practices, and teachings. There are Americans of Puritan stock who feel toward England as Renan feels toward Roman Catholicism. They would not be English, because they have in the Great Republic outgrown England. But they are, and often unknown to themselves, disposed to yearn for her. Their love enables them to enter, so to speak, into the heart and brain of the nation, and to appreciate what is best in her at its real value. A Frenchman who has been making a visit to Great Britain draws a caricature of her when he returns to France and tries to expand his tourist's notes into a book. An American rarely sets England in a ridiculous light, because filial affection gives him a true vision. Renan sees Rome as an American sees the old country, and he will do her no injustice in the four lectures which will, in April next, be the great literary event of the British capital. Her broad bosom nursed him, and he will never mangle it with the dissecting knife of criticism.

Renan and Cobden.

I have, at different times and on noteworthy occasions, met and conversed with M. Renan in the course of the last twenty years. The first time I saw him was in the company of the lamented Richard Cobden, who had read with interest, articles by him in reviews and journals. Mr. Cobden was profoundly religious, although he did not attach himself to any kind of theological dogma whatsoever. I believe the idea of bringing down heaven to earth by promoting peace among nations, justice and popular education, came to him in his early readings of the Bible. He was convinced that it was the duty of every man to endeavor to make, at least, this world a fitting road to a celestial kingdom. His soul cleaved to men and women of religious feeling who had cast away those fancies of the theologians standing in the way of human progress. I remember how he kindled with enthusiasm when Renan spoke of the religious intuition of the Jewish people which led him to hope for a renovated earth on which there would be neither war nor injustice.

A Sister's Devotion.

The next occasion on which I met M. Renan was at the house of Madame Cornu, the foster-sister of the Emperor Napoleon III. He had just come from the Holy Land, was very broken in health, depressed and cast down in spirits, for he had just lost at Beyrout his heroic sister Rosalie. She had been to him the incarnation of Divine Providence, and had enabled him to emancipate himself from the seminary which he entered to be a priest. Both were the children of a pious Breton woman. She was animated by the most ardent faith in Roman Catholicism, as it is understood in Brittany. Their father, a Bordelais captain, perished at sea just previous to the birth of Ernest at the ecclesiastical town of Tréguier, in the north of Brittany. The captain's widow was poor. Her lot and that of her two children lay in the Valley of Humiliation which Rosalie turned into a flower-garden for her infant brother. When their mother broke down and died, she took a situation as governess in Russia, received a high salary, and with part of it helped along her beloved Ernest in the pursuit of knowledge and scholarship. With the rest, when he informed her that his faith had died out, she set him up in a humble lodging at the bottom of an old garden, in the scholastic quarter of St. Jacques. She then came to France to help him in his studies, by her cheering and maternal companionship. Her erudition was extensive. Her literary capacity was on a par with his. In his journey to Syria she accompanied him. She went with him over every spot trodden by Jesus. Her intuition, her insight, her learning, her critical acumen were a further aid to him when he was collecting materials for the *Life of Jesus*. M. Renan on a late occasion observed to me that the love bestowed on a child keeps him warm for the rest of his existence. A boy who has not been allowed to play and a girl who has not had dolls become a misanthropic man and a sour, nervous woman. I instanced the present Empress of Russia, who had every virtue except womanly sweetness. "Yes," said

ady listening to what we said, "she was supposed Darmstadt to be merely the daughter of the Grand Duchess, and was treated as a Cinderella by the Grand Duke. Her gloomy piety, which led the Court to persecute the heterodox sects in Russia, was responsible for a great deal in the fermentation now going on there. The Empress had had no dolls in fancy, and had never been petted by anybody. There was no caloric stored up in her for the winter of life, and the Czar went to be warmed by the conversation of a lady who had been a favorite child."

Renan, when I saw him at the house of Madame Arnoux, was so broken in body and will that he never could have dared to raise a storm by bringing out his first initial work, had he not been persuaded that in publishing it he was following his sister's behests and honoring her memory. Those who said he was tempted by a thirst for lucre to write many things which scandalized the Christian world wronged him. His *Life of Jesus* was composed in a pious frame of mind. Part of it was inspired by the sister. The remainder was written in memoriam.

M. Renan was married when I saw him at Madame Arnoux's and the father of two children. His wife, a daughter of Henri Scheffer and a niece of the famous Ary Scheffer, was then a slender young woman with sweet blue eyes, a fresh complexion, high protuberant forehead, slightly *retroussé* nose, and dimpled cheeks. She was a rock of sense, poetized by a large romance in her disposition, and was refined, pretty, very intelligent, and of witty, cheerful conversation. One of her virtues was devotion to the memory of Rosalie, the free-thinking saint of the family; and her heart and ambition were centred in her husband. She was then full of quiet enthusiasm for his work, and hopeful and courageous, but in an unobtrusive, gentle sort of way. Madame Renan's grandfather Scheffer was a German artist, settled in Holland; her grandfather was Dutch and her mother French. The elements of the three nations to which she belonged by hereditary descent were happily and harmoniously mingled in her, and perfected by high culture.

Renan and Victor Hugo.

I met M. Renan on the third occasion at a dinner party at Victor Hugo's. The author of the *Life of Jesus* and M. Paul St. Victor were then both rival candidates for a seat in the Academy. A few days previous they had called on the Titan among modern poets to ask him for his vote. He invited them to come and dine with him. I sat close to the Master and his two eminent guests. Paul St. Victor has a Medicinal profile. It has almost the same outline as the medallions of Leo X. Power, scholarship, taste, and luxuriousness are expressed in it. M. St. Victor is a little deaf and unconscious that he talks loud, and often ignorant that he is being talked to. Victor Hugo was in a communicative mood. His conversation was a monologue, broken and varied in the most astonishing manner, until Paul St. Victor spoke, when they both talked together. I regretted there was no stenographer behind the curtain to hear what the Titan said. August Comte, whom he hates, Michael Angelo, whom he adores, Gothic art, with which he is in close sympathy, the Bible, the Old and New Testament, the lies and calumnies of the moral-order journal, Windsor Castle and its picture galleries were among the topics on which he descanted. He dived into some; he merely touched others; and he never wrote better than he then improvised. The Titan hurled rocks with prodigious ease while playing an excellent knife and fork. He anon seemed to make it his pastime to fling pebbles lightly and with a sure aim. Renan, whose face had filled out, and particularly the lower part, had his seminary look. He was discreet, unctuous, smiling, and repeated at short intervals the only phrase which fell from his mouth during the dinner. It was, "Maitre, vous avez raison," "Master you are right."

After dinner, Victor Hugo sat on a little sofa in a corner of the drawing-room, where a dialogue was carried on in a low tone between him and the author of the *Life of Jesus*.

The Theological Mould Outgrown.

My fourth meeting was at the house of an English magnate, the possessor of two historical castles in the North of England and of fabulous wealth, which has been in his family since the reign of Elizabeth. This gentleman is married to a French lady of cheerful spirit, thoroughly generous heart, and very unaffected manners, who gathers round her the best literary, artistic, and political society. Her husband shares her taste for *litterati*. He was at college with Thackeray, ever after his intimate friend, and had him and Dickens down to describe the poll at his own election for a Durham constituency. I had been invited to a dinner at this gentleman's house, which, he and his wife hated publicity, I do not name. While I was waiting in the drawing-room, where I arrived punctually, for the Maitre d' Hotel to announce that "Madame was served," the folding doors were flung open and a middle-aged lady of very comely presence entered. She was in black velvet and old point lace, and her nut-brown, wavy hair was arranged in the plain, classical bands in vogue before the Second Empire, and now becoming again fashionable. This lady was followed by a man of short stature and full figure, with a very large head and face. His hair, a faded, sandy-brown, seemed drawn from the cranium by an electrical agency. There was a deal of vivacity in the manner in which he advanced to salute the host and hostess, and the flourish he made with his left hand in which he held a flattened opera hat. One saw directly that he was no ordinary person, and that he was full of internal heat and power, and had tremendous "go" and vitality. He and the lady, whose names I did not catch as they were announced, interested me. The latter

was thoroughly the gentlewoman, and very sweet and animated, without rattle or self-assertion. I thought I must have been acquainted with her previously, and with her peculiar-looking husband, but could not recollect where. He sat opposite to me at dinner and got into conversation with a literary man beside him on Zola's novels, which were then beginning to excite the attention of the town. In speaking, the little, stout man warmed up with almost Southern fire and became eloquent. I said to the host who was near me, "How like that gentleman would be to Renan were he not so animated." "It is Renan," he replied. "Surely not," I whispered. "Renan had the indelible stamp of the seminary very strong upon him. There is nothing in my over-the-way neighbor, except his shaved face, that is at all priestly. Nor is he subdued and unctuous; he has the eloquence and steam of a Gambetta, of whom there is something in the upper part of his face and nose. One is forced to listen to him with rapt attention. I always thought Renan an enchanting writer and a man of extraordinary talent, but not a man of genius." "Which he is this evening," said my host. "The change is curious; I have noted it myself. He has outgrown completely the theological mould in which his mind and body were originally cast. The habit of lecturing in the fullest liberty in the College of France has developed the whole man. His health is also better, and his wife, whose education was Protestant, renders his home thoroughly happy. Her life is beautiful. She is in close community of views with him in all the subject in which he is interested. Her wisdom supports and her sympathy cheers him."

A Philosopher's Home.

After dinner, I made myself known to M. and Mme. Renan, and was asked to visit them on Sundays when M. Renan is free from the College of France, or on Tuesdays, when Madame Renan is "at home." They now live in an old-fashioned house on a first floor in the Rue de Tournon, in the immediate vicinity of the Luxembourg. Their "flat" lies between a vast and silent courtyard, of aristocratic air, and an ancient garden. One ascends to their apartments by monumental stone stairs in the seventeenth century style. A plainly-dressed servant-girl opens one side of a folding-door, and an octagonal chamber, floored with black and white marble, is entered. Its ceiling is high-pitched, and there are glazed mahogany bookcases and large presses all round. "Is Madame at home?" "Yes," The servant leads the visitor through another room, also floored with marble, and octagonal. It is used as a dining-room. The buffet is flanked with two more bookcases. Then comes a passage in which books are stored away, and from which there is a vista of a corridor lined with nothing but volumes in paper wrappers. A lofty drawing-room is entered. It is furnished with old, solid, useful, and very picturesque furniture in green velvet. Artistic sentiment and family affection are expressed in the general appearance of this salon, which is as roomy as it is lofty. Elegant old-fashioned *étagères* and bibliotèques are stuffed with books in costly and substantial bindings. Pictures brighten up the white walls. And what pictures too! There are Ary Scheffer's mother by Ary Scheffer, and a number of uncles, aunts, nephews, nieces, sons, daughters, and illustrious and intimate friends. Ary Scheffer's daughter was, probably the type of the "Mignon Regneltant la Patrie." She has the profound expression in the eyes of the vagabond Italian child, the heroine of Wilhelm Meister, and a mellow warmth of color which is delightful. Henri Scheffer, Mme. Renan's father, was also a very distinguished painter, and some of his choicest works remain to his daughter. Among them there is another likeness of the venerated "mother," a very refined, dainty, kind-looking, courtly old lady, falling into the serene and yellow leaf of existence. Her head and neck are draped and muffled in old lace, as if she had just come home from a hot theatre. About the room, on tables and stands, there are flowers and rare plants in *jardinières*, and busts on pedestals and sockets. I shall also observe, in laying bare the Lares and Penates of M. Renan to the public gaze, the total absence of glimmering and of gilding, except on the picture frames. In his dwelling there is no altar for the golden calf.

M. Renan's study is next the salon. It is also roomy, and lined from the floor to the high ceiling with books. Desks and tables are covered with scholastic litter. Madame will not touch it. She is aware that authors find their way easily in the apparent confusion of their manuscripts and tomes, and that housewifely neatness would be disorder to them. A bust in terra cotta, and a noble and speaking one it is, of Eugène Delacroix stands on the bare mantelpiece. At first sight, it might be taken for a likeness of John Philpot Curran, the Irish orator and wit.

M. Renan is very rheumatic. The last time I saw him, which was only a few days ago, his left arm was in a sling. Whenever he has an acute attack of this malady, it comes with fever and insomnia. In childhood he was a martyr to articular rheumatism. Brittany, his native province, and no part of it more than Tréguier, his native town, is damp. He was also reared under the shade of humid cloisters. To enable him to resist the disease, Madame Renan has caused thick carpets to be laid on the study floor, and thick curtains to be hung at the doors and windows. She also makes M. Renan pass his vacations in sunny climates. They have been to Sicily, the social condition of which they found to be delightful, less of course the brigandage. Masters, servants, landlords, tenants form there a happy family. Their mutual relations are analogous to those of clansmen and their chieftains, a hundred and fifty years ago in Scotland. I believe it was the social organization of Sicily, so different from that of the industrial

towns of Europe, which inspired M. Renan with the anti-democratic idea pervading his last work, and his worst also, *Caliban*.

An Outline of the Westminster Lectures.

I asked M. Renan, the other day, to give me a brief outline of the lectures he is to deliver in England. He will show, he told me in reply, how Rome modified the Jewish Christian Church, which was founded by the Apostles, how the Roman colonies became Christianized, and how they, in Africa and Byzantium, acted upon Rome and were re-acted upon by her. Christianity, as we know it, is more Roman than anything else. The root was Hebrew. The graft was Pagan, when Paganism had gone through its higher evolution. It was the taking of Jerusalem which enabled the Christian Church to live and spread. If it had remained at Jerusalem, it would have died for want of body, or become an insignificant sect. In Rome, there was a vast servile population, in whose half-developed brain the religious germ, cast into it by the enslaved Jews brought back by Titus, fermented with such rapidity as to cause a social explosion. Religion was new to the poor Roman slaves. Cato advised the patricians never to allow their slaves to meddle with religious practices. The master sacrificed for them as well as for himself and his household. Clericalism was unknown to the Romans and hostile to their genius. Their cult had ever been in the hands of laymen. Their pontiff was the chief engineer, who, commanding the bridge, was in the post of danger. An official Church was a Byzantine notion; a sacred order, a Jewish notion. African fanaticism and fetishism absorbed the dregs of Paganism, and imposed them on the Christianity of the African colonies. The mythology took the form of a martyrology. The African intellect did not feel the philosophy of Jesus. It fed upon legends and marvels and upon the spurious gospels, the offspring of which were many of the most popular festivals of Roman Catholicism. Protestantism, M. Renan thinks, is in nearer affinity to the Judaism of the Apostles than Roman Catholicism. The Roman graft was cut off at the Reformation, and the Hebrew root allowed to give its harsh savor to the fruit. Protestantism is less "Christian," as we understand the word, than Popery; but more Christian in the sense of being more what the Israelite Jesus wished his followers to be.

M. Renan had a great many kindly things to say of Roman Catholicism. But he foresaw that free thought and scientific research and philosophy must profoundly modify it, and that the Jewish instinct would finally prevail over all existing theologies. "What is the Jewish instinct?" I asked. "Monotheism and a belief in the immortality of the human race, and in the renovation of the world. The Jews never much believed in the immortality of the individual soul. They never troubled themselves with the world beyond the skies. They looked forward to a millenarian-spring, or renovation, or resurrection, and to the reign of justice upon earth. This is now the universal aspiration. Science hastens to realize it. Who knows whether it will not be attained? Its attainment would not kill the Caucasian instinct, which points to the migration of the individual soul to other planets. This instinct will only receive a new and truer life in being released from metaphysicians and theologians. It will acquire greater strength by its alliance with science, liberty, and justice, which will find their artistic expression in a new Church. Materialism is a sad and sinister door of exit. The world will not pass through it."

The Religious Condition of France.

M. Renan is in correspondence with the highest-minded men in England. The Queen, I am told (but not by him), is personally interested in his forthcoming lectures, which the Grand Duchess of Hesse-Darmstadt would certainly attend, were she living. In a conversation on the religious state of France, M. Renan said to me that he thought the working-classes had irrevocably broken with the Church. It was a pity the breach had been made so soon; that its makers were not the Voltaireans, but the political leaders of what is known here as Catholic France. In 1848, the people were thoroughly religious. If they wanted to plant a tree of liberty, they first secured a priest to bless it. M. de Falloux's alliance with Louis Napoleon, and the Pope's fall into reaction entirely alienated them from the Church. This alienation, in many respects, was (taking place at the time it did) an evil. The poor man in the Church was soothed and refined by the tones of the organ, the noble architecture, the rich coloring of windows and pictures. It was all music to his irritated soul. It charmed and quieted the savage animal lying hidden in his breast. The Church ejected him in allying herself with despotism against the Republic. The Assomoir was open to him, and he went in. "How remedy this state of things?" I asked. "By exerting ourselves to accomplish the Jewish ideal of a reign of justice and of peace, and a planetary renovation. All the rest will come after." "Amen," I inwardly ejaculated, and then I took leave.

The smooth course of M. Renan's married life has been broken by severe domestic trials. His eldest son was early attacked by a malady of the spinal marrow. The disease has been surmounted; but bodily growth has been checked, and the activity of the brain and nerves abnormally developed. This youth has a vocation for an artist's life. He will be a painter. A daughter died as she was advancing from childhood to girlhood. Another daughter remains to her parents. She is pensive, affectionate, and at once a notable housekeeper and an artist. I have been told by an old friend of the family that she is the image of the Aunt Rosalie, whom I never saw, and the picture of her mother.—*New York Tribune*, April 21.

SCIENCE AND RELIGION IN THE UNIVERSITIES.

The exceeding dulness of the season, from the news-vender's point of view, has seldom been better illustrated than by the effort of the *Times* and *Herald* to give an account of a "conflict between science and religion" at Yale College, growing out of an alleged controversy between President Porter and Professor Sumner about the use of Herbert Spencer's *Sociology* as a text-book. The reporter or correspondent of the *Times*, who first went in search of the conflict, found that none of the professors knew anything about it, or, at least, all admitted that he seemed to know much more than they did. On visiting Professor Sumner, he was met by the information that the question of using Herbert Spencer's book had been discussed some three months previously between himself and the President in a slight way, and had then been dropped, and not revived. This singular absence of facts about the conflict naturally excited his suspicions that, if it had not broken out, it was imminent; and, by way of preparing the public mind for it, he wrote another letter giving some account of Spencer's book, and indicating particularly the passages which would be likely to give offence to theologians. Usually when one paper makes a discovery of this kind its contemporaries treat it with scornful silence, but in the present case the *Herald* seems to have considered it of sufficient importance to see what it was the *Times* was after, and despatched a reporter to President Porter, whom the *Times* seems in a strange way to have neglected. After the usual description of the President's house and furniture, the emissary had to record that President Porter had some recollection of the conversation referred to with Professor Sumner, but that nothing came of it, and that he too knew nothing of the approaching conflict between science and religion in the university. The *Times*, nevertheless, has never given up its expectation of the convulsion, and has followed it in imagination to the Corporation, which, as containing a large majority of ministers, will, it confidently expects, give Professor Sumner the worst of it.

This little journalistic voyage of discovery, however, probably had behind it a desire in some quarter or other to find out how Religion stood to Science in Yale College. The *Independent* has been recently making similar explorations, not in Yale only, but in other colleges, with the view of extracting from the Faculties an account of their attitude toward the doctrine of Evolution. The attempt was not, we believe, very successful, and resulted in the editor receiving in some quarters very rough handling, on the ground that he had incorrectly reproduced the views of eminent professors. From the head of one college, the inquiries drew down positive vituperation of Evolution and its belongings. From none did there come any clear statement by which the college could fairly be bound. We presume the fact is that it is no longer easy for professors any more than for other men, however reflective, to say exactly where they draw the line between their faith and their reason, or between the things they believe because they can prove them, and the things they believe because they cannot help it and like to believe them. A very striking illustration of this vagueness of the dividing line was afforded by Dr. Asa Gray's recent masterly exposition of the doctrine of Evolution before the Yale Theological School. In following the exposition, one moves in a world of pure law, but at the close the author admits the possibility of miracles, and, in fact, he recommends the retention of a corner of the mind for simple faith in things neither visible nor provable.

Probably no better account of the attitude of theologians, and in particular of those of New Haven, toward science, can be found than that in the volume of lectures on "Faith and Rationalism" delivered by Professor Fisher, of the Yale Theological School, before the Princeton Theological School last year. He describes faith as springing out of feeling, as having "no connection with any particular grade of intellectual power," and as in large part the product of the will. It has its source in the conscience, in a sense of dependence, and in each man's personal experience of his needs. In fact, the lectures are an elaborate attempt to remove religious belief from the domain of logic, and to create for it a field into which the machinery of intellectual proof will not be, and need not be, introduced. Speaking of Evolution, the author says:—

"It is obvious that the doctrine of Evolution relates to the extent of the operation of second causes, or efficient causes, in the production of the world as we see it—the Cosmos. The doctrine does not touch the question of the ultimate origin of the world; it does not necessarily touch the question whether the world as we behold it is the fruit of a designing mind; nor does it affirm or deny the continuous coöperative agency of God in the processes of nature. Physical or natural science, as such, has nothing to do with religion. Its field of inquiry is second causes. In exploring for links of causal connection between the objects of nature, it is engaged in its proper work. Wherever it judges it impossible to find such links, it must say so. But science is right in never giving up the search so long as there is any probability of success, and nothing is more unreasonable than to raise an outcry against a man like Mr. Darwin for broaching the hypothesis of a common descent of animals, and for adducing the evidence which leads him to favor it. If there be anything in that hypothesis to affect the doctrine of theism, it must be in collateral assertions which are sometimes made in connection with it. It does not inhere in the theory itself."

From these and other passages in the same work, it is tolerably plain that liberal theologians, both in New Haven and elsewhere, have discovered, or think they have discovered, a *modus vivendi* between Sci-

ence and Religion. The plan may be called roughly that of a division of territory between two claimants, each of whom has been contending for the whole. But that this is a concession on the theological side is plainly to be seen from the great subsidence of controversy between the scientific men and the theologians which has taken place within the last ten years. The active polemics which raged during the earlier period of Darwin's, Huxley's, Tyndall's, and Lyell's prominence has ceased, and the main cause of its cessation has undoubtedly been the abandonment by theologians of attempts to contend with the scientific men in their own fields, the attempt—that is to say—to overthrow scientific hypotheses or inferences by means of Scriptural authority or Church tradition, or by means of arguments drawn from the mischief which such hypotheses or inferences would probably work in practice. Outside of the Catholic Church, very few clergymen venture on anything of the kind now. After this had been given up, there was for a while a disposition to try the plan of taking the facts as furnished by scientific men themselves, and working them over with the logic taught in schools of philosophy and theology, so as to show that the men of science could not extract from their own premises what they thought they could. But this too has been abandoned by all theologians of mark. It was very soon discovered that no man can reason successfully among facts of whose connection with each other and probative force he knows little or nothing.

Whether Professor Fisher's basis of peace can be made permanent, must still be considered very doubtful. There runs through his argument, as through that of many of his associates, the assumption that there is a body of persons competent to answer for science, as there is a body of persons competent to answer for theology and settle questions of disputed boundary and the like; and from this error—for error it can easily be shown to be—there has arisen more than one proposal to scientific men to make peace with religion, and concede this and agree not to touch that, just as a church synod or council might draw up a creed or define a heresy. But science is not and cannot be in the keeping of any man or any body of men. Nobody is authorized to say the last word for it or in any way speak in its name. It does not consist of a body of beliefs: it consists of a body of laws, some known and some unknown. The scientific man is not a master or philosopher or prophet. He is an explorer, and he cannot predict what he will discover, or pledge himself that what he may discover will or will not have any particular effect on the mind of the civilized world. Will does not play any part in shaping scientific belief, as it does in shaping religious belief, and the attitude of readiness to believe or of desire to believe, and the feeling of the need of belief, which Professor Fisher makes one of the sources of faith, not only play no part in directing a scientific man's labor, but are among the things which he has most sedulously to avoid. He is, therefore, absolutely incapable of negotiating with anybody about anything.

That Professor Fisher's position with regard to Evolution, or, in fact, with regard to natural science generally, is one which Theists may and will continue to occupy for an indefinite period, nay, probably must occupy for ever, there can be little doubt. But whether that portion of the domain of theology which is appropriated to the evidences of the historical truth of Christianity is one which can be protected against the intrusion of scientific methods is very questionable indeed. The attacks of Rationalism on all that portion of a man's religious faith which he draws from his conscience, from his experience of his own needs, and from the exercise of his will ministering to those needs, may be easily repelled. But that portion which he draws from the truth of certain historical facts, and the authenticity and correct interpretation of certain writings, must of necessity be for ever open to the operation of the laws of intellectual proof, and will, therefore, probably continue to be the object of assault both to Rationalists and Rationalistic modes of thought. It is probably, too, rather from the mental attitude it creates among even plain people, than from the direct criticism of scientific men or sceptics, that historical religion suffers most, and on this side we must expect to see the conflict go on. Signs of it in the Church itself are very numerous, and not the least important is the immense liberty of interpretation which both ministers and laymen are allowing themselves in our day. Pending the discovery of a final resting-place, however, disputants of all schools must take some comfort in the fact that the mundane ends of religion do not seem to have ever, on the whole, been more fully attained than in our own day. Human society has never displayed so many marks of the kingdom of God, and love and hope have never done so much to sweeten human life.—*The Nation*.

THE INTELLECTUAL ORGANIZATION OF HARVARD UNIVERSITY.

BY PROFESSOR BENJAMIN PEIRCE, LL.D.

The material prosperity of the College was never greater than it is under its present admirable administration. The frequent additions to its resources can justly be claimed as evidence that it enjoys the public confidence, which it richly deserves. The demands of education are always increasing; and the expenses of the College, augmenting with its numbers and almost in proportion to them, require constant vigilance and unremitting application for pecuniary aid. The brighter light with which the institution is now illumined makes its deficiencies more apparent; and it requires all the energy and generosity of its friends to sustain it in its commanding educational position amid the growing culture of the age and the country. It especially behooves us to look forward, and

anticipate the direction in which rival institutions are likely to gain upon us, and may perhaps even come to surpass us. Those who have lived long enough to have observed the growth of American colleges, and have seen in how short a time the favorite seat of learning and instruction can change from place to place, will not regard some apprehension on this respect as visionary, or believe Harvard to be so firmly rooted and so largely expanded as to preclude all possibility of any loss of prestige. We have seen flourishing institutions of learning reduced to comparative inefficiency by the loss of great scholars and vigorous investigators of science. It is questionable whether Harvard is not already suffering in this direction, and whether there is not too profuse an expenditure upon class teaching, and whether the outlay to supply the loss of the higher and more inspiring instruction, which is given by such men as Felton and Agassiz and Wyman and Winlock, is not unfortunately restricted. I hear it intimated that the funds of the College are limited, by the terms of donation, to elementary instruction. But it seems to me an unjust restriction of the generous and enlightened intentions of the founders, to suppose that there was any desire to limit the use of their donations in such a way as not to include all the noblest forms of instruction, and especially those which can only be given by the masters of original investigation. Enthusiasm, which is the highest element of successful instruction, can best be imparted nearest the fountain-head, where the springs of knowledge flow purest, and where the waters are undiluted by the weakening influence of text-book literature. I cannot believe it to be injudicious to reduce the time which the instructor is to devote to his formal teaching to a couple of hours each day, or even to less than this, and to much less, if the same man is to undertake more than one branch of study, so as to leave him time to expand into new investigations in the learning of his department, and thereby add to the lustre and reputation of the University.

The student who is truly ambitious, and sincerely desirous of knowledge, should mostly be expected to seek it by earnest questioning of his instructor, or by diligent study of original memoirs under the master's direction. He should be an active instrument in the accomplishment of his own progress, and not a passive tool in the hands of his teacher. Knowledge is power in proportion to the intellectual energy expended in its acquisition. The advanced students of our highest institutions cannot remain children subject to the rule of a schoolmaster; but they are men seeking the guidance of the great thinkers in their pursuit of knowledge. They are not rafts floated down the stream, but vessels navigating the ocean. The system which is adapted principally to compel attention to study is comparatively unfruitful, and fails to promote sound and original scholarship. As long as the instructions are limited to formal class teaching, the college must remain a higher school, and cannot deserve the name of University.

Closely connected with the overwork of the teachers in what may be termed pedagogic instruction is the great difficulty or apparent impossibility of organizing a system of combined investigation, or any united discussion of the higher questions of science and learning, and especially of those to which various departments must be expected to contribute. Such combinations have hitherto been attempted with but moderate success. It is fervently to be hoped that the President, and the members of the Corporation and Overseers, will be induced by the pressure of the times, and inspired by the success of younger institutions, to make a thorough personal study of this great subject. Such an investigation deserves profound and serious consideration, and there has never been a time more propitious for pursuing it to a satisfactory conclusion. It cannot be that so favorable an accumulation of elements will be permitted to slip from us unimproved; and it may not unreasonably be hoped that, in the course of the coming year, wise steps may be taken for the inauguration of a better intellectual organization of the University.—*Harvard Register*.

SCEPTICISM vs. ORTHODOXY.

TO THE EDITOR OF THE WITNESS:

Sir,—As you have taken a wide departure from your "right of silence," in relation to Col. Ingersoll after his exit from our city, perhaps you will consider it not inconsistent with the character of the *Witness* to allow a few words in reply to the accusations brought against those who agree more or less with Ingersoll's view of theology.

You are giving your readers full reports of all that is said, at the Rev. Mr. Hammond's meetings, concerning "infidels," with apparent approval of the many serious charges brought to bear on their character and conduct. The term "infidel" does not apply, with any degree of reason, to men who are faithful to the verity of their convictions, and to the dictates of conscience. All Christians are called infidels by the Mohammedans, and all Protestants are infidels to genuine Roman Catholics. He only is an infidel, indeed, who violates the eternal principle of justice, who is untruthful, who crucifies the majesty of his intellectual powers, from fear of losing caste in society by yielding a hypocritical assent to incredible creeds.

The attempt is constantly being made, especially by clergymen, to link together, as cause and effect, anti-supernaturalism and immorality. The refutation of this assumption in the lives and conduct of freethinkers generally, is obvious to every candid and intelligent observer. In our knowledge of and dealings with men, we find the highest types of moral excellence, honor, benevolence, and large-hearted humanity among those who recognize no other theology than that which is manifest in the

universe, in the nature of man, and in the relation which we bear toward each other and toward the immutable laws, physical, organic, and moral, which grant no absolutions, no vicarious atonement to those who transgress them.

The complex and misty questionings respecting the origin of things and the ultimate destiny of our race will always afford, as they always have afforded, deep and earnest cogitations to men who are not too indolent to do their own thinking; men who are able and willing to accept a new truth, however much it may be reviled by a bigoted and unscrupulous priesthood, or by the persecutions of a blinded and brutalized people.

If Christianity were to be judged by the countless atrocities perpetrated in its name, perpetrated by men who devoutly held the same fundamental beliefs as are still claimed to be essential to salvation, and to the welfare of society, what could we say? It will not be denied that the Orthodox Christianity of a not very distant date exerted its utmost powers to block the wheels of human progress, while men of a broader faith confronted them, battling with all the energy of their souls to urge the wheels forward. The bigots who burned the noble Giordano Bruno at Rome, in 1600, on a charge of atheism; who persecuted Galileo a few years later, and the Protestant fanatics who roasted the learned Servetus at Geneva, in 1553; the Christians, Protestant, and Catholics alike, who, up to a recent day, burned unfortunate men and decrepit old women for witchcraft, the reality of whose existence was held as an indisputable Biblical fact,—all these followers of the Cross were possessed of a profound belief in a personal God and a personal devil; of the transgression of Adam and Eve, and consequent necessity of the Atonement; a belief in the deity of Jesus, miracles, heaven, and hell. And yet they were cruel to the last degree! Do these facts not demonstrate that the beliefs cited failed to produce the morality that is claimed as their legitimate outcome? Do they not rather show the reverse? In the light of historical facts, I cannot but hesitate to grant that supernaturalism can justify lay claim to preëminence over a less passionate and more modest outstretch of thought.

We are asked, What has scepticism ever done for mankind? I have shown that certain beliefs have led to the worst of crimes, while I gladly acknowledge that thousands of Christians, and other believers in other systems of so-called revealed religion, have stood as sublime examples of all that is good and great in the nature of man. Scepticism, as I understand it, means doubt, a sense of uncertainty in the soundness of some proposition, doctrine, or dogma presented as true and sacred. A Buddhist must become a sceptic to his religion before he can reject it, or exchange it for any other. The same remark applies, with equal cogency, to all theologies. Consequently, scepticism is the mainspring of all reformation, all advancement in knowledge. It is the detective and expositor of superstition; the anatomist of dreams and hoary fictions. And the odium that has been cast upon the term is but the unhealthy exhalations that never cease to emanate from stagnant minds.

"Well," you may ask, "what have those men who have denied the Bible to be our sole authority in morals and religion, and our sole guide in life, ever done for their race?" I answer, many such men have rendered the most exalted service to the world. Space and time will only permit the naming a few. Nearly all the leading spirits in science and philosophy, and very many in political reformations and revolutions, must be classed under this head. The principal founders of the great American Republic, men who refused to be taxed by Orthodox England without their consent,—Jefferson, Franklin, Thomas Paine, John Adams,—were deists, and this accounts for the character of the constitution which they adopted. It ignores any connection of Church and State, and established a government which is neither Christian nor anti-Christian, but simply and purely secular. Who will pretend that those men did not enlarge the boundaries of human freedom and human happiness? Garibaldi, the acknowledged architect of Italian independence, is a pronounced free-thinker; and the chief founders and sustainers of the present French Republic, men who waged incessant warfare against arbitrary power, till it fell by its own folly, and who are smiting ecclesiasticism in the forehead, are undisguised rationalists. Again, who were the first to denounce, and the most potent in exposing and overthrowing the infamous crime of Southern slavery? Was it the Orthodox clergy? Did the churches, either North or South, hurl their protests against the iniquity? Did they not, in fact, defend it, and quote Scripture to prove that it was a divine institution?

The first in honor among the champions who swept that enormous curse from the earth was William Lloyd Garrison, a man who, on account of his hatred of Southern bondage, was once dragged through the streets of Boston, with a rope round his neck, by a Christian mob. Next looms up the heroic figure of Theodore Parker, the *bête noire* of his day to all "sound believers." Then Charles Sumner and Gerritt Smith, God-like in their moral greatness; men who would have suffered martyrdom, as Bruno did, sooner than assent to a lie and a crime. Were these men orthodox Christians? Not at all. From a Hammond point of view, they have all been doomed to eternal flames; inevitably so, if his "plan of salvation" holds good. In the inception, and, for a long time, in the great temperance reformation, free-thinkers, in many instances, struggled unaided by any of the churches; and it was only when shamed into active coöperation by individual members, that they laid aside their apathy. We know that in England the churches, on the whole, are still hostile to the suppression of the liquor traffic, while many in-

dividuals, who are not influenced by fear of hell, or prospective reward in heaven, but simply from love of their fellow-men, are zealous in their efforts to undermine the vast prison-house of alcohol.

In concluding this somewhat long letter, my apology for which is the gravity of the subject of which it treats, permit me to observe that, in the opinion of more of your readers than those who give public utterance to their thoughts, the theology of our fathers, if not actually dead, is in the last throes of dissolution, and all the D.D.'s in the world cannot restore it to a healthy existence. It will be kept lying in state for some time, and mourned over by many tender souls as a corpse of peculiar beauty,—will be mourned over more especially by the clerical order, who will realize in its demise a collapse in their occupations. But let us hope that a brighter and better theology will beam upon the world, and minister to the thousand wants and aspirations of the human heart.

GEO. MARTIN.

—Montreal Witness, April 19.

THE MURDER OF SERVETUS.

The martyr of 1553, Michael Servetus, has been the object of a good deal of study recently, the result of which has been in a high degree to vindicate his memory, and seriously to damage the reputation of his persecutor, John Calvin. The principal investigator in this field is Dr. Henri Tollin, preacher in Magdeburg, who has for a number of years been engaged in this study, and has published several monographs upon it. The result of these labors is stated briefly and popularly in No. 254 of the *Deutsche Zeit- und Streitfragen*, which does not, however, profess to relate the life of Servetus, but to discuss his character and theological position. It begins with a vivid picture of the *auto da fe* of Geneva, and then passes in review the various phases of activity of Servet (this is his true name) and the charges brought against him. Servetus was not merely a theologian; he was, says Tollin (p. 7), "the discoverer of the circulation of the blood, the inventor of Comparative Geography, the editor of the best edition of Ptolemy." And as to his theology: "Whatever Servet might be engaged upon, from the time of his finding a Bible in Toulouse until his death, he was throughout one thing—a Bible student" (p. 24). A still better sketch, because more complete, is "Michel Servet," by Charles Dardier, in the *Revue Historique*, vol. x. (May-June, 1879). M. Dardier agrees fully with Dr. Tollin's judgment, although he cannot give to Servetus the credit of having discovered the greater circulation of the blood; but he did discover "the lesser circulation, the pulmonary circulation, which must easily have led to the other, and proved it in clear, exact, and decisive terms" (p. 33). He, like Dr. Tollin, refutes completely the charge of pantheism: "It would be more correct to say that he was a *pan Christian*, for Christ is, to him, immanent in the world, the soul of the world" (p. 19). M. Dardier concludes his sketch with these words, reversing the judgment given by Pastor Henry: "A definitive judgment, from which there is no appeal, has been pronounced by historians of different Christian churches and nations, at Geneva, in Germany, England, France, Holland, and elsewhere. But the terms of the verdict are reversed: Servet is declared not guilty, and Calvin guilty with extenuating circumstances,—with the exception, be it understood, of the action of the Genevese reformer in denouncing the Spanish doctor to the French inquisitors; of this guilt he cannot be acquitted,—there is on this point no extenuation possible" (p. 54).

Dr. Tollin's principal work is in examining the relation in which Servetus stood to the several Protestant reformers. About this he has published several treatises: "Michel Servet and the Wittenberg Reformers: 1. Martin Luther and Michel Servet; 2. Philip Melancthon and Michel Servet"; "Michel Servet and the Oberland Reformers: 1. Martin Butzer (Bucer) and Michel Servet. 2. Capito and Servet." Dr. Tollin says ("Butzer and Servet," p. 11): "The Orthodoxy of the sixteenth century held Servet's appearance for a 'sin of Canaan,' and laid upon the 'shameless' man a threefold curse. The first curse was to burn him to ashes; Michael met the fate which hundreds of thousands before him experienced. Refined by fire, he has attained a purer immortality. The second curse was the destruction of his works. By this he was for two centuries deprived of the honor of having discovered the circulation of the blood, and philologists, philosophers, geographers, physicians, theologians, have been able to learn very little about him. Not till the present day has begun the more complete estimate of the Spanish writer. But the third curse is not yet healed. It is the effacement of all traces of his intercourse with his contemporaries, executed with the most painful care. To discover these traces is one of the most difficult tasks of historical investigation." Another work of Dr. Tollin is the publication of a brief treatise of Servetus, discovered by himself in Paris, *Apologetica Disceptatio pro Astrologia*. It contains only twenty-five small pages, but is one of the grounds of Servetus' condemnation, and had been supposed to be so completely lost that Dr. Tollin could hardly believe his eyes when it was laid before him in 1858. All these works are published by H. R. Mecklenburg, in Berlin.—*Nation*, April 8.

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 1.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

J. H. Holley, \$4.20; Arthur Farrar, \$3.20; M. H. Conaway, \$3; James McArthur, \$5; E. R. Potter, \$3.20; G. A. Lane, \$3.20; Wm. S. Thomas, \$3.25.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

CALVIN'S DREAM.

REVERENTLY INSCRIBED TO THE U. P. SYNOD OF SCOTLAND.

BY THE AUTHOR OF "THROUGH THE AGES."

The books had been closed and the Judgment was done;
The stars had fallen, and black was the sun;

The Lord is a just and terrible God!

And Heaven and Earth had been swept away
In the blood-red storm of the Judgment day;

The Lord is a just and terrible God!

And behold! in the Heaven and Earth made new
The Tree of Life by the Water grew;

The Lord is a just and terrible God!

And under its branches was sorrow unknown;
And all the Angels stood round the Throne;

The Lord is a just and terrible God!

And, clothed in white raiment, a countless throng
Waved shining palms, and sang a new song;

The Lord is a just and terrible God!

And shawm and timbrel and psaltery and fife
Shook the golden boughs of the Tree of Life;

The Lord is a just and terrible God!

And lo!—though the Heaven and Earth was glad,
The great, human heart of Christ was sad;

The Lord is a just and terrible God!

And he looked at the Blest; "Of all that were dear—
Of all that I died for—how few are here!"

The Lord is a just and terrible God!

And in the glad silence, 'twixt psalm and psalm,
Vague murmurs He heard in the Heavenly calm;

The Lord is a just and terrible God!

And faint, far echoes of wailing came
From the outer dark and the deathless flame;

The Lord is a just and terrible God!

Save Christ's human heart, there was none that heard
The faint cry of anguish, the bitter word;

The Lord is a just and terrible God!

But ever some voice, between psalm and psalm,
Sent a throb of pain through the blissful calm;

The Lord is a just and terrible God!

"It was not for us that He died," one said:
"Or ever He came, we were doomed and dead!"

The Lord is a just and terrible God!

"He died such long ages before," one cried,
"Men knew not for certain that ever He died!"

The Lord is a just and terrible God!

"He died for us—truly. I saw it!" one said,
"But only God knew that a God was dead!"

The Lord is a just and terrible God!

"Yea, truly, a God! not a Man to know
Man in his weakness, man in his woe!"

The Lord is a just and terrible God!

"Lord Christ, I would pity and spare Thee," one said,
"Wert Thou, the Lord, man, and I Lord in Thy stead!"

The Lord is a just and terrible God!

"Remember me, Christ, for I stood at Thy knee
When the children were suffered to come unto Thee!"

The Lord is a just and terrible God!

"He forgets how we played," said a low, sobbing, breath,
"In the street by the fountain at Nazareth!"

The Lord is a just and terrible God!

And Christ's heart ached; He felt the tears rise
And darken out Heaven from His human eyes;

The Lord is a just and terrible God!

But ever the shawm and timbrel and fife
Shook the golden boughs of the Tree of Life;

The Lord is a just and terrible God!

And He said: "Do the men made perfect hear
No sounds of the Lost who were once so dear?"

The Lord is a just and terrible God!

And the Thousands signed: "We hear no word;
For these which are dead praise not the Lord."

The Lord is a just and terrible God!

Then the Lord Himself said: "Son, let be;
Even as it falleth, so lieth the Tree."

The Lord is a just and terrible God!

But Christ said: "Once yet again will I die
For these which in utter anguish lie!"

The Lord is a just and terrible God!

"It may not be, Son," the Lord God said,
"For Sin is cast out, and Death is dead."

The Lord is a just and terrible God!

Christ rose: "If I cannot die again,
I will go to my Lost in their endless pain!"

The Lord is a just and terrible God!

And an awful, shuddering silence fell
As Christ went forth to the gates of Hell.

The Lord is a just and terrible God!

And, with a cry of terror, Calvin woke,
Spread aguish hands, and raised to heaven a face

Haggard and wet with agony of soul.
"Pity me, God!" he moaned; "nor judge the sin

Corrupted nature blindly sins in sleep!
Deal clemently, nor visit with Thy wrath,

O Lord, Thou God most terrible and just,
The insensate blasphemy of evil dreams!"

WILLIAM CANTON.

—London Examiner, May 17, 1879.

The Index.

BOSTON, MAY 6, 1880.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 35 Monroe Street: J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy), and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired; \$5,000 will not be too much.

Acknowledged April 29.....	\$2,132.00
CHAS. ROTHSCCHILD, New York.....	5.00
E. FEZANDIE, ".....	1.00
WM. ZAISSEE, ".....	1.00
I. E. SMITH, ".....	5.00
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A. KLAMROTH, ".....	5.00
S. ROTHFELD, ".....	5.00
A. C. RICHARDS, ".....	5.00

Total.....\$2,165.00

WILLIAM J. POTTER,
Secretary F.R.A.

ANNUAL MEETING OF FREE RELIGIOUS ASSOCIATION.

The thirteenth annual meeting of the Free Religious Association will be held in Boston as follows: Business session, for election of officers, hearing and discussion of reports, etc., Thursday, May 27, 7.45 P.M., at the Parker Fraternity Hall in the Parker Memorial Building, corner of Berkeley and Appleton Streets.

Convention, Friday, May 28, with sessions at 10.30 A.M. and 3 P.M. in the Parker Memorial Hall. Arrangements are in progress that promise interesting discussions, of which the details will be given hereafter.

Social Festival, Friday evening, in the same place, using both upper and lower halls. There will be music, brief addresses, refreshments, and opportunity for social greetings and conversation.

WM. J. POTTER, Secretary.

SCIENCE, PHILOSOPHY, AND RELIGION.

These are great words, and they mean great things. Shall we make their mutual relations the subject of our weekly talk with our readers?

SCIENCE is nothing but *human knowledge*, sifted out from that crude mass of truths, half-truths, and errors which constitutes the intellectual capital of the general community. The process by which science does this work of sifting is called *verification*; and it consists essentially in bringing all suppositions, guesses, imaginations, hypotheses, beliefs, etc., to the test of facts. Science appeals from the mere world of thought to the world of real existence, and forbids us to believe anything which actual facts disprove, or to accept as a certain truth anything about which actual facts tell us nothing. The "facts" are whatever is real, existent, known by positive experience of any kind; and one of the greatest reforms which human thinking needs is to enlarge the common notion of experience so as to include *all real contact of the mind with the universe*, instead of limiting it to *mere sensation*, as almost everybody does. But this reform of thought will come in due time; meanwhile, it is easy to understand that science discriminates truth from error by the process of bringing all notions to the test of experience, and that this process is called verification. The aggregate of all truths, established as such by the Consensus of the Competent (that is, by the unanimous agreement of all those thoroughly qualified by education and practical skill to decide what notions have or have not been verified), constitutes what Professor Jevons, in his great work entitled *The Principles of Science* (page 504), calls "the whole body of science already accumulated." It cannot be too often or too emphatically said that this "whole body of science already accumulated," as expounded in each particular science by the unanimous teachings of all the great specialists in that particular science, is a SCIENTIFIC AUTHORITY to which every outside individual must submit, on penalty of demonstrating himself to be a conceited ignoramus.

But the specialists in each particular science, although (when unanimous, and not otherwise) the final appeal for all rational persons on all questions involving that particular science, are usually very incompetent judges on questions involving other sciences than their own, and still more on questions involving the comprehensive principles which underlie science in general. As a rule, the best specialist is usually the worst generalizer outside of his specialty. Hence arises the necessity of PHILOSOPHY. The common opinion is (and it has been pretty well justified by the practice of so-called philosophers, since the triumph of Nominalism over Realism in the Scholastic philosophy of the Middle Ages) that philosophy lives in a cloud-land of abstractions, having no real existence outside the brain of the individual thinker; and the "rough justice" of this opinion is amusingly illustrated in the anecdote of the German *Denker* who, being called upon unexpectedly to define a camel, instead of going to Natural History to learn what the facts were, sat down in his study and "evolved the definition out of his inner consciousness." That joke precisely exposes the fatal weakness of both the *a priori* and the *a posteriori* schools of modern philosophy: namely, its ruinous subjectivism or individualism. But the same reform is going on in philosophy itself which is going on in the religious world; and this consists in the substitution of the scientific (or objective) method for the dogmatic (or subjective) method. What might be called "the philosophy of the future" will plant itself unequivocally and unreservedly on "the

whole body of science already accumulated," and not, as heretofore, on the mere fancies of the individual thinker, as the great groundwork and foundation of all philosophic activity. It will clearly perceive that its own function, as philosophy, is simply to *systemize science as a whole*; that is, to gather up all the special facts and verified truths of the several sciences, and rearrange them in one complete, comprehensive, and self-harmonious system. Expressed in the language of the schools, it will grasp the true relations of science and philosophy in the pregnant principle that science is to furnish the "matter," and philosophy the "form," of verified human knowledge. Or, to express it more popularly, science is to furnish the brick and mortar, while philosophy is to furnish the building plan, of the great temple of truth. When this mutual relationship is thoroughly established and understood, the present suspicious and quarrelsome attitude of science and philosophy towards each other will become for the future just as unreasonable as would be a feud, in building a house, between the bricklayers or carpenters and the architect whose plan they are executing.

To recapitulate, then, science, on the one hand, gives judgment as to the truth or error of every particular statement respecting the universe, and gives this judgment, moreover, simply and solely on the warrant of verification. Philosophy, on the other hand, confessedly accepting all its materials from the hand of science, has the higher function of uniting them into a harmonious intellectual whole, or system, and thereby vindicates its ancient title to be considered "the science of sciences."

But both science and philosophy, thus conceived, deal exclusively with truth; they do not warm the heart or nerve the will to convert the truth into life, action, affection, character. To do this is the special and peculiar function of RELIGION. When the vast revolution now going on in the world has been fully worked out,—when the systematic dogmatisms of Judaism, Brahmanism, Buddhism, Parseeism, Christianity, Mohammedanism, etc., are fairly outgrown, as mere partial, confused, and more or less erroneous reflections of objective cosmic reality,—then the truth of universal religion, already dawning on the world, will be unanimously and joyfully hailed. Then it will be acknowledged, as a mere matter of course, that religion, accepting the substance of its ideas from science and their systematic form from philosophy, should occupy itself with the noblest task of all: namely, to mould the life of every individual, and the life of society as a whole, into perfect accordance with the truth thus made plain. It will come home to every heart, teaching how to realize the ideal truth in real being, how to give free and full development to all that is good in humanity and to overcome the evil, how to create happiness here and now as the true goal of human activity. It will introduce into the now repulsive political life of mankind the elevating and ennobling element of universal justice; it will introduce into their equally repulsive ecclesiastical life the sadly lacking element of universal truth; it will introduce into their imperfect social and domestic life the blessed element of universal love, replacing selfishness with generosity, the impulse to encroachment with self-control, and all hard insensibility with manly and womanly tenderness. And (we believe in our inmost soul) it will throw over all human life the glorious rainbow arch of such an idea of the Universal Divine as shall win all truth-loving natures, and repel none—such an idea of the grandeur of the Human Soul as shall render the hope and expectation of personal continuance after death the natural heritage of each and all.

Such is our dream of the future of Science, Philosophy, and Religion—three in one, and one in three. And the future alone can testify whether it be indeed a dream, or the faint foregleam of a reality nobler still.

Is "KNOW-NOTHINGISM" to be revived? We have received the prospectus of a paper, to be published at San Francisco and called the *American Patriot*, which says: "A greater and more impenetrable barrier than the great Chinese wall should be thrown about our country, that it may no longer be made the retreat of the vicious foreign rabble and discontents whom indolence, poverty, treachery, or crime has driven to our shores." Its main purpose seems to be to arouse hatred between native and naturalized citizens, and natives and foreigners generally—with well-understood allusion to the poor Chinese. We suggest that the name be changed to *American Traitor*; for we know no worse treason to America than the devil's work here proposed.

PERSONAL ITEMS.

B. F. UNDERWOOD will lecture at Madford, Ont., May 12, 13, 14; Toronto, Ont., 16, 17, 18.

MR. F. A. HINCKLEY, of Providence, is open for a limited number of engagements for Sundays in July and August.

ALFRED RODGERS, a child of ten years of age, was arrested, a few days since, in New York, in a state of helpless intoxication.

PROF. ADLER resumed his lectures at Chickering Hall Sunday before last, speaking to his usual audience, and with his accustomed vigor. The course of the present season closes next Sunday.

MISS LAI SUN, a Chinese woman educated in this country, has married Captain Anderson of the Chinese gunboat Kwashing. The ceremony was performed at Shanghai, China, by the dean of the English cathedral.

M. ERNEST RENAN says that from personal observation at Ephesus he is convinced that not the slightest evidence exists for believing that the building which is called the Tomb of St. Luke has any connection with the Evangelist.

CHARLES DICKENS' son Charles, who has already become distinguished for his successful bookmaking and as the manager of a large printing establishment, recently had all the stock of his Dictionaries of London, the Thames, and the continental railways, destroyed by fire.

REV. MR. HOLT, of Whitesville, Allegheny County, Pa., has been compelled to transfer his residence to the jail for stealing a horse and buggy. He is reported of the Universalist persuasion. It will not be strange if his faith in universal salvation is somewhat shaken in this case.

DEAN HOWSON, of Chester, England, who is best known in this country by the *Life of St. Paul*, which he wrote conjointly with the Rev. W. J. Conybeare, is the guest of the Hon. John Welsh of Philadelphia, and will soon deliver, in that city, a course of lectures, provided for by the Bohlen fund.

THE LINCOLN GUARD of Honor held a memorial service at the Lincoln Monument, on the occasion of the fifteenth anniversary of the death of Abraham Lincoln. The services began at twenty-two minutes past seven o'clock A.M., which corresponds with the time of the President's death at Washington.

CHARLES FRANCIS ADAMS, JR., recently lectured before the Independent Republicans of New York on "Individuality in Politics." Mr. Adams, in the course of his lecture, instanced James Freeman Clarke as the type of the Independent Republican, and the New York *Nation* of independent journalism, and thought that the special need of our politics is more of them.

PRINCE BISMARCK is more than six feet three inches high, and is by no means thin. He wears a uniform, and the lapels of his coat, of a bright yellow, overspread his immense chest. He writes at his desk nearly all night long, and then he sleeps until about noon. He likes to sleep with street noises about him. He has in his study portraits of Moltke, Beaconsfield, and King Humbert.

THE *Woman's Journal* is the authority for this statement: "Miss Gabriella T. Stickney, who was for a number of years a compositor in the Chicago *Legal News* office, has, in addition to the office of Postmistress, secured the appointment of notary public, and now does most of the swearing for the village of Collyer, Kansas." Doing the swearing for a whole Western village must be a pretty heavy responsibility.

PROFESSOR TYNDALL, in his last article, says that the emotions of man are older than his understanding, and that the poet who brightens, purifies, and exalts these emotions may claim a position in the world, at least, as high and well assumed as that of the man of science, because he ministers to different but equally permanent needs of human nature. The man of science, he thinks, will never be able to destroy the glory of the lilies of the field.

THE FOLLOWING is Emile Zola's style of working: He collects, by degrees, a series of notes,—a sketch of character here, an episode there, a detail here, a *mot* there,—and he puts all these together after having carefully numbered the pages, and then digests the whole. It is then, and not till then, that he begins writing; but such is the mathematical care with which the notes and memoranda have been collected and put together that he can tell beforehand exactly how much work he will get through in a day, and announce to his publisher the precise date when the novel will be ready for publication.

"IN EVERY AGE," says Fichte, the German scholar, "the kind of education and spiritual culture by means of which the age hopes to lead mankind to the knowledge of the ascertained part of the divine idea is the learned culture of the age, and every man who partakes in this culture is the scholar of the age. To maintain their places and to be leaders of men, preachers should feel the necessity of devoting themselves to severe mental and spiritual training, and by studying, praying, thinking, by close, self-denying labor, that sometimes sees the stars grow pale, to obtain a deep and broad culture."

SECRETARY SHERMAN, in a speech at his home in Mansfield, Ohio, March 31, said that the Republican party proposes to maintain and enforce the constitutional amendments with all the powers of the National Government, so that every man, poor or rich, white or black, may be secure in the full enjoyment of his civil and political rights, and to foster and extend the system of free common schools, both by State and National Governments, to the end that

every child of the proper age may receive instruction in the primary branches of education, and thus give the poor as well as the rich, a fair chance in life, so that the opportunities to win an honorable position in life may not be confined to any favored or fortunate class.

SHAKESPEARE'S birthday was duly observed in New York on the 23d of April. Miss Kate Field, who took a prominent part in the recent English Shakespeare festivals, for the benefit of the Stratford-on-Avon Memorial, arranged a novel and interesting celebration for the occasion. She had, while in Shakespeare's birthplace, procured a slip of a mulberry-tree from the very grounds surrounding the house in which the poet was born, and meant to plant this tree yesterday in Central Park. The gardeners, however, gave it as their opinion that owing to the cool weather the tree would die, if planted now; and the event had therefore, to be postponed till May. Miss Field, however, in order to contribute still further to the progress of the Memorial, gave for the benefit of the fund for constructing the art gallery and library at Stratford-on-Avon an appropriate musical monologue at Chickering Hall.

IT IS CLEAR that Mr. D. A. Wasson does not hold Jonathan Edwards in very high esteem, if we may credit this report of his remarks at a recent meeting of the Chestnut Street Club in Boston: "In discussing Dr. Holmes' Essay on Edwards the other day, he mentioned that in his diary Edwards said that he desired so to live as to secure for himself the greatest amount of future happiness. 'I don't believe he was a good man,' asserted Mr. Wasson. 'In that is the key to his character. Edwards had a realizing mind, which understood fully the terrible import of eternal punishment and total depravity. Now the man who realizes those things and rolls them as a sweet morsel under his tongue and then becomes a father, that man is a scoundrel.' Mr. Wasson thought most men did not thoroughly realize the full terrible truth of those doctrines, but Edwards did. 'He was a cold-hearted, hard man; and his exaltations would have been possible only to a man essentially and at the core bad.'"

AMONG THE NOTABLE PERSONS who have recently passed away in New York, there is none whose decease has awakened a more profound or general sense of loss than that of Joseph Seligman, of the banking-house of Seligman & Brothers,—an event attributed to heart disease, that occurred at the residence of Mrs. Hellman, his daughter, in New Orleans, Sunday, April 25, whither Mr. Seligman had lately arrived, as he thought, with improved health, in company with his wife, from an absence of some months in the South. Mr. Seligman was born in Bavaria, Germany, in 1819, and was the eldest of eight brothers. He was educated at the University of Erlangen, and came to this country when but eighteen years of age. After two years of service as cashier for the late Judge Asa Packer, at Nesquehoning, Pa., he entered into business for himself at Greensborough, Ala. This enterprise was attended by marked prosperity, and enabled him in 1848 to remove to New York, where he became an importing clothier. A few years later, having been joined by several of his brothers in this country, he founded with them the banking-house of J. & W. Seligman, of which well-known and prosperous firm he was the principal member, up to the time of his death. The banking-house just referred to is one of the most extensive in this country, and has branches of its business at Paris, Frankfurt, London, and New Orleans. In addition to Mr. Seligman's great distinction in business and financial circles, he was noted for his urbane and kindly manners and his free-handed, unpretentious benevolence. He was the founder of the Hebrew Orphan Asylum of New York; a constant, helpful friend of the Hebrew people in this country, of which he was one of the foremost representatives; and actively and earnestly interested in various works of charity. He was the president of the Society for Ethical Culture of New York, and a warm and devoted friend of Prof. Adler. It was through Mr. Seligman's munificence that a professorship was founded, some years ago, at Cornell University, which was filled by Mr. Adler during its continuance. A few months since, Mr. Seligman gave to Mr. Adler the handsome sum of \$10,000 to aid him in promoting the objects of the free kindergarten of his society, and in other educational and philanthropic enterprises; and there was no one who sympathized more appreciatively in his aims, or cherished a larger faith in the movement of the new religion which he represents. Great as is the vacancy which he leaves in the world of business and financial affairs, that is no less a one which he leaves as the friend of his race and humanity, the wise and helpful counsellor toward benevolent and enlightening ends, who lived amid busy and engrossing cares with constant thoughts of disinterestedness and service to others. To honor those who have so nobly lived is to honor ourselves.

FOREIGN.

THE FIFTH centenary of the death of St. Catherine of Siena is to be celebrated by the Dominican Order on the 30th inst.

THE *Telegraph* Berlin correspondent learns from St. Petersburg that the nervous prostration of the Czar occasions the most serious apprehensions.

DR. SCHLIEMANN states that he has finished the excavation of Troy, and that there are remnants of several cities clearly discernible underneath the one immortalized in the *Iliad*.

AN INTERNATIONAL LITERARY CONGRESS is to be held this year in Lisbon on June 1, the three hundredth anniversary of the Portuguese poet, Camoens.

The King of Portugal will act as president of the congress.

THE SUPERIORS of the unauthorized religious confraternities in France have met in conference, and resolved not to comply with the demand of the Government that they should submit their statutes to the civil authorities.

THE SALVATION ARMY were brought before the Portsmouth court for the second time, on Thursday, charged with obstruction. The captain contended that a greater obstruction was caused by the band playing outside the general's house every evening. They were dismissed with a caution.

A UNIVERSAL CONGRESS of Freethinkers will be held at Brussels next August. The congress will include representatives of the National Secular Society, the British Secular Union, the Liberal League of America, the Federation des Sociétés Rationalistes Belges, and the Libre-Pensée of Brussels and of Antwerp.

ON TUESDAY, the ceremony of christening and blessing the yacht "Livadia," which is being built for the Czar, took place at Messrs. Elder & Co.'s ship-building yard, Glasgow. Admiral Popoff and a number of Russian officials and a select company were present. The Rev. Surinoff and assistants of the Russian embassy performed the ceremony.

THERE WAS a heavy snow-fall in the north of Scotland Wednesday and Thursday, April 7 and 8, and the weather was very severe. Thunder and lightning were prevalent. Vessels arrived in the Firth of Tay report the lightning as having been of extreme brilliancy along the coast, and the peals of thunder almost incessant. Snow fell in the north to a depth of three inches, and the air was cold and frosty.

AT THE BANQUET given at the Continental Hotel in Paris, on Sunday, presided over by Prince Oscar of Sweden, M. Nordenskjöld stated that, after a great number of men of experience had declared the enterprise impossible, the north-east passage was at last realized, and that without the death of a single man and without having sustained the least damage. The saving of distance by his new route is equal to one-third of the ordinary route.

THE LONDON *Examiner* has again changed hands, having passed into the charge of a wealthy Hungarian. His editor is Mr. Charles Williams, a well-known writer on the London press. Within the last eight years, that paper has passed through some remarkable vicissitudes, having been conducted by the following gentlemen: Mr. P. A. Taylor, Mr. McCullagh Torrens, M.P., Mr. H. R. Fox Bourne, Mr. W. Minto, Mr. Robert Williams, Mr. E. D'Aigdor, and Mr. Charles Williams.

A MEDICAL student named John Martin has been charged at the Marlborough Street police court with causing an obstruction in a public thoroughfare. He bought a number of newspapers, and made a bet that he would sell them all in the streets. In endeavoring to do so, he commenced shouting, "Shocking suicide of Mr. Gladstone." A large crowd quickly assembled, and the police finding that he was causing an obstruction locked him up. The magistrate said that as the prisoner had now had his freak out he might go.

A DEMOCRATIC manifesto has been published in Spain, demanding religious liberty, liberty of the press, of public meeting, association, and education, universal suffrage, decentralization, obligatory military service for all, economy in the public service, respect for the rights of individuals, improved control over the finances, the assimilation of Cuba to the mother country, and the irremovability of the judges of the peninsula. The document is signed by two hundred and seventy-nine former deputies and senators and twenty-one journalists.

AT THE MONTHLY meeting of the Christian Knowledge Society, on Tuesday, the society gave the following grants: £1,000 for the endowment of the bishopric of North China; £500 for the endowment of the diocese of Trinidad; £540 for the mission house at Poona, Bombay; and £600 for money prizes to pupil teachers in church training colleges. At the next monthly meeting, the standing committee will propose a grant of £1,000 for the cathedral church which is to be erected at Lahore. Is it to be presumed that all the heathen in England have been converted?

LONDON *World*: "A certain noble lord, whose name shall be unmentioned, went over to Galway the other day with designs upon the borough. To conciliate the sober-minded, he paraded the town with a monster silver temperance medal assertively displayed on his manly breast. 'God help us!' cried the fishwives of the Claddagh, 'what an abominable gntleman he must be!' But the conducting agent of one of the candidates had in his pocket a report of the appearance of a certain noble lord, for drunkenness and unparliamentary language and conduct, before a Westminster police court, and asked him how he thought it would look in large type as an election poster. His lordship did not offer himself for the borough."

ANOTHER PENTECOST has come upon Newport, in Monmouthshire, where the "Salvationists" have been "winning souls" in shoals. One of their "majors" thus describes what took place at a recent meeting: "The glory came in a marvellous manner. Talk about a baptism of fire, like they had at Pentecost, we were all filled and flooded, and some overwhelmed, with the Divine presence. And then captain and lieutenant lay on the floor, both were filled unutterably full of glory and of God." One poor woman had a real fit, and the excitement was so great that even some of the "Army"—inured though they were to hard fighting—ventured to suggest a general application of cold water. As yet there are

no signs of the abatement of this new frenzy, but the reaction must surely come soon.—*Secular Review*.

THE LONDON correspondent of the *Liverpool Weekly Mercury* thus refers to the retiring premier: "Lord Beaconsfield no longer pretends to be the jubilant and confident statesman who flirted in the royal drawing-rooms and joked with everybody over his political fate. He is described as quiet and reserved. He feels the final blow to his personal *prestige* very deeply, and cannot, like younger men, look forward to a reversal of the national verdict at a later day. In fact, his defeat is an utter rout, and he admits it. He has no son in whom to exult, as Mr. Gladstone does. He tried to found a new school of Tory politicians, and would have done so, had his scheme succeeded; but his personal adherents, are now scattered, and his words of wisdom are as folly. The Conservatives generally are determined that the old and quieter system of politics suits them best."

THE FRENCH JESUITS.—Among the rumors afloat in regard to the future habitations of the French Jesuits there is one that several members of the Catholic and Tory nobility in England are preparing to welcome them in that country. Again it is said that a powerful colony will be established at Monaco, and that they will have a magnificent school there. Spain, the native land of Ignatius Loyola, and in whose cause against the French he was wounded at Pampeluna, first getting his notion of founding the Order while on his sick-bed, will open for them some of her ancient castles, and already they have obtained the palace of the Duke of Ossuna in Madrid. Another story is that they have offered \$800,000 for the building and land in Cairo, Egypt, which were reserved by Ismail Pacha for a military academy, and that they are bargaining for a palace recently occupied by a Turkish Pacha at Alexandria.

THE ANCIENT city of Bruges, in Flanders, which Longfellow has celebrated in verse, and which in its prosperity reached a population of two hundred thousand, does not now possess one-fourth that number of souls. The old spirit has gone and none of the efforts hitherto made to restore the prosperity of the town have come to any important result. A liberal journal, published in Flanders, attributes the lethargy of the inhabitants to the effects of the numerous convents and richly endowed benevolent institutions, which, in supplying the wants of a large number of the inhabitants without exertion on their part, have helped to take away the energy and spirit essential to commercial success. It is said also that in no other great city of Belgium is education so much neglected as in Bruges, and this notwithstanding the wealth possessed by the religious establishments in the place.

THE MANNER in which the obnoxious church-rate is enforced in Southwark has again been brought before public notice. One victim, Mr. Fielding, having expressed before the magistrate his conscientious objections to this rate, proceeded to detail the very uncourteous manner in which he had been treated. "On the last occasion, not only did the collector go to his place of business when he knew he would be absent," but he—doubtless with a view of making himself as great a nuisance as possible—refrained from distraining upon any other of Mr. Fielding's property except his household furniture at Penge. The magistrate, Mr. Besley, could, of course, only administer the law; but he strongly advised the parochial authorities to fulfil their most unpleasant duty "with the utmost forbearance." It is to be hoped that this lingering relic of the evil past will not be much longer tolerated. It is a disgrace both to Southwark and the Established Church.—*Secular Review*.

THE LIBERATIONISTS are very happy. Mr. Richard and Mr. Illingworth, their leaders, are in again. Mr. Osborne Morgan, the exponent of the Burials Bill, has been triumphantly returned, and that measure will be carried this year or next; and seventeen members of the Liberation Society's committee are also members of Parliament. They have, it is true, to console themselves with Mr. Bradlaugh for the loss of Mr. John Morley at Westminster: him they particularly desired to see in Parliament. But they have, on the whole, gained a great deal in the elections. They must not be too confident, nevertheless. Nearly all the Liberal leaders have proclaimed that disestablishment is outside the controversies on which the present Parliament was returned, and several of them have pledged themselves that the country shall be again appealed to before disestablishment is dealt with. On the other hand, it is quite possible that, with household suffrage in the counties, the next election will turn upon the Church of Scotland.—*London Correspondent Weekly Mercury*.

CONFERENCE OF MORMONS.—The half-yearly conference of the Latter Day Saints was held on Sunday, in the Meeting-room, Manchester. The statistical report showed that there were 15 branches, having 1 high priest, 62 elders, 27 priests, 11 teachers, 15 deacons, and 293 church members; and that during the half-year 70 members had been baptized, 3 had been excommunicated, and 6 had died. The expenditure for the half-year ended December 31 amounted to £163, leaving a small balance in hand. The conference decided to sustain Mr. John Taylor as president of the twelve apostles, and as "prophet, seer, and revelator"; that the twelve apostles should also be sustained, with Messrs. J. W. Young and Daniel H. Wells as their councillors. It was also agreed that Mr. William Bridge should continue to be president of the church in the British Isles and adjacent countries; that Messrs. William Barnes and James Reece be reappointed as travelling elders; also, that the "saints should sustain the local priesthood in the several branches of the district." Religious services were held in the afternoon and evening, at which there were large attendances.—*Lloyds' Weekly*.

Communications.

CHURCH TAXATION.

DEFIANCE, Ohio, April 10, 1880.

EDITOR OF THE INDEX:—

Having just read the article on "Church Taxation" in THE INDEX of the 8th inst., I take great pleasure in sending you for publication the enclosed extract, upon the same subject, from an address delivered at the last Annual Fair Association at Hicksville in Defiance County, Ohio, by Hon. A. P. Edgerton of Fort Wayne, Indiana.

Mr. Edgerton is an earnest speaker and thinker, and his address contains so much food for thought that I think it should have a much wider circulation than it has received. The invitation and admonition which it contains, as to the duty of thinking, should entitle it to great consideration.

Permit me to add further that Mr. Edgerton represented the north-western district of Ohio, in Congress, for many years with great credit to himself and fidelity to his principles.

I understand that in religion he is an Episcopalian, or, at least, that he erected a neat church building at Hicksville, Ohio, at his own expense, and donated it to the Episcopal Church.

Yours truly,

A. S. L.

Extract.

Church property of all kinds, personal and real, should be taxed. There should be no exemptions whatever. To the extent that we exempt such property from taxation, we are compelled to support, by the taxation of other property, a church establishment whose ecclesiastical authority we deny, and whose spiritual guidance we reject. Such taxation is clearly in violation of our constitutions and the whole theory of our government. If the vast accumulations of landed wealth made for many ages by bishops, clergy, chapters, and monasteries created the jealousy of sovereigns in former times, how much more should such accumulations of wealth in these days, exempt from taxation, excite the attention and opposition of a free people?

It was an evil day when superstition required that a large portion of the labor of a country should be devoted to the support of a church; and it will be an evil day for us if we submit to have any portion of our property taken by taxation through any of the ingenious ways of indirection, to maintain any church, its appurtenances and properties of any kind.

The value of church property in the United States is stated at \$354,483,221. It is probably nearer \$500,000,000, all untaxed. The taxes on other property, not exempt, are increased, that this may be relieved. It is not public property in any legal or just sense, but private, and often exclusively private property.

Cathedrals, expensive church edifices, costing millions of dollars each, are erected; and in every city, tens and hundreds of thousands of dollars are put into church buildings, through the vanity, folly, or superstition of the people, and through the influence of the various ecclesiastical powers, each striving to excel the others, and to perpetuate in architectural grandeur and beauty the outward signs of religion and devotion, regardless of the enforced poverty and bankruptcy they too often cause. And now this injustice is echoed and reechoed through "every long drawn aisle and fretted vault," while lowlier worship mourns in silent prayer without. And on these solemn temples, the cunning devil smiles as he draws his interest on the mortgages which folly, not religion, has placed upon them and made security for the loan.

No wonder the cry goes up of religious languor and indifference, for the chief elements of religion have become "money, music, and melancholy," and "doctrines fashioned to the varying hour."

Taxing all these church properties would hereafter prevent the erection of such expensive churches, which are built as architectural ornaments, and not as really required places of worship.

I am in favor of these proposed changes in our manner of taxation, that the labor, the most valuable to the State and the least profitable to the laborer, shall be the most encouraged and the best protected. The reasonable profits of a tiller of the soil should not be taken away either by taxation or through exemptions, and he left powerless to prosper.

You will ask me how can the purposes of relief I have indicated be best accomplished? I answer, *Think!* There is potency in thought as well as in a plough; and you can use both. It is said that the Hebrew name for plough or ploughing signified "silent thought and attention." So give to this question your silent thought and attention. It is also said that "those who think must govern those who toil." Now if you *will think*, you can govern. To a certain extent the tillers of the soil permit others to do their thinking, and toil on, not unconcerned or unmindful of their necessities, but in fear that any effort to resist wrong doing in one direction, may increase it in another. By thinking for yourselves, I do not mean fence-corner complaining, or kitchen-fire growling, nor neighborhood grumbling about taxes and the oppressions and large profits of monopolies, of banks, railroads, and other corporations, which usually end in acquiescing in and perpetuating the wrongs you thus condemn, by your voting, again and again, for the very men who disregard your rights and impose these burthens upon you; but I do mean that calm, intent thinking which leads a farmer to know his just rights and his full power, and gives to him the will and the courage at all times boldly to exercise them for his own, and the ultimate good of his country.

FLORENCE.

AN INTERESTING ANNUAL REVIEW OF THE "COSMIANS' WORK.—ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE FREE CONGREGATIONAL SOCIETY OF FLORENCE, FOR THE YEAR ENDING APRIL 5, 1880.

The executive committee congratulate the society on the completion of another year of successful work, making in all nearly seventeen years of prosperous existence as a liberal association. Organized, as we believe this society is, in harmony with the laws of man's being and progress, success is to be expected so long as the society is true to its objects and principles, which, as announced at its formation, are the promotion of good morals, general intelligence, and liberal religious sentiments. The society maintains that these objects and principles can be best promoted by upholding entire mental freedom and by referring all questions bearing upon man's welfare to the arbitrament of reason. No book, or creed, or church is so sacred that its doctrines may not be subjected to the test of scientific thought, and none should refuse submission to such a standard. In the fields of physical science, we should deem it the height of folly for an explorer to bind himself not to accept any theory which did not agree with his preconceived opinions. Why, any more, should an explorer in the realms of mental and moral science bind himself to uphold only certain stereotyped dogmas? Recognizing with awe the boundlessness of the universe and the infinitude of truth, this society refuses to limit the range of the human mind within the narrow bounds of a book or creed, preferring the modest bearing of the learner to the haughty attitude of the self-conceited. It rejects no doctrine of the past, simply because it is old; nor denies any theory of the present, merely because it is new. Summoning Reason to come forth from the tomb to which superstition has consigned her, it unlooses her bonds and bids her go free.

This society respects all that is good and true in all systems of religion. Its platform is broad enough for all beliefs; its condition of membership being character, not creed. It has been erroneously called an infidel society. But it is neither infidel nor Christian, neither pagan nor Mohammedan. If to keep an open ear to all sincere utterances; if to be willing to tender hospitality to all worthy and intelligent teachers and candidly weigh all doctrines brought before us; if to respect all who may differ with us in religious opinions; if to give reformers, against whom pulpits are shut and barred, the freedom of our platform to plead for the down-trodden and oppressed; if to grant what churches generally refuse, an opportunity for woman to vindicate the just claims of our wives, daughters, and mothers to equality with man before the law, and their self-evident right to the ballot withheld from them by so-called republican governments,—if to do all these and many other things of like nature make a society an infidel association, then this Free Congregational society of Florence is an infidel organization, and will glory in the name. It claims, however, to be founded for no sectarian belief or unbelief. It is built for fair play; for the study of nature and the seeking for truth; for upholding the rights of man and woman, everywhere and forever.

During the past year the platform has been occupied by the following speakers: L. K. Washburn, Dio Lewis, C. D. B. Mills, Prof. Gunning, Giles B. Stebbins, John W. Chadwick, Theodore D. Weld, George Jacob Holyoake, Loring Moody, Wallace Bruce, D. P. Ames, Miss M. A. Hardeker, Rowland Connor, W. S. Kennedy, and N. A. Haskell, each one Sunday; William Denton, C. B. Ferry, Samuel B. Weston, Ivan Panin, and John Baker, each two Sundays; and Frederick A. Hincley, three Sundays. The meetings on nineteen Sundays were conducted by our own members, as follows: eleven by the choir and Sunday-school, and eight devoted to miscellaneous exercises, including the reading of one sermon of John W. Chadwick, four sermons of M. J. Savage, and two original essays by our own members; one by Miss Emma Townsend, the other by Miss Ella C. Elder. The vacation embraced the five Sundays of August.

The following topics have been handled by our speakers: "Mohammed and his Religion"; "Gospel according to Gossip"; "The Commands of Jesus not kept by Professing Christians"; "The Chinese Question"; "Temperance"; "Lagging Behind"; "Personal Religion"; "Intellect and Emotion, or the Rationality of the Sentiments"; "Science and Progress"; "Evolution of Religion"; "The Rights of Children" (by two speakers); "Industrial Equity"; "Organization"; "Spiritualism the Religion of the Future"; "Rational Religion"; Wm. Lloyd Garrison"; "Some of the Unregarded Aspects of Human Nature"; "The Word of God,—What it is, and What it is Not"; "The New Religion"; "William Cullen Bryant"; "The Elements of Success"; "The True Sphere of Civil Government"; "Russia"; "Nihilism"; "Prison Life in Russia"; "Science and Religion"; "The Kind of Morals required in this Age of the World"; "Theatricality"; "Is Life Worth Living?" The topics of the five sermons which were read were the following: "Is Life Worth Living?" "Religion and Morality"; "Origin of Goodness"; and "The Nature of Goodness." The subjects of the original essays were "Joan of Arc," by Miss Townsend, and "The Stoics," by Miss Elder. The Sunday-school of the society, as will appear from the report of the superintendent, has well maintained its unique and useful plan of work. The committee regret the enforced absence through another year of the excellent superintendent, Mrs. Elizabeth P. Bond; though the school has been wisely managed by Miss Mary W. Bond and Miss E. C. Elder, respectively. Miss Bond continued to act as superintendent *pro tem*, until the 7th of last September, inclusive, when she resigned, in order to resume her favorite charge, as teacher in the school. Miss Elder

was appointed by the committee to succeed Miss Bond, and give her whole time to the duties of the office. She began her work on Sunday, the 14th of last September, and has discharged her trust faithfully and to the general acceptance.

At the last annual meeting, seventeen new members were added to our number. The attendance at our meetings has been well kept up, and a lively interest shown in the exercises. The contributions to the treasury have been larger than during any previous year, so that the treasurer is again able to report the society out of debt, and a balance of \$53.50 on hand. Our efficient helpers, the Ladies' Industrial Union, have our cordial thanks for their generous contribution of \$308.83 towards defraying the expenses of the society during the past year, besides making a donation to the society of the following useful articles; namely, one street-lamp, one dozen goblets, a lot of table linen, one mirror, one brush, and a porch-lamp (a present to the Union from Mr. Geo. D. Atkins, of Boston), the whole donation valued at \$25.76, making the value of the whole contribution to the society by the Ladies' Industrial Union, during the past year, \$334.59. We are happy to know that this useful industrial organization is a growing power for good, both pecuniarily and socially. We would gratefully acknowledge the very acceptable services of the choir, the Cosmian quartette and other musicians, in contributing so largely to the interest and enjoyment of our Sunday gatherings.

The charge is often made against liberals that they pull down, but do not build up. This imputation will not apply to this society; for we have not only aimed to break down the bloody altars of superstition, but we have also built up a temple of liberty and virtue. Our work is both destructive and constructive. We mean to keep clear of the folly of which too many liberals seem to be the victims; namely, that of going forth single-handed to contend with the well-drilled and banded hosts of religious despotism, instead of wielding the power of combined forces,—the strength of union for the defence of freedom and the spread of knowledge and goodness. Having ourselves experienced the joys and privileges of rational freedom, we feel it our duty to work for the diffusion of the same blessings among others. We have, therefore, organized this society; and the results, as we see, have been auspicious beyond our most sanguine expectations. In view, therefore, of the glorious success of our experiment, and our great gain therefrom in strength and the means of usefulness, our rallying cry to all liberals is, "Arise and build" on the firm foundations of liberty, science, and virtue.

By order of the Executive Committee.

SETH HUNT, Chairman.

JONATHAN EDWARDS' THEOLOGY.

A PAPER ON EDWARDS BY DR. OLIVER WENDELL HOLMES, AT THE CHESTNUT STREET CLUB.—THE OLD DIVINE AND HIS STRICT THEOLOGY.

At Mrs. John T. Sargent's, on Chestnut Street, April 19, was the regular April meeting of the Chestnut Street Club. Whether it was because of the popularity and brilliancy of the essayist, or of the fame of the subject of the essay, or of the nearness with which the doctrines cited came home to every listener, or of the moulding influence of the old theology upon New England life, or of the keenness of the discussion, that the meeting was one of unusual note, it may not be possible to decide; for all of those elements entered into the success of the day. Dr. Oliver Wendell Holmes was the essayist; Jonathan Edwards was the subject. His theology was outlined in its heavy bearing upon the individual life of each human being; the present New England type of man, in his intimate relation to the theology of his fathers, was so presented as to show the indebtedness of the present to the past; and the debaters were persons well qualified to criticise the old Northampton doctrines. Dr. Holmes' essay was both biographical and critical. Enough was given of the history of Jonathan Edwards to throw light upon his personal character and surroundings; but nearly all the time was devoted to his theology. With Edwards' character, he spoke in sympathy; but the feeling did not extend to his theology, which was spitted upon epithets drawn from its own sulphurous vocabulary, and held up in all its unnatural cruelty and monstrosity. A careful comparison was made by Dr. Holmes of Edwards and Pascal, the great French divine; and they were shown to have much similarity in personal traits, though they held widely diverse theological opinions. Edwards' God was said to be a quaternity,—the fourth person being Justice, to whom the Father was subject, as Jupiter was subject to Fate. Dr. Holmes also reviewed Edwards' theory of the freedom of the will, and traced many of his opinions, and even his language, back to Thomas Boston, of Scotland. That part of Edwards' theology in which he asserts total depravity, infant damnation, and the hate of God for all who have not repented was severely criticised by Dr. Holmes.

The venerable Dr. Bartol began the discussion, and declared his sympathies with the views expressed by Dr. Holmes. Professor Benjamin Pierce said that it was surprising that, from a gospel whose cornerstone is love, there has grown a belief in such a horrible doctrine as this of infant damnation and eternal punishment. It seems as if the devil must have been at Edwards' ear. Dr. Bowditch affirmed that clergymen must take a different position from that they now hold, if they want to preserve anything of the present beliefs in Christianity. Christ was one of the most holy men who ever lived. He propounded noble principles, and died a horrible death because he was true to those principles. Christ is not divine, and in that sense could not have died to save men. Of Jonathan Edwards' doctrine of punishment, Dr.

Bowditch said it was a damnable thing, and he wondered that men ever lived under such teachings.

Wendell Phillips was inclined to take up the defence of Edwards. The old theologian, he said, did not differ radically from the current theology of New England. Fifty years before him, and a hundred years after him, New England was largely inspired by such theology, and it can be traced home to Scotland. We are rather a New Scotland than New England, in that respect. This theology has largely affected our present life. No rich man hardly dares to die until he has left a bequest to some public institution. Where did this feeling come from? A better word is necessary to do justice to Edwards than was contained in Dr. Holmes' estimate of him. He was a great force in New England, and the "gods" of the Connecticut Valley grew up under such preaching as his. In high character, devotion to public interests, and great self-sacrifice they were as good as anything we have to-day.

Next came Mr. D. A. Wasson, who was the most emphatic of all the opponents of the Edwards' theology. At the very outset, he asserted that he did not believe any good ever came out of Edwards' philosophy. The idea of making a church of the community, in all its civil and economic order, was being abandoned, and religion became the concern of each individual. In his diary, Edwards said that he desired so to live as to secure for himself the greatest amount of future happiness. "I don't believe he was a good man," asserted Mr. Wasson. "In that is the key to his character. Edwards had a realizing mind which understood fully the terrible import of eternal punishment and total depravity. Now the man who realizes those things, and rolls them as a sweet morsel under his tongue, and then becomes a father,—that man is a scoundrel." Mr. Wasson thought most men did not thoroughly realize the full, terrible truth of those doctrines; but Edwards did. "He was a cold-hearted, hard man, and his exaltations would have been possible only to a man essentially and at the core bad."

Mr. Phillips here put in a word for the old Puritan doctrine, saying that the men of the time believed about two-thirds of it,—that is, they did not practically follow it to the Edwards extreme. But it is not philosophical to suppose that the clergymen, lawyers, and farmers who made this country did not know what they believed. Mr. Wasson replied that Edwards was not acceptable to his people. Of Whitefield's sneers, Edwards remarked: "The Lord has not thought me worthy to convert my own people." James Freeman Clarke then entered the lists against the old Northampton divine. In every man's mind, he said, there is a living and a dead theology,—the former what he believes and practises in his life, the latter what he has been taught. Mr. Clarke did not regard the Calvinism of New England as real Calvinism. It was only that part which makes justice supreme, not that part which makes love supreme. In the New England people, the sense of right and wrong is preëminent; they trained their children in the distinctions; and thus were produced the great men of whom Mr. Phillips spoke. It made people very serious in their way of thinking. There is no feeling in New England Christianity, and no light-heartedness. But this very character made the backbone, the vertebral column, that supports the rest of the country. Yet this vertebral column is not the whole man. Mr. Clarke spoke of Edwards as logician, metaphysician, and theologian, regarding the latter as the only character in which he has had permanent influence. Mrs. Julia Ward Howe, and President Warren, of Boston University, also spoke before the company dispersed. The next meeting of the club will be on the third Monday in May.

JEFFERSON'S DESK.

THE DESK ON WHICH THE DECLARATION OF INDEPENDENCE WAS WRITTEN MADE A GIFT TO THE GOVERNMENT.

WASHINGTON, April 15.

It will be remembered that the Hon. Robert C. Winthrop in the course of the centennial oration delivered by him on the 4th of July, 1876, in Music Hall, Boston, exhibited to the audience there gathered the writing-desk upon which the Declaration of Independence was written; and the thoughts suggested by this interesting historical relic formed one of the most eloquent passages of his oration. He concluded his allusion to this desk with these words:—

"Long may it find its appropriate and appreciating ownership in the successive generations of a family in which the blood of Virginia and Massachusetts is so auspiciously commingled. Should it, in the lapse of years, ever pass from the hands of those to whom it will be so precious an heirloom, it could only have its fit and final place among the choicest and most cherished treasures of the nation, with the above title deeds of independence it so proudly asserted."

This evening, the Hon. Robert C. Winthrop, who is now in Washington, took the occasion of a call at the executive mansion to deliver personally to the President, as a gift to the United States, the little mahogany desk on which Mr. Jefferson wrote the Declaration of Independence. It was presented in the name of the children of the late Mr. Joseph Coolidge of Boston, to whom it was given by Jefferson himself in 1825, whose granddaughter Mr. Coolidge had married, and has an autograph inscription, as follows:—

"Thomas Jefferson gives this writing-desk to Joseph Coolidge, Jr., as a memorial of his affection. It was made from a drawing of his own, by Ben Randall, cabinet-maker of Philadelphia, with whom he first lodged on his arrival in that city in May, 1776, and the identical one on which he wrote the Declaration of Independence. Politics as well as religion has its superstitions; these, gaining strength with

time, may one day give imaginary value to this relic for its association with the birth of the great charter of our independence."

It is probable that this desk will be deposited in the fire-proof library of the State department, where is kept the original draft of the Declaration, written on this desk.—Advertiser.

JESTINGS.

A SCHOOL-BOY'S essay on "Liberty" concluded with "the rights of the people should be preserved in violet."

SENSIBLE MARRIED men always depend on their better halves when they want to change their quarters.

"ALCOHOL WILL clean silver." Yes, alcohol well stuck to will clean all the silver you have—out of your pocket.

A PAPER HAS this announcement: "Two sisters want washing." Many brothers are in the same predicament.

FROM THE DETROIT Free Press: "It is said that a baby will cry no harder if a pin is stuck into him than he will if the cat won't let him pull her tail."

A BOY OF FOUR, taken to church for the first time, listened to the organ for a few moments, and then said: "When will the organ man let the monkey out?"

A WISCONSIN WOMAN has been married fifty-eight years, and has never missed building her kitchen fire. Her husband is probably the oldest fire-escape on record.

"DON'T BE AFRAID," said a snob to a German laborer: "sit down and make yourself my equal." "I would haff to blow my brains out," was the reply of the Teuton.

THE PRESS and the pulpit may say what they please, but a man in dove-colored pants and patent leather boots is not a fit person to adjust a tub for catching rain-water.

FIVE STUDENTS are said to have been sentenced, in Russia, to exile to Siberia for life. They will thus be enabled to carry on their future studies in the School of Mines.—Fun.

AN IRREVERENT young man at communion-service handed back the wine goblet to the old deacon, and astonished him by whispering in his ear, "That's about the worst port I ever tasted."

AN IRISH DRUMMER, who now and then indulged in a noggin of poteen, was accosted by the reviewing general: "What makes your nose so red?" "Plaze yer Honor," replied Pat, "I always blush when I spake to a general officer."

"WHAT YOU SAY, doctor, about 'poverty being no crime,' is all well enough in the abstract, but, as a matter of fact, a man without means is always devoid of principal." And the banker passed the walnuts to his guest with a self-satisfied air.

LAWYER C. (entering the office of his friend Dr. M., and speaking in a hoarse whisper): "Fred, I've got such a cold this morning that I can't speak the truth." Dr. M.: "Well, I'm glad that it's nothing that will interfere with your business."

IN ST. LOUIS, a newly married lady, of genteel appearance, went into a furniture store, and inquired for "a large family fruit basket." The "interesting" creature was promptly shown a three-dollar cradle, which was just what she wanted she said.

ABSURD QUESTION.—A German lately applied for a situation as a sailor on board a vessel lying in the North River. "Have you ever been to sea?" asked the captain. The German stared a moment, and then said, "Does you s'pose I comed over from Germany in a balloon?"

"HOW MANY GLASSES did the Herr Doctor drink, Gretchen?" asked a German landlord of his daughter, on his guest leaving the cellar. "Eight, father," replied the girl. "The rascal!" exclaimed the irate host. "Why, he gave me strict orders never to drink more than three!"

A DROLL FELLOW up in Connecticut fished a rich old man out of the mill-pond, and received the offer of twenty-five cents from the rescued miser. "Oh, that's too much!" exclaimed he: "taint wuth it!" And he handed back twenty-one cents, saying calmly, as he pocketed four cents, "That's about right!"

THE GENTLEMAN who attracted attention in church one week by crying out, "Holy Moses," had no intention of disturbing the congregation. He had been tacking down carpets the day before, and just as he sat down in his pew he suddenly remembered that he had half a paper of tacks in his coat-skirt pocket.

A BOY CAN IMAGINE almost anything: he can lug an old shot-gun about all day without firing at a living thing, and be under the impression that he's having a howling good time. But all attempts to induce a boy to imagine that he's killing Indians when he is sawing wood have proved futile.—Bristol (Penn.) Observer.

A LAWYER and a clergyman were conversing about the direction of the wind. The former said: "We go by the court-house vane." "And we," remarked the parson, "go by the church vane." "Well," said the disciple of Blackstone, "in the matter of wind, that is the best authority." And the clergyman went home to cogitate.

THIS IS THE way the editor of one of our New England contemporaries gets even with a rival: "A despatch informs us that the latest styles of gentlemen's shirts are of black cambric with small white spots. All, then, that our editor friend will have to do to be in fashion will be simply to take a piece of chalk and make spots on his shirt."

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WM. J. POTTER Sec. F. R. A.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

THE *Catholic World* has been reading the writings of the Father of his Country to small purpose: "In all the voluminous writings of General Washington, the holy name of Jesus Christ is never once written."

PROFESSOR HUXLEY, in a lecture at the Royal Institution, April 8, declared again, with emphasis, that the doctrine of evolution is "no longer a matter of speculation," but "simply the only way of coherently and rationally explaining the facts of paleontology."

PRINCE NAPOLEON, according to a French newspaper, now confesses to having eaten a pork sausage on a Good Friday, an achievement repeatedly denied by too zealous partisans. His excuse is that his wife, the Princess Clotilde, being very pious and scrupulously observing all the Church fast-days, he, who dislikes meagre fare, habitually dined out with friends every Friday. He did not even know that it was Good Friday when he partook of the much-vituperated repast with Sainte-Beuve, and had no thought of bravado.

THE *LONDON Secular Review*, by far the most respectable journal of the secularists of England, said in its issue of April 17: "The *Boston Investigator* says that the *Secular Review* 'seems to manifest considerable interest in the Liberal Leagues of this country, yet its zeal is not always according to knowledge.' We have no desire to enter as a contestant into the strife which has evidently begun between THE INDEX and the *Investigator*. That the former is no longer a representative of the National Liberal League is, we think, the League's misfortune. We can assure the editor and proprietor of the *Boston Investigator* that we have long been carefully noting the progress of the American Secular movement,—a movement which has nothing to gain from the support of the dishonest and the immoral, and which, like Cæsar's wife, should be above suspicion." It is proper to state that the case of Paine Hall is already transferred from the newspapers to the courts, and will doubtless be settled there, where efforts at concealment are likely to be quite unsuccessful.

THE ALBANY *Liberal Bulletin* of April 24 says: "The section providing for the taxation of churches has been struck from the bill now before the Senate. The Albany *Journal*, in commenting upon this action, remarks that 'it is in clear harmony with public sentiment.' The New York *Evening Post* on the contrary, with fewer prejudices, and, consequently, wider and truer observation, remarks: 'Although we are told that the State Senate "is being flooded with remonstrances" against it, public opinion is strongly in favor of it. The principle underlying it is that religion is a private and individual matter, and not a public one.' 'Logically, exemption from taxation should go out with establishment, because, when church property is relieved from tax to the amount of a dollar, the public is, in effect, charged a dollar for the support of the church; and to that extent religion and the State are united.' 'Nobody would dream of granting tax exemption to a person because he professed religion. Why grant it to a number of persons professing religion and united in a church?'"

A TELEGRAPHIC DESPATCH to the Associated Press, dated St. Louis, May 7, says: "General B. A. Morton, President of the National Liberal League, has been arrested here, charged with forging the name of ex-Governor John M. Palmer, of Illinois, to a check for \$2,000 on a bank in Joplin, Mo., about a year ago, upon which he got the money. Several hundred dollars in money, jewelry of great value, said to belong to his wife, railroad passes on a large number of roads, dies, stamps, different kinds of pens, etc., were found on his person or among his effects. Morton was arrested at the instance of John B. Sargent, cashier of the bank upon which the forged check was drawn, who recognized him in a

railroad office here. Morton claims that it is a case of mistaken identity." General Morton is not President of the National Liberal League, but of the "National Liberal Party," into which the Cincinnati Congress of the League last September resolved itself. By and by the public will discover that the seceding minority at Syracuse had abundant cause for withdrawal. How long will American liberalism consent to be so shamefully misrepresented, and to give its confidence to leaders of degraded personal characters?

THERE IS small cause for wonder that the Bennett reception (reported by the *New York Times* in another column of this issue) should call forth such scathing comments as the following, quoted from the *Syracuse Evening Herald* of May 3: "The reception tendered to D. M. Bennett, the discharged convict, in New York city last evening, would have been all right in its way, if it had been distinctly understood as a private affair. The effrontery of giving it a public character, however, is to be matched only by the impudence of the beneficiary in accepting such a testimonial. Bennett, proved by his own handwriting to be a dirty hound, set himself up as a martyr to the cause of a free press; and Elizur Wright, Stephen Pearl Andrews, and the rest of the crew who are laboring to bring disgrace upon liberal thought, bowed down and worshipped at his shrine! As compared with the poor painted wretches who thronged the streets outside of the reception hall, plying the lowest of vocations, the women who sat on the platform within made but a feeble showing of respectability; for the drabs at least deserve credit for being ashamed of their trade and prosecuting it under cover of the darkness, while the so-called 'female agitators' make a boast of theirs."

THE MAIN FACTS in the disgraceful persecution of Mr. Underwood appear to have been as follows: In January, 1879, B. F. Underwood was engaged by the Liberal League of Irwin Station, Pa., to deliver a course of lectures before that society. The school-house in the town had always been used for such purposes, and the League contracted with the President of the School Board for the use of the house on this occasion. The lectures were duly advertised, and the churches as usual took the matter up and made the lectures their pulpit subject on the previous Sunday. They denounced the lecturer as an infidel, and brought their influences to bear upon the School Board, until they obtained a resolution forbidding the use of the house for the delivery of the lectures. The President of the Board gave the League an order on the janitor for the key, but the janitor gave the same to the constable of the village, and the latter refused to give it up when requested by the League. At the hour advertised, fully five hundred people assembled at the school-house, when two prominent citizens, members of the League, appeared and opened the door of the school-house with a crow-bar. The lecture was begun; but, owing to the disturbances raised by some person present, the lecturer was obliged to stop, and the meeting broke up amid the greatest excitement. The next day Messrs. Brewster, Crockston, and Underwood were arrested on a charge of forcible entry and detainer and blasphemy. The parties gave bail to appear for trial, and on April 15 the case was called for trial at Greensburg. The prosecution claimed damages for injury done to the school-house by breaking into it, and for the "immoral and blasphemous" use to which it had been put. The amount of damages claimed was \$500. The injury done to the building had been repaired for the sum of twenty-five cents. The jury considered the case for half an hour, and returned a verdict against the defendants, and awarded damages to the amount of \$150. The case may be carried to the Supreme Court. A more outrageous conviction was never made in this country.

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 Maryland.....J. S. RUSSELL, New Market.
 Massachusetts.....E. A. SAWTLE, Boston.
 Michigan.....KARL SCHMERMANN, Detroit.
 Minnesota.....J. B. BASSETT, Minneapolis.
 Missouri.....R. PETERSON, St. Louis.
 Nebraska.....W. E. COPELAND, Lincoln.
 Nevada.....V. G. BARRETT, White Rock.
 New Hampshire.....WILLIAM LITTLE, Manchester.
 New Jersey.....FRANCIS W. ORVIS, Passaic.
 New York.....C. D. B. MILLS (Chairman), Syracuse.
 North Carolina.....J. W. THORNE, Warren.
 Ohio.....E. D. STARK, Cleveland.
 Oregon.....SAMUEL COLT, Humboldt Basin.
 Rhode Island.....GEORGE LEWIS, Providence.
 South Carolina.....P. W. FULLER, Columbia.
 Tennessee.....DR. E. H. PRICE, Chattanooga.
 Texas.....DR. L. J. RUSSELL, Harrisville.
 Vermont.....R. L. HAUGHTON, North Bennington.
 Virginia.....L. SPAULDING, Norfolk.
 West Virginia.....DR. A. M. DENT, Weston.
 Wisconsin.....ROBERT C. SPENCER, Milwaukee.
 Dakota.....D. P. WILCOX, Yankton.
 District of Columbia.....W. H. DOOLITTLE, Washington.
 Utah.....W. FERGUSON, Provo City.
 Wyoming.....NORMAN S. PORTER.

Finance Committee.

D. G. CRANDON, Chairman.....Chelsea, Mass.
 MRS. SARAH B. OTIS.....137 Warren Avenue, Boston.
 HARLAN P. HYDE.....231 Washington St., Boston.

LOCAL AUXILIARY LIBERAL UNIONS,

As created by the American Liberal Union.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.
 SYRACUSE, N.Y.—[Officers not reported.]
 ALBANY, N.Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. C. Andrews.
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.
 PASSAIC CITY, N.J.—President, J. H. Adamson; Secretary, F. W. Orvis.
 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.
 ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N.Y.
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
 NETTIE C. TRUEDELL, Syra-FRANCIS E. ABBOT, Cambridge, case, N.Y.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N.Y. wauket, Ill.
 HARRIET A. MILLS, Syracuse, N.J. J. H. ADAMSON, Passaic City, N.Y.
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 T. C. GAGE, Payetteville, N.Y. HOPE WHIFFLE, Boston, Mass.
 B. F. UNDERWOOD, Thorndike, D. G. CRANDON, Chelsea, Mass.
 CATHERINE C. HURLBUT, Al-cuse, N.Y. JOHN W. TRUEDELL, Syra-bany, N.Y.
 EBEN TURK, Chelsea, Mass. H. P. STARK, Rochester, N.Y.
 JOHN NILL, Watertown, N.Y. JOSEPH MCDONOUGH, Albany, N.Y.
 E. A. SAWTLE, Boston, Mass. M. SCHLESINGER, Albany, N.Y.
 THOS. DUGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
 JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Government Machinery.

BY COL. ALBERT STICKNEY.

The publication of Mr. Eaton's volume on Civil Service Reform in Great Britain, with the introduction by Mr. George William Curtis, is a fresh evidence of the interest now taken by thoughtful men in our methods of public administration. Mr. Eaton does not make his book, in form, an examination of the evils of our own political system, or of the remedies for those evils. It purports to be, in the main, a recital of certain historical facts connected with civil administration in England. Yet the book is meant as an argument; and Mr. Eaton's belief apparently is that an adoption of the system of competitive examination, as it is used in the British Civil Service, will give us complete relief from our present political troubles, and will make pure and efficient our whole public administration.

It is important, on these points, that we make no mistakes. It would be a misfortune if the people were to labor for years to procure the adoption of some particular reform, and were then to find that they had not so much as touched the real disease. Such a disappointment would be a greater evil than all our existing abuses. The abuses themselves act as so many blisters, which will sooner or later excite a healthy national life.

This proposed remedy of competitive examination is, therefore, a subject full of interest for the American people. It is the most important practical question of the day. What, then, is this system? What practical results does it promise, supposing it were adopted in its full length and breadth? And what practical measures must we take to procure its adoption, or the adoption of any modification of our government machinery, which will give us substantial improvement in the management of our public affairs?

In its distinguishing feature, it is a system which provides only for the selection of subordinate officials, by an examination, at the time they enter the service, as to certain branches of knowledge. It does not test their capacities for doing the work they are to do; it does not test them after they are in the service; it does not test superior officers; nor does it provide any security for enforcing efficient work.

To determine its value in its own province, let us take an example from our actual government service as it now is. An applicant for an appointment in our Railway Postal Service, before he receives his permanent appointment, undergoes several examinations. His work, be it remembered, is to carry and distribute the mails. He is first examined as to his knowledge of the location of post-offices by counties. He is given a tray of cards, containing (in the instance of Pennsylvania) the names of 3,000 post-offices. A frame of pigeon-holes, labelled with the names of the sixty odd counties in the State, is placed before him, and he is required to distribute under the different county heads the cards bearing the names of the post-offices belonging to each county. Few men, even after six months of study and practice, are able to do this correctly at one sitting. After the applicant has made himself familiar with this task, he has to fit himself for a "scheme examination" on a division of post-offices by railway routes. Before he is permanently appointed, he must show on his examinations a record of at least fifty per cent. In other words, he must know the location of half the post-offices in a State, by counties and railway routes. It is said that the head clerk and principal examiner in the New York Office, who has been in the service since 1869, passed examinations on twelve different States, and on seven of them reached a record of 100 per cent. His lowest percentage on any State was 98.73. During the year 1879, on examinations as to over 2,000 post-offices, 131 clerks made an examination record of over 90 per cent. The number of questions asked on these examinations, in regard to the postal laws and regulations, was 21,432, of which 20,352 were correctly answered. To show the efficiency which results from examinations of this kind, it is enough to state that, in the distributions on our railway postal cars, during the same year, of over 200,000,000 letters, there occurred only one error in each 3,540, and out of over 1,000,000 registered letters only one was mis-sent.

Now for the purpose of getting men who can do work like this, of what value is an examination only in arithmetic and geography? No doubt, it is wise to have no employé in our public service who does not know arithmetic and geography. But is that enough? Is that going to purify our whole political system? What we must have for our public officials, even as a mere means of selecting them, is an examination in the special work which each one is to do. We must put them to the tests of actual service, and we must keep them under those tests. For it does not follow that a man who is once fit for his work will be so forever. As a mere means for selecting men, then, this plan of competitive examination is entirely insufficient. We must have a machinery for selecting men who will be able to do their own special work.

But is that all we need? Suppose we secure, for subordinate positions, men who are fit to do the work of subordinates. Do we need fit men only at the bottom of the service? Can we have ignorance only at the top? That is the doctrine soberly held and promulgated by some of the theorists who discuss this matter of Civil Service. It is a peculiarly English idea. The present theory in the present stage of the search of the English people after a government is this: that, through the whole executive administration, each man must know the duties of his place, until you come to the heads of departments; but that the head of an executive department is to be a man selected solely because he, with some other men, has been able to carry a vote in the House of Commons

on Roman Catholic Emancipation, or water-works bill. He may have great skill in manipulating a parliamentary majority, but he knows nothing about administration. He is not selected with a view to that point. Now it may be that the public affairs of a great people can be managed in flat defiance of all the laws of human experience and common-sense. But we all know that work of every other kind in the world requires the most experienced men at the top of the machinery, instead of at the bottom. It may be that the management of the postal work, the armies, the navies, and the finances of a great nation is the one thing in the world which can be done best by having the most ignorant men in the places of power. But that is a point which has not yet been demonstrated. When it shall be clearly established by some ingenious theorist, then we can be satisfied with a machinery which will give us skilled and experienced workmen only in subordinate offices. But until then—?

But there is a question which lies back of all this. What is the real practical difficulty which stands in the way of our adopting competitive examination, or any other plan for the solid improvement of our Civil Service? Most men will agree that our greatest obstacle in this direction is the opposition of our public servants themselves, the very men who ought to be making the improvement. And the reason is that by the very system under which we put our public officials we compel them, whether they wish it or not, to sacrifice our interests. Our government system is one continued series of elections. Every year we have one. Once in four years, or in two years, or in one year, we offer the control of every public office, and the keys of every public treasury throughout the land,—those of our national, state, county, city, and town governments,—as a prize to be awarded to that combination of men who can succeed in carrying these elections. The prize is an immense one. It means employment for many hundred thousand men, and the spending of hundreds of millions of dollars.

This immense mass of election work, with its immense rewards, develops a regular class of professionals, who give to this work their whole time and labor. In this calling they gain great skill. What is more, they perfect a vast and powerful organization, by means of which and of their skill they are enabled substantially to take the control of our elections completely out of our hands. We keep the form of an election. But, in substance, these professionals appoint every official in the country, from the President of the United States down to a street-sweeper. The great body of the people are compelled to give their time and thought to their ordinary daily pursuits. The control of our many elections calls for the expenditure of more time and money than men who have other occupations can possibly afford to give. And a contest over the choice of our public servants between the people and this body of professionals is a contest between an organized army and an undisciplined mob. Its result never can be in doubt.

Not only, too, do we develop this class of politicians, but we drive all our public officials to become members of it. For it is on carrying the next election that each one of them depends for keeping his place, for rising in the service, for earning his bread, and for his whole future career.

The system is a false one. We have not a government for doing the people's work, but an election machine for capturing their offices.

The evils which result are many and costly. In the first place, the mere direct money-expense of the elections themselves is something enormous; and, in one form or another, it is all paid out of the people's purse. Official returns in Great Britain give as the cost of a single general election for the House of Commons the amount of over five millions of dollars. That is the amount of acknowledged payments. The real expenditure must go far beyond that figure.* These official returns show, too, that the cost of an election in the English counties is seldom less than at the rate of one pound sterling for each voter. In several of the counties at the last election it was more than two pounds, and in two counties it was more than three pounds, for each voter. Probably this rate is no greater than that of elections in this country. In our last presidential election the number of votes cast was nearly eight and a half millions. An expenditure at the rate of five dollars for each voter—the lowest average computed in English counties—would make the cost of one presidential election forty millions of dollars. If we consider what must be the expense of all our state, county, city, and town elections, it must be admitted that we pay heavily for our proprietary privilege of owning an election machine.

But the mere money-cost is the least evil. It is this powerful election machinery which has driven our best men out of the public service. The leaders who control this machinery will not have in our public offices men who will not submit to their decrees. They drive out of public life the men who are independent and honest; and the men whom they retain they hinder from doing even as good work as they know how to do.

The result is something which we need to think of. Our finest harbor is being ruined; our largest and richest city is each year exposed to the danger of a pestilence; we have a navy without a ship, and an army without a gun; and our whole sea-coast is at the mercy of any third or fourth rate power which can buy an iron-clad on the river Clyde. In our one great war our rulers threw away upwards of twenty-five hundred millions of dollars, and one hundred and fifty thousand lives.† And while brave and honest men were fighting on the field of battle for mere

national life, they found their most dangerous foes behind their backs in the men who were at the head of our own government. And all this has come from the fact that we make our public servants the slaves of this election machine.

But what are we to do? We must cut out the roots of the disease, and not play with a symptom. Men say, "Reform the election machine by work within it." That cannot be done. When we can find a novice who can beat Mr. Edward Hanlon in a boat-race, when we can so remodel human nature that every man can do every thing without learning how, and skill and experience count for nothing, then it will be time to think of our attempting to compete with these professionals in their own profession. No doubt they are highly pleased at such a proposition. They are delighted to have honest gentlemen go to their political conventions, make eloquent speeches about platforms and principles, and serve as political bell-wethers to lead the flock to the shearing, while the professional managers quietly select the shears, and dispose of the fleeces even before the sheep are shorn. So long as we keep this profession of election-carriers, and compel all our public servants to join it and do its work, any attempts at reform will bring no lasting results.

We never can abolish popular elections. Nor do we wish to. Popular elections,—elections by the whole people,—so they be real, and not a mere form, are the beatings of the nation's heart, which send the life-blood through its frame. We must have elections. But it does not follow that we must elect every official, or that we should elect our officials once in every year, or once in four years, any more than that we should elect them every month or every four months.

We have been using this machinery of election for a purpose foreign to its nature. Its true purpose is the mere selection of the few men who are to be at the head of our affairs. We have been trying to use it to enforce their responsibility. We might as well try to turn a plough into a dredging-machine. What we must have, in order to compel men to do their work after they are in office, is a machinery for putting men out, not for putting men in. Instead of continually using the process of election, we should simply hold in suspense the process of removal. The preamble of the Constitution of the United States, to be a true recital, should read, "We the people of the United States . . . do ordain and establish—a Choosing Machine."

To correct our mistake we must do three things: First, we must reduce the amount of this election work; we must use the process of election only for its proper purpose. Second, we must make the machinery of election as simple as possible, so as to place all men, as nearly as may be, on an equal footing in its use. Third, and chiefly, we must take our public servants out of this profession into which we have driven them. This is the point especially to be considered here. To discuss the uses of the process of election, and the nature of its machinery, is beyond the lines of this present inquiry.

We can take our public servants out of this profession of election-carriers only in one way,—by putting them above the need of doing its work. That is, we must abolish these term elections, and, instead of a system for removing and electing public officers once in two or four years, we must have a system for removing public officers when the people's interests demand it, and electing new officers only when old ones are removed.

This change would not only take our public servants out of the election profession, but it would destroy the profession itself. It would take away the possibility of gain by following it. So long as the profession pays, and no longer, will men do its work. If our public officers were secure of their tenure, and were placed above the need of doing election work, they would soon cease to do it. They would abandon this profession of election-carriers. On the other hand, if there were to be no vacancies at the end of any fixed period, if no one could tell when vacancies would exist, then this mass of men who are out of office, but who do election work on the hope of getting in, would be compelled to betake themselves to some other employment to earn their bread. They, too, would be driven to abandon the profession; and nothing would be left of it. In short, if we were to abolish this system of term elections, and were to put our officials on the tenure of good behavior, whatever other results might come, we should at least destroy this trade of election-mongers.

Let us go a step farther. What are the absolutely essential points in any plan which is to secure that our public work shall be well done?

It is very clear that, if we are to have anything like a complete system of administration, we must have something more than a plan for examining subordinates at the time of their entrance into the service. And it is easily seen that any system which will answer our needs must have these main points: it must,—

1. Draw good working men to the service.
2. Select the best men for the service.
3. Give these men training in the service.
4. Get from them their best work after they are trained.

To secure the first point,—to draw good working men to the service,—we must offer in our government service the same inducements which are offered elsewhere. Now, every other trade, occupation, and profession insures to faithful men a certainty of permanent employment. We must give our public servants this same certainty.

To secure the second point,—to select the best men for the service,—we must test men in the service itself; test them till we find what they can do; drop them so soon as we find they are unfit to do the work, but keep them if the work is well done.

To secure the third point,—to give these men training in the service,—we must give them the same opportunities for learning their profession which men have elsewhere. They must have the experience of a lifetime.

To secure the fourth point,—to get from these men their best work after they are trained,—we must put them under the same pressure which they are under elsewhere. They must have,—

1. A certainty of permanent employment, and of advancement in the service, if they do their work well.
2. A certainty of dismissal from the service if they do their work ill.

In short, to secure either of these four points, our public servants must hold their places for no fixed term of years. Any term, for one year or ten, is too long for a bad servant, and too short for a good one. But our public officials should hold their places "during good behavior,"—the only system under which efficient work of any kind has ever been secured.

Before we entered on this last branch of our inquiry, we found that to root out this trade of election-mongers, which destroys free government, which takes from the people the choice of their servants, and from their servants free action, we must abolish this system of term elections.

Now, this removing officials for a failure to do their work well is all that constitutes "responsible government." We must have "responsible government," and we must have it throughout the service. The one distinctive point which is good and sound in what men term "parliamentary government" is that ministers are removable at any time, and have no tenure of office for a fixed term of years. But all our officers should be "responsible." The machinery should provide for the removal of every official throughout the service. No official should be "irresponsible," even for a day.

But that is not all. We must have, throughout the executive administration, the one-man system. In the first place, it is the only way in which we can secure organization; and, in the second place, it is the only way in which we can enforce responsibility. If we are to have any responsibility at all, we must have the responsibility of one man. Each officer must be held responsible for all the work which is to be done under him; but in that case he must have the power of appointing and removing all the men under him who are to do that work. For he is the only man who can know anything of the real capacities of his subordinates. He has their work under his eyes day after day. Moreover, this power of appointment and removal should be absolute, without any concurrent action of a council, a legislature, or a court. If we expect good work, we must not tie men's hands.

But it may be asked, Is it intended to give to the President of the United States, to one man, the absolute power of appointing and removing upwards of one hundred thousand officials? Precisely that. It is intended to take the power of appointing those officials out of the hands of the irresponsible heads of an election machine, and to put it in the hands of a responsible head of the government *whom we can punish for its misuse*. It is intended, in the State of New York, to take the same power out of the irresponsible hands of Mr. —, and to put it in the responsible hands of the Governor of the State. It is intended, in the city of New York, to take the same power out of the irresponsible hands of Mr. —, and to put it in the responsible hands of the Mayor of the city. Make these chief executive officers something more than puppets. Give them power, and then hold them responsible for their use of it.

But that is centralization! So it is; and wherever affairs are vast there will be centralization. That is the order of Nature. We have now, and we always shall have, in our government affairs centralization of power. And we must have the corresponding safeguard,—centralization of responsibility.

What is here proposed is that we should have a "responsible" chief executive. And every point in our argument applies with more force to the head of the executive administration than to any subordinate. He, above all others, must have the opportunity to gain experience and training for his official work. But, above all things, he must be free from this dependence on an election machine. Placing him alone under the term system simply puts him, with every official in our executive administration, in the power of the managers of this election machinery. Our security must consist, not in having an election for President once in four years, but in having the power of removing him at any time.

Here we need make no rash experiment, nor ramble in the realms of speculation. We need not go beyond the teachings of experience. All we need to do is to adapt a piece of machinery from that crooked, misconceived abortion which men term parliamentary government, which is only a practice (it cannot be called a system) of removing, indirectly, the wrong man, for the wrong thing. The English people remove, not the chief executive, but all his heads of departments, not (in the large majority of cases) for anything that concerns executive administration, but for some blunder in the legislature. Let us not have this humorous scheme of government by town meeting, admirable though it may be for towns. But instead of having our chief administrative officers always in a turmoil, perpetually busy in manipulating votes in a legislature, and then having a wholesale revolution in all the departments whenever these men fail to secure their legislative majority, let them attend to the work of administration, the putting into execution the measures which the legislature decides, and then let us hold them responsible for doing work. Let the chief executive hold each head of department responsible for his department,

*The expense of the coming general election for the House of Commons is estimated at ten million dollars.
† See Note at end.

and let the legislature hold the chief executive responsible for all departments. Have a simple machinery for the removal of the man who ought to be removed, on the proper ground; that is, remove the chief executive, by a direct vote, for a failure to give us good administration. Give him the selection of his men, and then hold him responsible for results. For the sake of greater security, require for this removal a two-thirds vote. But leave this removal in the discretion of the legislature. Let them remove without notice and without a hearing, if the needs of the people demand it. It is the interests of the people, and not of the officer, which we must protect.

But it might be feared that the absence of the term system in the legislature would be a source of danger; that this legislature might, in some way, attempt the overthrow of the people's liberties. That, however, is a danger which does not exist. A body of a reasonably large number of men, not appointed by election managers, but chosen by the people, living with the people, and having the same interests with them, cannot, in these days, be persuaded to attempt the overthrow of the people's liberties.

But, if such a thing can be, if the people, when these powerful organizations are destroyed, cannot be trusted to find and choose honest men who will not betray their interests,—then we must give up free government; or, rather, we must give up government of any kind, and submit either to a despotism or to anarchy. When that state of things comes, it will be because the people deserve no better fate. We must trust men, and we can do so. We never yet have had so bad a set of men in our national legislature that we could not trust our affairs in their hands, if we would only leave them free.

But there is no difficulty as to men. The men we have in public office at this very day are good enough, if we place them under a decent system. They are our neighbors at home. They will never make the attempt to overthrow our liberties. If they should, the country would in an instant be too hot to hold them. The only difficulty we now have is that we compel them to manage primaries and conventions. We drive them to sell our offices instead of using them for our service. Even these men whom we now have would prefer to do for us good work, if we would only allow them. Take our prominent public men of this day,—Mr. Sherman, Mr. Blaine, and Mr. Conkling. No one can question their very great ability. They have, indeed, been selected on false tests. But take them as they are, put either of them at the head of our public affairs, release them from this grinding slavery to the election machine, leave them free to learn how to do our work, and to do it as well as they know how, and within five years we should have (I say it in all sincerity) the "finest Civil Service on the face of the earth." I do not admire the methods of these gentlemen. I have always voted against them. But we can trust power in their hands with entire safety, if we will only make them free.

For the mere purpose of selecting men, I would rather have our present election machine than all the plans for competitive examination in all the known sciences. We need men of knowledge, no doubt; but we need, more especially in our government service, men of affairs, and men of special experience in administration. Now these men are not the best men we have. But they are selected by Nature's own process,—the survival of the fittest in a struggle for existence. The struggle is of the wrong kind. But we do get men of power, and men of administrative power. They would learn how to do our work with wonderful quickness, if we would only give them the opportunity. Mr. John Sherman, four years since, knew no more about finance than he did about Sanskrit. He is now, in my humble opinion, better fitted to manage our Treasury affairs than any other man in the country. Mr. Blaine and Mr. Conkling, in these long years of their life at Washington, have gained great experience in the management of the public business. If they could only give us the benefit of it!

But, of course, we cannot hope for that. These gentlemen are now engaged in the process of appointing our next President. They have been so engaged ever since they appointed the last one. And on the fourth day of March, 1881, they will begin the process again. And we, the people of the United States, are to be converted into a football, and are to pay millions of dollars for the proud privilege of owning, but not operating, a Choosing Machine, and for the possible luxury of substituting for the practices of Mr. Don Cameron and Mr. Roscoe Conkling the metropolitan methods of Tammany Hall. Now then let us prepare to witness that grand quadrennial spectacular drama, "The Battle for the Treasury Keys." The managers will announce the caste at an early date.

Political reforms have, in this country, usually consisted in a plan for placing a new set of men in charge of the people's money-boxes. What is here proposed is that we should keep the men that we now have, and put them under a new system. If we would only give our public servants a permanent tenure of office, the mere necessities of the service would soon purify it. A man who has under him a hundred thousand men is compelled, in simple self-defence, to select for his subordinates the best men he can find. If he should do otherwise, he would soon find his whole machinery blocked. His work could not go on. The evil consequences resulting would soon work their own cure. Let us use in our government service the same old process of natural selection, but change the nature of the struggle for existence,—make it a struggle at doing the people's work. And let us remember that this process of natural selection, in order to work out its lawful results, takes time. We cannot have a geological

upheaval of the whole fabric once in four years. That stops the working of Nature's forces until we have a new readjustment of atoms.

But it may be said that such a system, as is here proposed, would not be a democracy. That depends on what democracy is. We certainly do not have it now. If democracy consists in our going through the form of an election once a year for the purpose of registering the decrees of the professional politicians, then we should not, under the plan here proposed, have a democracy. I venture to doubt if that is the true meaning of the word. We cannot all govern, or take turns at governing. All that we—the people—can do is to select the men who are to take charge of our public work, and let them select and control the men who are to do the work. Democracy consists in giving the people a voice, but not a hand, in the government machinery. And they need nothing more than a voice. It is a perfectly possible thing for us to have a government, a body of trained, responsible public servants, a few of them directly chosen, and all of them indirectly controlled, by the people. That will be a democracy,—a system where the people have a power, but do not go through the idle form of pretending to use it once a year,—the only wise, strong, and stable government which can be formed, the one which we are now in the process of forming. But our first experiment has not been a thorough success. Let us try a second—and watch the results. That, too, may fail. And then we will try a third. We have thousands of years before us, and a superb laboratory.

NOTE.—The official figures from the War Department give the losses, in the Union Army alone, in the War of the Rebellion as follows:—

Killed in action.....	44,238
Died of wounds.....	33,993
Died in hospitals.....	190,017
Died in Confederate prisons.....	26,168

Total..... 294,416

It is estimated, by the authorities in the Census Bureau, that these figures are 12 per cent. (those of men dying in prison 20 per cent.) less than the actual number. Adding a correction on that basis would make the above total 327,184.

General Schofield has written that it is "capable of demonstration" that the war might have been finished in half the time and at half the expenditure in life and money, had the control of our military operations been given to any one soldier of fair ability. The cost in life and money resulting from the interference of the politicians with army operations cannot reasonably be put at a lower estimate than is given in the text.

—*International Review for May.*

GREETING AN EX-CONVICT.

D. M. BENNETT'S FRIENDS IN CHICKERING HALL.—A QUEER SUNDAY NIGHT MEETING.—LISTENING FOR TWO HOURS TO SOME PLAUSIBLE TALK AND MORE BLASPHEMY AND FILTH.—DENOUNCING ANTHONY COMSTOCK AND THE REPUBLICAN PARTY.

There was not an inch of room to spare, either sitting room or standing room, in Chickering Hall at eight o'clock last evening, when Elizur Wright, of Boston, sat down in a big arm-chair on the stage. The meeting was a gathering of sympathizers with D. M. Bennett, editor of a publication called the *Truth Seeker*, who has just been released from the Albany Penitentiary, where he was imprisoned for one year for sending through the mails an indecent pamphlet entitled *Cupid's Yokes*. There were on the stage, besides the President, Elizur Wright, and D. M. Bennett, and Heywood, the author of the pamphlet, a number of members of and sympathizers with an association called the Liberal League, and others, among them being Stephen P. Andrews, Moses Hull, Amelia Colby, Mrs. D. M. Bennett, and Eugene McDonald. The meeting lasted for more than three hours, and during that time the speakers exhausted the deepest corners of the unabridged Dictionary in throwing epithets at the Creator, the ministry, the Christian religion, and the Republican Party. In that brief time, Chickering Hall made, perhaps, its first acquaintance with the indecent matter that is not sent through the mails, but comes out of men's mouths. Bennett, the hero of the evening, bore his honors modestly, and was comparatively moderate in his remarks, going no further than to boast of his infidelity; but Heywood, the author of the pamphlet called *Cupid's Yokes*, said that he was lately out of Dedham Jail, and proved his title to a full convict suit by making as dirty a speech as ever a filthy-minded man was allowed to do before an audience of New York women.

Elizur Wright having been introduced, a long list of Vice-Presidents was read, among the names being those of Charles Bradlaugh, James Parton, Parker Pillsbury, and Cortland Palmer. A quartet sang a song to the tune of "John Brown's Body," and Mr. Wright stepped to the front and said: "We meet in the name of common-sense and common humanity. We meet as the friends of law, to protest against the law's perversion, and to express sympathy with a man, and to advocate free thought and free speech. What is law worth without liberty? What is religion worth which exacts faith by a penalty? What is enforced morality worth? Since the Dred Scott decision there has been nothing so disgraceful to the United States as the persecutions of Mr. Heywood and Mr. Bennett. The Bible cannot object to *Cupid's Yokes* going through the mails, without staying out itself. Congress cannot abridge the freedom of the mails: this would murder freedom of thought, on which the happiness of the nation depends. Paper and ink have no moral character of their own, and can do no harm, while in the hands of the Government, in the mails. Under what is well known as the Comstock law, a man who is accused of mailing obscene literature is in effect tried before an ecclesiastical court. It would be treachery to the law itself not to stand by the victims of such injustice. If the Doctors of Divinity do not like Brother Bennett's blows, let them discard their barbarous old creeds."

Letters of regret were then read from Cortland Palmer, Charles Bradlaugh, and James Parton, and the quartet sang another song. Thaddeus B. Wakeman was then introduced. "The danger," he said, "arises from Calvinism,—an attempt of a few who imagine themselves elect to manage the morals of the many. This is an effort to substitute Calvinism and an ecclesiastical vigilance committee in the place of law. That would be an end of civil liberty. Comstock legislation is a confusion of the temporal and spiritual powers. It is the attempt of a few to control ordinary justice. We want to be responsible to the proper tribunal, not to a church committee. This legislation might do in the Old World, where they have a State Church; but it will not do here. As the powers come up from the people, they must be administered impartially by and for the people. The Calvinists are merely the Protestant Jesuits. Mr. Bennett has also stood his martyrdom in Massachusetts, where he was imprisoned. I hoped to introduce Mr. Bennett to you clad in his prison suit, but it was not to be obtained for love or money. Uncle Sam has so many applicants for prison clothes they are all in use." Mr. Bennett was then introduced, and three cheers and a bouquet were immediately given him. He is almost an old man, certainly on the shady side of sixty; and, as he stepped forward, his feelings overcame him, his lips trembled, and his eyes filled with tears.

"My dear friends," Mr. Bennett said, "language is too feeble to express the feelings of my heart. This is the proudest moment of my life. I feel repaid almost now for what I endured in the lonely cell, four feet by eight, and in the hospital of the prison. I am thankful to be able to unite with you in demanding freedom of the mails and the liberty of the press. I do not want to be rash, or to violate justice or right; but, if it is necessary for me again to enter a prison cell, although advanced in years, I will do it. [Applause.] I feel that, though this is called the freest government in the world, we have some things to fear. George Washington, Thomas Jefferson, Thomas Paine [applause], and others, founded this government. There was then no room for ecclesiastical tyranny. It was announced then that this was not a Christian government, but free to all; and it is saddening to see that we are deteriorating. The power of the Church seems to be intensifying. I was sent to prison upon a mere pretext. The book is not obscene. President Hayes said that I had committed no crime. I was tried before a Christian jury by a Christian District Attorney, because I was the editor of the *Truth Seeker*, and because of a pamphlet I once wrote, entitled *An Open Letter to Jesus Christ*. The Rev. Howard Crosby, D.D., LL.D. [hissses], declared in a speech before the Young Men's Christian Association [hissses] that my conviction was one of the greatest things ever done in New York; that it was worth 100,000 times more to Christianity than all the money that has ever been given to Comstock's society. There has been \$50,000 given to Comstock's society; and, as I had a good deal of spare time up in Albany, I figured it up that I had done fifteen billion dollars' worth of good to Christianity. I didn't think I could do so much good all in one year. I don't believe that one person has ever been hurt by reading that pamphlet. It was a foregone conclusion that I should be convicted, for I am an infidel. The foreman of the jury was a Sabbath-school Superintendent, a man of very narrow views, and they thought I was a very bad man; but I never killed anybody or robbed anybody. I might say a little about prison life, but I will not occupy more of your time. [Cries, "Give us the prison life!"] Our prisons are terrible places. There is far more injustice in our courts than justice. There are many innocent men there for life. A poor man, without friends or money, stands a very poor chance of getting justice in our courts. The discipline is very severe. I worked for two months at shoe-making. In the shop, we could not talk or look up from our work. The food is not calculated to sustain a man for hard labor. Superintendent McEwen is a gentleman, and I am grateful to him and his family. The officers at first spoke to me like as if I was a dog, and made me feel bad, but after a while their manner softened toward me. I am resolved to be a good citizen, but I will write and speak the truth. [Great applause.]

The following resolutions were then read:—

1. *Resolved*, That in the assault upon D. M. Bennett the liberties of every citizen of the land have been assailed.

2. *Resolved*, That we do hereby protest against the corruption in office, the hypocrisy in the pulpit, and the dishonesty on the bench, which have combined to perpetrate this outrage upon Mr. Bennett.

3. *Resolved*, That in D. M. Bennett we recognize that highest and noblest type of a true citizen,—a patriot; for while the loyal obey, the patient endure, and tyrants execute bad laws, none but the patriot risks life and liberty to defy and break them. It was his defiance of unjust laws that made Washington a traitor to his King and Government, and gave us liberty.

4. *Resolved*, That the principle of freedom is never so adequately and absolutely vindicated as when it is rigorously applied in a sense running counter to our own prejudices; as in a case, for example, where we do not sympathize with the act done, and where, even, we strenuously disapprove of it; but when we intelligently and firmly stand for the equal rights of all others to judge for themselves, and for their civil right to do precisely that which we most vehemently disapprove and condemn, short of actual and obvious encroachment; that this idea of freedom for what we cannot approve, because we approve of freedom, is Americanism pure and simple, and the most difficult lesson which the devotees of arbitrary authority, ecclesiastical, political, or social, have ever to learn,

but one which must be learned, and laboriously inculcated at all hazards.

5. *Resolved*, That any other doctrine than this incurs the necessity, and entails the curse on our people, of a censorship of the press; of an organized and perpetual body of Government spies, and of the whole machinery of religious, political, and social repression, which we in the past have been happily rid of, and the reintroduction of which will be the rapid and complete subversion of the most advanced and benign system of institutions which the world has ever seen, and with the continuance of which the well-being of humanity is most closely united.

6. *Resolved*, That we deliberately denounce the Comstock legislation,—as to its hidden and real animus, which is the suppression of free thought and the freedom of the press,—and the rulings of Judge Benedict in the case of Bennett, and the refusal of President Hayes to interfere, as a legislative, a judicial, and administrative outrage, and that we pledge ourselves to continue to do whatsoever true men and true women may rightly do to reverse this whole current of procedure.

7. *Resolved*, That, if it were not too melancholy and dangerous, it would be comically ludicrous to behold the gigantic machinery of the United States Government invoked to punish by ten years' imprisonment and \$5,000 fine some thoughtless or angry boy or man who has said a naughty word, on paper, through the post-office, to some one who, to protect himself, has only to decline to read what is sent him, or throw it into the waste-basket; and that this great country is now afflicted and disgraced, through the activity of a few over-zealous bigots, by a new edition of the Connecticut Blue-laws, so ridiculous that the people almost refuse as yet to believe in their existence.

8. *Resolved*, That amending "God" into the Constitution openly urged, and the Comstock law secretly enacted, originate in one and the same source, and are parts of one and the same policy of the ecclesiastical party, namely to reestablish the union of Church and State, and to regain the priestly power so vigorously denounced by the fathers of the Revolution, and so determinedly rejected by the framers of the Constitution.

9. *Resolved*, That though, religiously, Anthony Comstock is the creature of the Church, politically he is the product of the Republican Party, and that his law is the work of a Republican Congress; and that as the "God-in-the-Constitution" proposition came within two votes of receiving a two-thirds majority of the Senate in a late Congress (1876), twenty-eight votes, all Republican, being cast for it, and sixteen, all Democratic, against it, these measures and this action of the respective parties should be taken into careful consideration by every voting liberal, and unless the party dismiss Comstock,

10. *Resolved*, That all other questions now agitated by the great political parties are not worth a moment's consideration in comparison with the new questions of human freedom lately and so suddenly sprung upon the people, and that all other questions should be adjourned till this one of freedom of the press and personal liberty be fought out over again, and finally settled so that it will stay settled.

The resolutions were all applauded; but, on the reading of the ninth one, some hisses were mingled with the applause.

Stephen Pearl Andrews was the next speaker. He pointed out Mr. Heywood on the platform, asked him to rise, which he did, and said that Heywood had been convicted in Massachusetts and sentenced to two years' imprisonment, but that President Hayes had pardoned him after he had served seven months.

The resolutions were then put to a vote, and were, of course, unanimously adopted, with the exception of the ninth, on which there were some dissenting votes, and cries of "Strike out the political clause." Telegrams of congratulation from all over the country were read. One from Charleston, S.C., graciously urged that we "should not nurse a monarchical censor in our Republic." A despatch from a person named Jamieson, in Chicago, said that, as Bennett had worked at shoe-making, "let us hope that he will pound the bottom out of the Orthodox Church. Let man be true, though every God be a liar."

Amelia Colby, the next speaker, began her address, "Mr. Bennett, Mr. Chairman, women, and men." "If I should wind up once," Mrs. Colby said, "it would take me a long time to run down." "When you put God into the Constitution," she concluded, "you put every American citizen out," and at this startling proposition the audience clapped its hands for nearly five minutes. James McClellan, who was next introduced, characterized Comstock as "the moral leper of our country [cheers], a man who will find no hell too hot, no pit too deep." [A voice, "We want a word from that terrible fellow, Bob Ingersoll."] Lucy Coleman was then introduced. "I have the reputation," she said, "of being a very daring woman. I know nothing of law, and very little of logic, but I know something of common-sense. I want to ask the mothers in this audience what kind of a feeling would come over you were you the mother of Anthony Comstock?" [Cheers and applause.]

Heywood, the author of the pamphlet that sent Bennett to prison, was then introduced. His address abounded in filth and blasphemy, and a large part of it is entirely unfit for publication. He began with indecent references to the woman who produced Bennett's letters, and went on to say that the Republican party came into power through the ruin of a United States law that they had trampled under foot. "A woman said to me," he continued, "if we haven't a hell for anything else, we ought to have one large enough to hold the Young Men's Christian Association." [Laughter and applause.]

He then repeated some indecent remarks he said he

had made at a public meeting in Boston, and a still more indecent reply that he said a lady made to him after the meeting. The filth grew so deep here that there were some hisses, and a number of women left the hall. Heywood went on to say something about "from Stephen Pearl Andrews back to Plato and Jesus." "My little book," said he, "is only four years old, and it has already sent three men to prison, and been pronounced obscene by five United States Judges. Never, for a single day, has *Cupid's Yokes* ceased to go through the United States mail. The first mail package I got after they put me in jail was a copy of *Cupid's Yokes* sent to me by my daughter."

Moses Hull then made a speech in which obscenity wrestled with blasphemy for the first place. He concluded with a story of a preacher who, before going to church, was giving a calf some milk out of a tin pan. The calf jumped up, and spilled the milk all over the preacher's clothes. He seized the animal by the ears and shouted, "— you, if it wasn't for the love of — in my heart, I'd wring your neck!"

A young man named Flower, from Philadelphia, made the next speech, and a good part of the audience went out while he was speaking. His address was composed entirely of indecency and vituperation; but he drew too largely from what he said he had read in mythology to interest his hearers, and they went on to the next speaker, Prof. J. H. W. Toohey, of Boston. It was then eleven o'clock, and the announcement was made that there were still "many more speakers, both men and women."—*N.Y. Times*, May 3.

FETE DAY OF ST. THOMAS AQUINAS IN ROME.

BOSTONIANS AT THE VATICAN.—THE DUCAL HALL.—THE HOLY FATHER AND THE YOUNG PRIESTS.—A BRILLIANT AUDIENCE.—IMPRESSIVE CEREMONIES.—THE PICTURE AN INTERESTING STUDY.

ROME, March, 1880.

Last evening, by the thoughtful kindness of a fellow-American high in the ranks of the Church, I received a *permesso* to a general audience of His Holiness to be held at eleven o'clock to-day—the fête day of St. Thomas Aquinas, who was born on the 7th of March, 1274. Leo XIII. has always been a great admirer of his writings, and quoted from them at length, and commended them in the encyclical letter of August 4, 1879, and it was to receive the address from the bishops and clergy of the Church in reply to that letter that the audience was arranged.

So we drove, the president of one of your Boston banks and I, to the Vatican at ten o'clock this morning. Two young countrymen, now pursuing their studies in the American College of the Propaganda, were kind enough to accompany us as guides and interpreters. More than that they proved to be, and we enjoyed their society as well as their kind offices. So we presented ourselves, and were admitted through the ranks of the Swiss guard to the hall of audience. Taking advantage of their information, let me add that the papal guard of Pius IX. in no corps served more faithfully or valiantly than the Swiss section, and the corps was made permanent, and is now recruited in Switzerland alone, wearing still the picturesque uniform of black and yellow and red of a hundred years ago. The "dual" hall is a double one, being divided by a large arch about midway of its length, measuring, perhaps, 50 feet by 200. The walls, to the height of fifteen feet, a vandyke brown, and the vaulted ceiling, fifty feet above the square red tiles of the floor, is covered with classic figures, such as one sees in Pompeii, with here and there a landscape. Along one side, a half-dozen large windows reaching to the floor let in the warm sun, while the white curtains mitigate its force. At the opposite end of the hall a dais, and, under the crimson and gold canopy, the gilded chair for the successor of St. Peter. A doorway on each side of the chair was half concealed by drapery, but a soldier stood by each with polished halberd glittering in the sunlight. Forming a broad aisle from the entrance door through the hall was a double row of benches, crossed by another row perhaps one-third of the length from the dais, forming together four compartments of unequal size. In the two rear ones stood the students of the various priestly schools, gathered from all the earth, the leaders of the Church of the future. "*Multe tenebris lingue*," say we as we listen to the greetings,—on our right, the red-habited students from Fatherland chatting in German, Italians everywhere, and on our left, the youth of England, Ireland, and Scotland, and in their cassocks, trimmed with white, red, and blue, about fifty of our own young countrymen. The enthusiasm of youth was as marked in the young priests as among the students of Harvard or of Yale or of Dartmouth. Up and down the centre aisle paced the solemn Swiss guard, interspersed with the scions of the Roman nobility holding honorable place at the court of St. Peter, adorned with many a star and wearing the gold chains with miniature keys and tiaras. Between them entered a procession of the wisest and the meekest. The teacher, the poet, the orator, and the antiquarian of to-day in old Rome were each pointed out as they sought places in the two front compartments. With them came friars and priests, bishops and cardinals, Franciscan, Dominican, Jesuit and Capuchin, in their varied garbs; while the aged cardinals one by one came tottering through the hall, but disappeared under the drapery to attend the Holy Father. The number increases, and it is soon apparent that the forward compartments must be enlarged, when the good-natured priest in black busies himself with a continual "*Piu giu*" until the cross benches can be moved back a few feet. Every true American then by this gets a better place; for is "Stand back, please," ever a word for us—particularly when spoken in Italian?

So we find ourselves at the forefront, and watch for the supreme moment. Soon the Camerlengo appears at one of the draped doors and raises his hand. "Hush-sh-sh" is heard all over the hall. Conversation ceases, the drapery at the right of the chair is drawn aside, a dozen officers of the guard enter, and then the Pope, attended by some dozens of his cardinals. He seats himself on the throne, and the cardinals range themselves about him, not noiselessly, for all welcome him with loud huzzas. I fancied I could detect the national differences from the various quarters of the hall, but—whether fancy or not—I am sure the American youth were not the most silent. But he sits quietly, and with dignity responds to the welcome with a gracious bow. Then he rises to pronounce the papal benediction. Every head is bowed, and the gracious, quiet, kindly, feeble gentleman of seventy years, with graceful gesture and sonorous voice, utters those sacred words. Clad in white, with a gold chain about his neck, the purple ring glistens in the sun as he invokes the blessing of the Almighty and of his Son and of the Holy Spirit, as his predecessors have been wont to do in the centuries gone by. The picture is a study, and the sight is a picture. The head of the Catholic world, the successor of St. Peter as bishop of Rome, stands before us,—come to encourage the Catholic world to seek an intellectual, philosophical religion in place of one of superstition. Next followed an address of congratulation upon the occasion, and then Leo XIII. rises to speak. In fluent Latin, with the Continental pronunciation of the words, he holds us spell-bound for twenty minutes, speaking without notes, and with a clearness and earnestness that evidenced perfect sincerity. Once from fatigue he rested a moment in his chair, and then, rising again, he finished. The days of Phillips Academy have long passed, and good "Uncle Sam Taylor" has been at rest these many years; but there was enough left of the old stone academy to enable me to follow him for the most part. But I confess that I would have liked a "pony," and indeed need one, if compelled to give the exact meaning of the address.

Then came a Latin poem, and then the reception of the replies to the encyclical of 1879. In double file the bearers walked from the front compartments to the dais and handed their responses to the Holy Father. One each from the arch dioceses of Boston, of New York, and of Philadelphia, were presented by three students of the American College, with numbers from Europe, from Asia, from Africa, and from South America, richly bound or engrossed on parchment, or written upon paper. Each as it came was received with kindly words, until at last, all having been safely delivered, he bestowed his parting blessing and the audience was finished.—*Advertiser*, April 24.

Poetry.

"DE PROFUNDIS."

BY ALFRED TENNYSON.

Out of the deep, my child, out of the deep,
Where all that was to be in all that was
Whirled for a million æons through the vast
Waste, dawn of multitudinous eddying light.
Out of the deep, my child, out of the deep;
Through all this changing world of changeless law.
And every phase of ever-heightening life,
And nine long months of ante-natal gloom
With this last moon, this crescent, her dark orb
Touched with earth's light. Thou comest, darling boy,
Our own, a babe in lineament and limb
Perfect, and prophet of the perfect man
Whose face and form are hers and mine in one,—
Indissolubly married, like our love.
Live and be happy in thyself, and serve
This mortal race, thy kin, so well that men
May bless thee, as we bless thee. Oh, young life,
Breaking with laughter from the dark; and may
The fated channel where thy motion lives
Be prosperously shaped, and sway thy course
Along the years of haste and random youth
Unshattered. Then full current thro' full man;
And last in kindly curves with gentles fall,
By quiet fields, a slowly dying power,
To that last deep where we and thou are still.

—*Nineteenth Century for May.*

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 8.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Dr. Charles Darwin, London, England, \$24.00; J. C. Moore, \$3.20; D. B. Hale, \$2; A. Williams & Co., \$3.54; C. H. Dearborn, \$2.35; New England News Co., \$5.12; W. P. Thornton, \$6.40; A. Trounstein, \$3.20; J. R. Foster, \$3; Cash, \$1.50; Benj. Cobb, Jr., \$5; Hon. E. P. Hurlbut, \$3; Dr. H. B. Clarke, \$66.00; H. C. Southworth, \$4; Mrs. M. A. Yerrington, \$3.20; Geo. J. Adams, \$6.40; E. P. Clark, \$3.20; J. S. Wolcott, \$3.20; Mrs. O. M. Rotch, \$2; F. V. Balch, \$3.20; E. T. Billings, \$3.20; Jos. Trounstein, \$3.20; American News Co., \$3.76; W. A. Clarke, 20 cents; Mrs. L. P. Langley, \$5; D. B. Tripp, \$3.20; Wm. H. Faer, \$1; J. Whitson, \$3.20; W. W. Tucker, \$1.50; Chas. H. Pierce, \$23.20; Richard Russell, \$3.20.

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The Index.

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State), but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged May 6.....	\$2,165.00
ARTHUR H. CUTLER, <i>New York</i>	1.00
Dr. J. GOLDMARK, " ".....	10.00
WM. PAULSEN, " ".....	5.00
ADAM JACOB, " ".....	5.00
FRANK L. POPE, " ".....	1.00
Dr. J. M. MEMMINGER, " ".....	1.00
WM. BOYER, " ".....	1.00
CLARENCE COOK, " ".....	5.00
H. W. JOHNSON, " ".....	5.00
Mrs. LEWIS STINE, " ".....	1.00
HERMAN BEHER, " ".....	5.00
G. OBERMEYER, " ".....	1.00
WM. KURTZ, " ".....	5.00
Mrs. J. E. SUITTEBLIN, " ".....	2.00
THEODORE P. JENKINS, " ".....	1.00
Dr. D. C. WHITE, " ".....	1.00
Total.....	\$2,215.00

WILLIAM J. POTTER,
Secretary F. R. A.

SPECIAL NOTICE.

The Ninth Annual Meeting of the Stockholders of the Index Association will be held at the office of the Association, 35 Monroe Street, Toledo, Ohio, on Saturday, June 5, 1880, at 2.30 P.M., in accordance with the articles of incorporation.

ANNUAL MEETING OF FREE RELIGIOUS ASSOCIATION.

The thirteenth annual meeting of the Free Religious Association will be held in Boston as follows: Business session, for election of officers, hearing and discussion of reports, etc., Thursday, May 27, 7.45 P.M., at the Parker Fraternity Hall in the Parker Memorial Building, corner of Berkeley and Appleton Streets.

Convention, Friday, May 28, with sessions at 10.30 A.M. and 3 P.M. in the Parker Memorial Hall. Arrangements are in progress that promise interesting discussions, of which the details will be given hereafter.

Social Festival, Friday evening, in the same place, using both upper and lower halls. There will be music, brief addresses, refreshments, and opportunity for social greetings and conversation.

WM. J. POTTER, Secretary.

APPROACHING SEPARATION.

AN OPEN LETTER TO THE SUBSCRIBERS OF THE INDEX.

BOSTON, May 9, 1880.

MY DEAR FRIENDS:—

For more than ten years, with the exception of about three months in 1873, I have been editor of THE INDEX. I shall cease to be its editor on the first of July next.

The reason for my retirement will be best expressed in the language of a circular which I submitted to the Directors of the Index Association, and which with a little modification was unanimously adopted by them, at a meeting of the Board on April 5. Part of this circular is as follows:—

"At the Eighth Annual Meeting of the Stockholders of this Association, held at Toledo, Ohio, June 7, 1879, it was—

"*Voted*, That we renew and readopt the following resolution, adopted at the Annual Meeting of last year: to wit, 'That the Board of Directors are hereby authorized and empowered to close up the affairs of the Index Association, and to take all the steps necessary to effect its legal dissolution, if and whenever they shall judge such a step to be, on the whole, a wise one, the interests of all parties concerned being duly considered; and, in case there shall be any cash or other property remaining, after paying all the just and equitable debts of the Association, they are furthermore authorized and empowered to make such disposition of the same as shall, in their judgment, best subserve the purposes for which the Association was originally formed.'"

"At a meeting of this Board, on February 9, 1880, it was voted, in virtue of the authority and power above conferred, to wind up the Association's affairs on the first of July next, and to donate and transfer THE INDEX, together with whatever property shall remain after paying all just and equitable debts, to the Free Religious Association, provided that the latter would assume all obligations to THE INDEX subscribers and advertisers whose terms shall not have expired at that date. This offer was formally accepted by vote of the Executive Committee of the Free Religious Association, communicated by the Secretary to this Board to-day. The transfer thus arranged is, in the judgment of this Board, a step rendered necessary in some form by the fact that about \$50,000 of regularly levied annual assessments on the Association's capital stock remain still due and unpaid; and also, under these circumstances, the best practicable mode of 'subservicing the purposes for which the Association was originally formed.' THE INDEX was founded to promote the cause of Free Religion; and now that, from want of funds, it can no longer be published as heretofore by the Index Association, the Directors consider that this original purpose will still be subserved in the best way now possible, if the Free Religious Association itself shall continue to publish the paper in the same cause. It is, in fact, a reason for sincerely congratulating the faithful friends of this cause that the forced abandonment of the Index Association, resulting from the delinquency of many of its own stockholders, will not involve the abandonment of THE INDEX itself; and that this widely respected journal, the fruit of so much generosity, self-denial, and devotion, in many quarters, will not be lost to the beneficent movement in which it has faithfully labored for the past ten years."

This announcement has been delayed simply to enable the Free Religious Association to mature their plans to some extent for the future management of THE INDEX, and to accompany the announcement with a positive statement of their own on that point. This I hope to receive in season for the present issue; but, as it has not yet come to hand, I will venture to anticipate it so far as to say that THE INDEX will be edited for the ensuing year by Mr. William J. Potter,

the Secretary of the Free Religious Association, with improvements of various kinds which I have long desired in vain to make. With the increased assistance which I doubt not he will receive, and above all with the great ability and beautiful spirit which are his own, THE INDEX cannot fail to be far better than it has ever yet been. It is with the sincerest and deepest joy that I announce Mr. Potter as my own successor; and I should be false to every impulse of friendship, to every unselfish instinct of humanity, and to every consideration of loyalty to the cause for which I have toiled during many years just as well as I know how, if I now suppressed the desire to offer him here the right hand of fellowship, to bid him the heartiest and honestest goodspeed, and to bespeak for him from you every conceivable form of aid, encouragement, and good-will. Stand by him faithfully and well—for never did any man deserve it better than he. You know him but little as yet; but, before the year is over, you will discover something of that great mental and moral power which has been the life-giving centre of the Free Religious movement from its inception—or you will be blind indeed.

One thing should be distinctly understood: my retirement is the result, simply and solely, of the non-payment of their annual stock assessments by stockholders of the Index Association to the amount of about fifty thousand dollars—more than half of the amount due. The capital stock of one hundred thousand dollars was originally all subscribed for, payable ten per cent. annually for ten years. Some of the subscribers have proved unable, and others indisposed, to redeem these pledges; but if all who are able to pay were willing to pay, the Index Association would now be on a sound financial basis. With no little hesitation I embarked in the enterprise at the outset, postponing plans of most important philosophical work for an indefinite period, because I saw the great immediate necessity to the Free Religious movement of a first-class journal equal to the best English periodicals in all respects, and because I reposed implicit confidence in the honesty and honor of the stock-subscribers. This confidence has not been fully justified, but the necessity still remains. The Index Association has at last proved to be a failure; but THE INDEX has not been a failure. On the contrary, if you and the public choose to make it so, it may yet become a great and permanent success, even in the financial sense. I earnestly desire that you and they will declare emphatically that it shall be a success.

Never before has the paramount need of a great and strong journal, conducted on the highest intellectual and moral plane, been so apparent to me as it is at this very moment, when professedly liberal journalism has sunk to almost unimaginable depths of degradation. If THE INDEX is now suffered to go down, an ineffaceable stigma of shame will rest permanently on the liberalism of this generation in America, and the cause of thoroughly free, scientific, earnest, high-toned, and cultured religious thought will suffer an eclipse both disgraceful and disastrous in the last degree. It is time for all who love that cause to become imbued with a noble public spirit, and to unite their utmost energies in the resolute determination that, come what may, the flag of high and pure radicalism in religion shall be kept floating on the gusty gales of this critical time. If any subscriber of THE INDEX should now, merely from personal attachment to its old editor, lose sight of all these grand considerations, forget the crying wants of the precious truths at stake, and pettishly stop his paper, I should be utterly ashamed of my own work, and conclude that, in his case at least, my ten years of painful toil had all been wasted. Never for one instant have I desired to attract any personal regard which could possibly obscure devotion to the impersonal truth I have striven to keep ever uppermost in all minds. Dearly have I loved to receive your letters of warm and tender sympathy; again and again have they cheered my soul and filled my eyes with tears; long will they be cherished among my few treasures, to revive in future years loving recollections of the numberless true hearts, scattered all over three continents, which have throbbed in unison with mine, and given fresh life to me by their felt pulsations. Seldom, it is true, have I been able to write in return; but I am quick to feel and strong to remember such things as these. Yet if now, because you love me too well, you withhold your aid from the great-souled friend who is to take my place, it will be to me the saddest possible issue of my labors and the chief bitterness in the memories of our parting. No such "lame and impotent conclusion," surely, shall cloud the close of my connection with you.

There is no grievance, or quarrel, or want of cordial understanding, carefully concealed from public view, in my going. The Directors of the Index Association are all tried, faithful, and generous friends of mine, who have unstintingly helped me to carry on the work, some of them at great and wholly unremunerated sacrifice of precious time; and they reluctantly acquiesced when I told them the time to go had at last come of necessity. I do not abandon my post of my own free will; I would have sooner dropped dead in my tracks; I go only because I must. Yet I am glad to be honorably released. Wearied in head and heart, most of all by the mortifying apathy and indifference to the highest interests of their own cause shown by thousands of intelligent liberals, who ought to have bravely flocked to my side these past two years to uphold the standard of liberty and morality combined, one and inseparable, I cannot but experience a sense of relief in now turning from all "movements," and devoting myself, so far as leisure permits, to purely intellectual labors in the common cause. When liberal "movements" shall be clear-sighted enough and bold enough to take up the now neglected duties of the cause they profess to promote, clean their foully tarnished scutcheons, and plant themselves on ground that enlightened friends of mankind can thoroughly respect, I trust I shall then be able to rejoin them; but I stoop not to follow the libertinism, greed, and fraud that are now guiding organized liberalism to perdition, nor yet to acquiesce in any mistaken ignoring of mischiefs so obvious and fatal. These mischiefs must be unitedly, publicly, and relentlessly confronted and fought down in liberalism itself, or there is no future for any organized liberal movement at all. The public conscience will yet grind them to powder; but woe to liberalism if it takes no part in that righteous and terrible grist! What I could do in this cause, I have done, utterly indifferent to the fact that I thereby made myself a target for calumnies and curses innumerable; and it speaks ill for liberalism that there have been so few to go and do likewise. Nevertheless, necessary and inexorable as my duty has been in this direction, I find myself very willing to be relieved of a duty so little to my taste, and very willing to retire now to private life.

For a few weeks longer, dear friends, I shall continue to address you in these columns; after that time, I am not in circumstances which permit me now to make any promises. But I shall retain the liveliest interest in the success of THE INDEX, for which I have worked harder and more unremittingly than for any other object of my life. Would you not like to give me some proof that you are not wholly indifferent to my departure? If so, I have a favor to ask: *Join all together in one strong, simultaneous effort to double the subscription list of the dear old paper.* Give me the great pride and pleasure of turning over to Mr. Potter, when I go, a noble list of new subscribers, with the money paid in advance. To meet you half-way in this endeavor, I will cause all new subscriptions accompanied by two dollars and twenty cents (for postage) to be credited for a full year in advance, thus discounting one third of the price. This offer, of course, can only hold good till July 1. If you will at once persuade as many of your friends as you can to subscribe now, and thereby give me the luxury of offering a substantial welcome to Mr. Potter as my successor, it shall be accepted as the expression of a cordial farewell to me from you, and as a proof that you understand, sympathize with, and share my own deep desire for the spread of "liberty and light" among mankind. So shall you render my last days with THE INDEX, notwithstanding the inevitable sorrow of parting forever from it and you, soft and mellow with the light of love for

Your faithful friend, F. E. ABBOT.

TO THE PUBLIC.

As announced above, the Index Association has made the Free Religious Association its heir; and after the first of July next THE INDEX, with probably some modification of form and name, will be published under the auspices of the latter Association. By the persuasion of friends in both Associations,—I trust they have not in this case proved too partial friends,—I have consented to take, under the new arrangement, the editorial charge. With my other public duties, I cannot promise such exclusive devotion to the interests of the paper as has been given by its present editor, who for ten years has spent, with self-sacrificing zeal, his best life upon it. I shall, however, assume the complete editorial management and responsibility,—having an efficient as-

sistant in the office for the practical details of the work, while the financial management will be shared by others.

High as has been the standard, intellectual and moral, which THE INDEX has set for a liberal journal, efforts will be made strenuously to hold the publication, under the new departure, to the same mark in both respects. And it may reasonably be expected, too, that the paper will gain somewhat in breadth and variety of view, by the fact that, when it really becomes the organ of the Free Religious Association, prominent officers and members of the Association will feel a greater obligation than they have hitherto done to make it the vehicle of their ideas. Already it can be announced as a special feature of the paper, that Dr. Felix Adler, the President of the Association, will have one of his discourses before the Society for Ethical Culture, New York, reported for publication in it each month. Several discourses by the editor before his society at New Bedford will also be printed within the year. The present list of editorial contributors, so far as it is an active one, will be gladly retained, and several new regular co-workers will join the ranks. Among the latter it may here be said that we expect valuable aid from Messrs. M. J. Savage, J. W. Chadwick, Rowland Connor, and John Albee.

More complete details are reserved for future announcement. Suffice it now to say that, in order to make this new enterprise all that it ought to be,—in order to carry into practical operation the idea of the paper as it has been theoretically conceived, and make it a worthy representative of the Free Religious Association,—not only will the help of brains, but the help of purses, be needed; and, for the latter, in order to get all the needed help of brains, an appeal will be made in due time, especially for a large increase in the subscription list.

WILLIAM J. POTTER,

Secretary Free Religious Association.

May 10, 1880.

MARRIAGE A CIVIL CONTRACT.

The action of the Rhode Island Legislature, as reported in THE INDEX of April 29, is interesting in many points. In the first place, it shows how hard old abuses die, and how much of the spirit which drove Roger Williams out of Massachusetts lingers in the State he founded. Of course, if a legislature can define what is a religious society according to its ideas, the privilege of performing the marriage service may gradually be limited to Evangelicals, then to Catholics, and finally to any creed, however narrow. But it is astonishing that a law, so at variance with the secular character of our institutions, should continue in any of our States. Why should the blessing of a minister of a religious society make a marriage legal? He is in no other sense a legal officer; and, as is clearly proved by this action, it is a very indefinite qualification. Our Puritan fathers were so opposed to this blending of Church and Society that they did not approve of any religious service at a wedding. In many of the countries of Europe,—in Germany, for one,—the civil service is always required. This is as it should be. Marriage is a relation which must be publicly acknowledged and recorded, for the safety of society and of individuals. So far, the State is concerned in it, and should designate in what manner the contract shall be ratified.

I attended a service of this kind in Nuremberg, Germany, about nine o'clock in the morning. The bridal couple, accompanied by a few friends, went to the Town House. The bride usually wears a black silk dress. There are no festivities or religious services whatever. The public functionary (I do not know his official title) asks the name, residence, age, and such other particulars as are valuable for identifying the parties, or as statistics, and records the answers in a book; and I think he gives to each some certificate of the register. Afterward, in the church or the home, are held such religious services or social festivities as suit the feelings of the parties; but the legal marriage has been already fulfilled.

That an expression of religious feeling should accompany the formation of this holy and tender tie is becoming and natural. But has it not worked harm that the sacredness of the relation has been supposed to come from the sanctity of the priest who performed the rites, not from the truth and fidelity of those who entered into it? Where parties are of differing faiths, Catholic and Protestant, two religious services are often held at different times. There is no objection to this, or to any other customs which are gratifying to the feelings or consciences of the parties; but the law should not recognize them. It

should require in all cases a legal recognition of the intended union, so that it can be binding in all civil matters, and then leave all other ceremonies to the taste and conscience of the parties themselves.

In Massachusetts, where any justice of the peace could legally perform the ceremony, Mr. Hinckley could easily qualify himself to serve his people in that capacity; but in Rhode Island only a few justices have this power. It has always been found that hinderances in the way of legal marriage have been helps to vice and snares to virtue. This matter is therefore more important in its bearing than it may at first seem.

We hope the members of Mr. Hinckley's congregation will adhere to their principles and their minister, and that, when any of them are so happy as to find congenial mates, they will be married according to civil law, and then invite him to the wedding, listen to all the good advice he may give them, join in his prayers, accept his benediction, and give him as much wedding cake and as large a fee as if he were recognized by the Senate as a regularly ordained minister.

E. D. C.

ABOUT "STOLEN MAIL-LISTS."

In his last letter from the Albany Penitentiary, printed in the *Truth Seeker* of May 1, D. M. Bennett signals his release by indiscriminate attacks upon President Hayes and his wife, Mr. Anthony Comstock, Judge Benedict, District Attorney Woodford, Assistant District Attorney Fiero, Mr. Samuel Colgate, Chancellor Crosby, Col. J. C. Bundy, Mr. Charles Ellis, the editor of THE INDEX, etc. These attacks are so malignantly ferocious and recklessly slanderous, yet so comically extravagant and silly, that the most charitable supposition is that their author is suffering from softening of the brain.

One illustration will suffice. He first says: "I will forfeit another thousand dollars if he [we] will point out a single falsehood I printed intentionally or knowingly." Without annoying our readers by stirring the foul and festering mass of former calumnies, we will simply point out a "single falsehood" which Bennett "prints intentionally and knowingly" in this very letter. Referring to the names of subscribers to the *Truth Seeker* to whom copies of THE INDEX of October 30, 1879, were sent, he makes this grotesquely and humorously false charge: "I'll tell you how he [we] got them. He used the names of a stolen list of mine, which was feloniously abstracted from my office in the middle of the night. . . . Abbot knew that list was stolen property. I advertised the theft widely and proved it. He knew it was a stolen list when it came into his possession. It is a truthful old adage, 'The partaker is as bad as the thief,'" etc.

The fathomless folly of printing such a charge as this, prompted by a malignity which verges on madness, and made on the warrant of a mere groundless suspicion without a particle of proof, almost passes belief. We never saw the mail-list of the *Truth Seeker*, never had the slightest knowledge of any names it may contain, and neither directly or indirectly have ever made any use of it. Of the names and addresses to which this poor half-crazy calumniator refers, some were found printed in the *Truth Seeker* itself, as sent in exchange to THE INDEX Office, and others were found in lists sent by various friends from different places. But, if we have made no use of his mail-list, it has not been from want of opportunity, as the following letter shows:—

14th Jan. [1880].

MR. FRANCIS E. ABBOT:

Dear Sir,—I have lists of about 10,000 leading liberals in the land. A great many of them you probably have. But I have lately received some 2,000 new names, furnished me by my correspondents, which I think would be particularly advantageous to you for the purpose of sending specimen copies, book lists, circulars, etc. We got our *Physiologist* list (about 800) by no other means than mailing sample copies to Bennett's *Truth Seeker* patrons, a list of which I have. Will send you a list of 1,000 good reliable liberals, probably all new to you, at least not on any other list I have, for five dollars.

Yours truly,

S. H. PRESTON.

209 West 34th Street, NEW YORK.

This letter, if we remember aright, we treated with silent contempt. If Mr. Preston has any reply of ours, he has full liberty to print it in the next *Truth Seeker*. He has been an *employé* in the *Truth Seeker* office; and if any theft has ever been committed there, Bennett is welcome to any clew to it which he may find in the above letter.

But this outraged and outrageous innocent, in spite of all his indignation against the surreptitious use of another editor's mail-list, has used THE INDEX

mail-list himself, by his own written confession. This is shown by the following letter:—

OFFICE OF THE TRUTH SEEKER, ETC.,
PARIS, Ill., Dec. 3, 1873.

MR. F. E. ABBOT:

Dear Sir,—... As to the names you mentioned, I have a few sheets of names which I presume are a part of THE INDEX list. I cannot tell you where they came from, for I do not know; for no writing or explanation accompanied them. I can say, however, they were not sent by Mr. Butts, nor did they come from New York. I have made some use of them, and hope I have not done wrong by so doing. Fraternally yours, D. M. BENNETT.

P.S.—The sheets alluded to came by mail. I cannot recollect the post-office from whence they came, but am certain it was not New York. B.

On the whole, we think that Bennett can well afford to drop this subject of mail-lists; he will not make much by preposterously charging us with using his stolen list, when, by his own confession, he did not scruple to use a manifestly stolen list of THE INDEX.

MR. UNDERWOOD sends us additional details of his trial, quoted from the letter of a correspondent at Irwin Station: "Our case has been tried and decided against us, with damages to the extent of one hundred and twenty-five dollars. As no correct account of the case has been published, I may state that, by every rule of justice and right, we had won the case until the judge charged the jury. We proved by the President of the School Board, Mr. McCormick, that it was customary for that officer to rent the hall, and that he had exercised that authority frequently, and they never objected. We called former Presidents of the School Board, and they all swore that such had been the custom in making it binding upon the board; but, in the face of all this, the Judge charged that Christianity was part of the common law of the State of Pennsylvania. He then read from some old laws, passed a century ago, which confirmed his statement. He told the jury that, if they believed that the lectures were anti-Christian, and that they ridiculed the Christian religion and held the Bible up to contempt, they were clearly illegal, and the school directors were justifiable in refusing the use of the hall for such purposes, even after the President had granted its use. The attorney for the prosecution was a devotee of the Church, one of the worst in the country; and he made a speech of about two hours. This entire speech was a bitter attack on atheists, infidels, etc.; and he appealed to the jury to know if they would allow them to inculcate their damnable doctrines to their children. Our case was fully defended by ex-Senator Cowan, who made an eloquent appeal for justice and fair play; but with what effect the verdict tells. . . . The costs with the amount of damages found will amount to about \$500."

PERSONAL ITEMS.

CHARLES BRADLAUGH refuses to swear. A very commendable example.

MRS. ELIZABETH CADY STANTON is reported seriously ill at Big Rapids, Mich.

M. RENAN, while in England, expressed to M. D. Conway a great desire to visit America.

THE BODY OF Charles Gustav Poetz, of New York, recently deceased, is to be cremated at Washington, Penn.

"JOSEPH COOK," says a Western journal, "has again opened his wide mouth and put his big foot into it."

IT IS SAID THAT Secretary Carl Schurz is to be married to Miss Irish, of Washington, an accomplished pianist.

MR. OLE BULL has subscribed \$2,000 toward the price of Mr. Ward's statue of Leif, the Scandinavian discoverer of America.

ABOUT ONE HUNDRED and fifty students of Cornell University have signed a paper, asking Colonel Robert C. Ingersoll to lecture before them.

SAMUEL M. JANNEY, a prominent Quaker and member of the Indian Peace Commission, has just died at his home in Loudoun County, Va.

DR. S. F. SMITH, the author of "My Country, 'tis of Thee," has been engaged to deliver the poem at the coming anniversary of the alumni of Brown University.

THE FRENCH ACADEMY of Sciences has awarded to Dr. C. H. F. Peters, of Hamilton College, the Lalande prize, for the discovery of forty-three asteroids, eight of them in 1879.

WENDELL PHILLIPS has been talking very severely of the liberal clergy of Boston, for their remissness in the cause of temperance. It is probable those referred to will consider the charge a case of intemperate speaking.

A CLERGYMAN named Hoyle was so indiscreet as to register his name at a hotel in Omaha. Within half an hour, no fewer than fourteen persons sent their cards to his room to ascertain if a flush royal couldn't beat four aces.

PROFESSOR SILLIMAN, of Yale College, has been

on an exploring trip to New Mexico. He says that there is no reason in the world why those great plains, heretofore considered uninhabitable, should not be converted into fertile farms.

COUNT WILLIAM BISMARCK, son of the great Chancellor, has just made his maiden speech in the German Parliament. He resembles his father in appearance, and also in his manner of speaking,—his rather hoarse voice, his pauses in the midst of his sentences, and his energetic but unvaried gestures.

A CENTENNIAL memorial of Robert Raikes, the founder of Sunday-schools, has just been celebrated in New York, under the auspices of the Foreign Sunday-school Association. There was very little correspondence between the Sunday-school founded by Robert Raikes and the modern Orthodox one, either in character or aims. To make it seem otherwise is to confound things essentially dissimilar, but—pious chicanery.

GENERAL EDWARD W. HINCKES, who lately resigned the position of commandant of the Soldiers' Home at Milwaukee, after several years' service, has been badly riddled in battles. He was shot through both legs, one of his arms was broken by a rifle-ball, a piece of shell fractured his skull, a musket-ball passed through his body, and he received other wounds. He was left among the dead at Antietam, and citizens of his native town sent a coffin to bring home his body.

PROFESSOR ADAM SEDGWICK, the late distinguished Cambridge geologist, was extremely proud of the mathematics of his University, though he knew but little about them. He was once heard to say, at one of the meetings of the Cambridge Philosophical Society which he helped to found: "I rejoice in the progress of mathematical science. I measure it in this way: I am a stationary kind of being in regard to mathematics. The progress of the science may be measured by the small amount of that which I am able to understand; and I give you my word of honor that I have not been able to understand a single paper that has been read before this society during the last twenty years."

THE KALLOCH FAMILY is a curiosity. The other day, the father expressed the hope that the Baptist Church, although it might be obliged to inquire into the recent conduct of his son, would not find it necessary to interrupt the work of that bright and shining light of San Francisco as a minister of the gospel. Yesterday, the son himself published a "card" in a newspaper, protesting, in behalf of the public, against the improper conduct of certain public officers who are concerned in the prosecution of the case against him. To the case itself he professes comparative indifference. His sole solicitude, as well as his father's, is for the public. The self-abnegation and the ostentatious public spirit of the family are alike astounding in their effrontery. Next in interest to the question how such a man as Kalloch could be elected Mayor of a large city is the question how he could so far impose upon the Baptist denomination as to secure scandalous countenance from it in four States,—Massachusetts, New York, Kansas, and California.—N. Y. Evening Post.

I WENT OFTEN to look at the collection of curiosities in Heidelberg Castle, and one day surprised the keeper of it with my German. I spoke entirely in that language. He was greatly interested, and, after I had talked awhile, he said my German was very rare, possibly a "unique," and wanted to add it to his museum. If he had known what it cost me to acquire my art, he would also have known that it would break any collector to buy it. Surely there is not another language that is so slipshod and systemless, and so slippery and elusive to the grasp. One is washed about in it, hither and thither, in the most helpless way; and when, at last, he thinks he has captured a rule which offers firm ground to take a rest on amid the general rage and turmoil of the parts of speech, he turns over the page and reads, "Let the pupil make careful note of the following exceptions." He runs his eye down, and finds that there are more exceptions to the rule than instances of it. So overboard he goes again to hunt for another Ararat, and to find another quicksand. German books are easy enough to read when you hold them before the looking-glass or stand on your head,—so as to reverse the construction,—but I think that to learn to read and understand a German newspaper is a thing which must always remain an impossibility to a foreigner.

THE D. M. BENNETTITES, since their capture of the Liberal League by their raid at Syracuse, have been persistently trying, in the same unscrupulous spirit, to render their odious and dilapidated cause respectable by the capture of distinguished names and reputations. Among the excellent people who have been subjected to this grievous annoyance is that estimable woman, Mrs. Elizabeth Thompson, whose good deeds, it might have been supposed, would have shielded her from such distressing impertinence. Twice has she been compelled to disclaim her association with these people, from whom her good sense and pure instincts lead her unhesitatingly to recoil. In the first instance, on account of the wholly unauthorized use of her name as one of the officers of the Liberal League at the Congress at Cincinnati last fall, which she expressly ordered to be stricken out of that list on leaving the fact. And now it becomes necessary to contradict the report, artfully set afloat, that she was on the platform at the recent "Reception," by informing the public that she was not even one of the audience. But this is only a solitary example, though a conspicuously notable one, of the tactics in practice by these unique reformers, who appear to have adopted, without qualification, the church motto, "The end justifies the means,"

the end being, in this case, the glorification of humbug, imposture, and license.

THE PLATFORM of Chickering Hall, New York, Sunday before last, by its floral wreath upon the desk, presenting the words "In Memoriam," its festooned and tasteful drapery of mourning, sadly suggested to those who entered the hall the melancholy event which had befallen the society. Prof. Adler prefaced his lecture, which was upon the "Highest Good," with these words: "I had thought of speaking words of consolation and support to-day. I knew not that we ourselves would stand in need of consolation and support. We have sustained a heavy loss as individuals and as a society. A warm-hearted and enthusiastic supporter of the liberal cause, Joseph Seligman, is gone from us. It is not here the place nor the time to anticipate words of memorial that will be pronounced elsewhere. But I would not refrain from giving one brief utterance to the grief we feel that we have lost so true a friend, so fatherly and brotherly a coworker in the dear cause of religious emancipation. But we rise from this particular theme to the general question of how to find strength in time of need." The funeral was very largely attended, numerous representatives being present, of the business circles and various institutions and interests with which he was associated, especially of the Society for Ethical Culture, of which he was the president, the trusted counsellor, the generous and earnest supporter. The remarks of Prof. Adler, over the body of his beloved friend, were replete with tender sympathy and sense of loss. Appropriate addresses were also delivered at the grave by Dr. Lillenthal of Cincinnati, and Dr. Gottheil of New York, with whom Mr. Seligman had long sustained intimate and friendly relations.

FOREIGN.

THE REV. HORACE STONE WILCOCKS, M.A., Cambridge, of Plymouth, has recently joined the Church of Rome. So, too, have the wife and several members of the family of the Rev. Leonard Fish, a city clergyman. Mr. H. Chevalier Cobbold and his wife and family—of a well-known Suffolk race—have likewise taken a similar step.

ON SATURDAY last took place the marriage of the Viscount Alexandre d'Orsetti (Catholic) with Mlle. Rose Marie de Kroenberg (Protestant). To avoid all difficulties, and to ensure the blessing of heaven beyond a doubt, the couple were first wedded in the temple of the Holy Ghost, Rue Roquépine, and then in the church Saint-Philippe de Roule.

BEFORE LEAVING Paris, Prince Oscar of Sweden, accompanied by M. Andrieux, Prefect of Police, and M. Macé, visited those sites of Paris which the casual visitor generally overlooks, the dens of robbers, the houses of prostitution, the low drinking saloons, the dirty and narrow streets of the capital. This was a study that would have delighted Dickens.

AN IMPRISONED SPIRITUALIST.—Petitions are being extensively signed throughout Northumberland, Durham, Yorkshire, and Lancashire by the Spiritualists, asking for the immediate release of Mr. Frank Owen Matthews, an ex-Episcopalian clergyman, who, for practising clairvoyant tests, and charging for the same, was on the 2d inst. sent to prison for three months by the Keighley magistrates.

A VERY ANCIENT custom was observed on Good Friday at St. Bartholomew the Great, Smithfield, London, where at the conclusion of the service an old tomb in the churchyard was visited, and the Rev. J. Morgan laid twenty-one sixpences on the tomb, which were picked up by twenty-one elderly females of the parish. It is said that an old lady left this gift, and that she lies buried in the churchyard, but the exact spot cannot be pointed out.

PROFESSOR ROBERTSON SMITH, whose scientific criticisms of the Bible have created so great a commotion in the Free Church of Scotland, will have articles in the next or the eleventh volume of the Encyclopedia Britannica, on the Prophet Haggai, the Hebrew language, and the Epistle to the Hebrews. His antagonists in the Free Church have begun the publication of a series of "Scottish Tracts for the Times," partly to answer his criticisms. The first one of the series deals with his article on the Bible, in no tender spirit.

CHILDREN ARE children even in a Turcoman tent, on the steppes of Asia. A correspondent recites how, while writing a letter there, "unhappy children seize my ink-bottle and playfully empty its contents on my head, and, if I leave the paper on which I am writing out of my hands but for an instant, it is seized upon by the nearest member of the company and handed round the dirty, if picturesque, circle of visitors. Each individual in turn thumbs it thoroughly, gets as much as possible of his palms and fingers in contact with its surface, crushes and crumples it, and seems intensely desirous of assimilating and identifying himself to the greatest degree with the unusual document. I am often in terror lest it be torn in shreds between them."

BERLIN, MAY 5.—In the debate on the Anti-Socialist Bill in the Reichstag yesterday, Herr Hasselmann (socialist) made a declaration of his political creed which caused considerable commotion. He said that in Russia the Nihilists had risen against despotism, in France the Commune had done so, and he hoped the German workmen would follow their example. He said he identified himself with the energetic revolutionary feeling of the people, and regretted that once before in the Reichstag it was denied on the part of the socialists that they had any connection with the Russian anarchists. He declared that he accepted this connection, but that he spoke of course only for himself, not knowing how far his colleagues agreed with him. He was, he said, con-

vinced that the belief was gaining ground among the people that the days of parliamentary palaver were over. For these utterances, Herr Hasselman was called to order.

MR. DAVID MARTINEAU presided at a soirée held in St. James's Hall, London, on Wednesday night, to celebrate the centenary of the birth of Dr. William Ellery Channing. M. Renan wrote: "Channing was a true prophet. He heard with a rare justice the first warning sounds of the clock of the future gospel. You have reason to honor as columns of the eternal Christianity the saints of the nineteenth century, the grandest of all that Rome will not canonize. The doctrine of Channing was entirely a doctrine of peace and love, and will remain true, whatever be the evolutions of science and of the free spirit." Mr. W. Rathbone had telegraphed his sympathy, and the Protestant Union of Germany had written, eulogizing Channing as "the defender of the rights of man against slavery in Church and State." Papers were read by the Rev. Baldwin Brown, Mr. Allen (secretary of the Anti-Slavery Society), Mr. Thomas Hughes, Q.C., and the Dean of Westminster; and addresses were delivered by Dr. Carpenter, F.R.S., and the Rev. Dr. Collier, of the United States.

THE CORRESPONDENT of the *Secular Review* writes of liberalism in Belgium as follows: "I may mention the name of M. Frère Orban, the Liberal Minister, who, gifted with a remarkable power of oratory, and a shrewdness that detects and exposes the shams and machinations of clericalism, has gathered around him a body of followers devoted to the cause of liberty and progress. *L'Etoile Belge*, published in Brussels, stoutly champions the Liberal cause, and holds its own against holy priests, such as the *Courrier de Bruxelles*. Opposed to M. Frère Orban is the Archbishop of Malines, who, from his well-furnished apartments, directs, though without publicity, the action of his myrmidons. These are perpetually complaining in Parliament of injustice, or persecutions, though it is certain, as has been frequently demonstrated, that each time these phrases are uttered, so often is the falsehood contained in them repeated. Freethought and the liberal cause are making progress in Belgium; and I, who love the Belgians, shall be glad when I hear of the total and irrevocable defeat of their clerical misleaders."

AT SAINT-DENIS is the Maison d'Education of the Legion of Honor. This national institution was founded by Napoleon in 1805, for the education of the orphan daughters of the military members of the order. As we enter this ancient Benedictine monastery, over whose portal now gleam the words, "Honneur et Patrie," we are met by a very respectable lady of sixty, the superintendent, Mme. l'Amirale Leray. She is a good conversationalist, aristocratic in her mien, and affable in manners, a lady of the *ancien régime*. She is decorated with the ribbon of the Legion of Honor, and the superior teachers also wear insignia of this kind. The daughters of decorated officers living here are under military, not cloisteral, discipline. Instead of the drum, however, you hear the bell. The number of these girls in their black dresses, their floating *corsages*, and their honorary decorations, is now four hundred and fifty. Of these, four hundred are free scholars, the rest pay the whole or part of their tuition. Only the daughters of military men above the rank of captain are admitted into this institution, which they enter at ten and leave at eighteen. On leaving, they are sent forth with a working woman's outfit, amounting to about one hundred francs. They must then and with that seek their living.

AFTER EXCITING hopes and enthusiasms of the warmest sort, the new Indian creed called the Brahmo Somaj is manifestly withering. A great number of the less educated converts have quietly dropped off, while many of the cultured class have travelled much further than the tenets of the Brahmo Somaj go. The faith which was said to be grounded on common-sense, tempered by a lofty reverence for the Supreme Being, has been developing unexpected features of late. Mr. Chunder Sen has himself reviewed the evidence upon which he might be credited with a direct revelation, and has decided that it is inconclusive. But he took a very long time to resolve the question, and so much was admitted on the other side that no one could be much astonished if reconsideration induced him to reverse his judgment. The movement "to promote communion with departed saints among the more advanced brethren" has obtained official sanction. The *Indian Mirror*, which represents Brahmo Somaj, announces that "ancient prophets and saints will be taken one after another on special occasions, and made the subject of close study, meditation, and prayer." First to be invoked is Moses, and the form of supplication will be a "spiritual pilgrimage." Those who take part therein will try "for hours together to draw inspiration" from the Hebrew lawgiver. The same paper delivers a "New Dispensation" for the faithful. In the form of a vision, it describes the birth of a male child, whose "upper limb was like unto a lion, and the lower one resembled a man." As soon as born he roared, and then fell prostrate. Then the sons of God descended upon earth. One of them was so great that the children of men could not measure his height in eighteen hundred years; another was always inebriated as with new wine; a third was firm as a rock; and a fourth swayed mighty kingdoms with his eyebrows. Much there is of this sort of thing, the effect of which will certainly not be to arrest the disintegration of the Brahmo Somaj.—*Lloyd's Weekly*.

"CÆSAR," said a good-natured gentleman to his colored man, "I did not know till to-day that you had been whipped last week." "Didn't you, massa?" replied Cæsar. "I know'd it at the time."

Communications.

"THE LIGHT OF ASIA."

TO THE EDITOR OF THE INDEX:—

A copy of your paper fell into my hands, for the first time, a few days ago. It was the issue of April 22. I was attracted by your article on the *Light of Asia*; and, as I have read and appreciated that beautiful and wonderful poem, will you allow me to say a few words in answer to your query, "What really constitutes the superiority of Christianity over Buddhism?"

Here let me preface what I have to say with the remark that I look upon the matter from no *Orthodox* stand-point. I am a Unitarian, not by birth or education, but from conviction. My early religious life was passed in the Presbyterian Church, and I emerged from its gloomy shadows into the brighter light I now enjoy, led by your own infallible Deity, —Individual Reason. But to the subject of your article, now that I have made my claim to impartiality of judgment.

The superiority of Christianity over Buddhism lies: 1. In the hope of a future life. The "sinless, stirless rest," the "Nirvana" of the Buddhist, will content no healthy mind. It is no question of rewards and punishments: I deprecate the debit and credit system with God, as much as you do; but the hope of a sphere of active usefulness, where, as I once heard Freeman Clarke say, "there will be plenty to do, plenty to learn, plenty to love," with wider, higher aims than here, and the drawbacks and hindrances of mortality removed, is the incentive and mainspring of action of the great body of conscientious workers for Humanity in this dear, beautiful world of ours. The souls who have the kingdom of heaven within them here are those who look for more than dreamless sleep hereafter. I turn from Buddha's "sinless, stirless rest" to Paul's fifteenth chapter to the Corinthians, to my great Teacher's last words to his disciples, and say, "Here is my soul's food."

2. (I acknowledge it is a natural impossibility for me to be unprejudiced.) The position in which Buddhism places woman. I have not the book by me at this moment, and so may make some misquotations for which I ask your indulgence; but in one of the most beautiful passages, where Buddha meets the true and devoted wife, does she not tell him her life is limited entirely to her husband's, that to throw herself upon his funeral-pile is her loftiest ideal? We rail nowadays at that unfortunate bachelor, Paul, for advising women to keep silence in the churches, cover their heads in public, and all the long list of submissive graces he recommends; but surely this is but a trifling assertion of their inferiority, compared to the horrible picture suggested by this most beautiful interview between Buddha and the wife in the *Light of Asia*.

3. In what seems the practical working of the two faiths, i.e., the condition and advancement of the people in countries where they respectively dominate, does not Christianity justly claim superiority? I am astonished to hear you suggest, in this connection, "the claims of the latter [Buddha] are acquiesced in by a much larger body of believers." If this have any weight, what may be said of the class of thinkers to which you and I belong? I fancied our boast was that we weighed, and not numbered our audiences, that others might proudly show a long line of ciphers with here and there a unit, but we count nothing for ciphers. If this be your rule, what would be the result of a census in Buddhist and Christian nations? To which would you go to find your men of science, your promoters of schemes for the elevation of humanity? Imagine a great convention of scientists and philanthropists, inventors, explorers: whence would come your largest delegation? I know you may say, "Difference of climate," but will that account for all? If, as Darwin says, we all started on the same plane, can climate alone be responsible for so much?

One word more. You do well to exalt Reason: it is the salt of life; and those who attempt to live a religious life without the free use of it, intellectually, starve. But it is a *seasoning*, not food itself. Faith without Reason is food without salt, utterly insipid and lacking nourishment; but Reason without Faith is like salt alone, and where shall we go to quench the intolerable thirst produced by such a diet? I speak of what I know. I have tried to satisfy my longing with each separately, and not until I combined the two did I find aught to allay my hunger.

H. C. A.

NEW YORK, April 29, 1880.

THE CELTS.

EDITOR INDEX:—

Your Catholic Celtic Irish-American correspondent, John J. Bodkin, in his contribution to THE INDEX of April 29, on the Irish question, reminds one of the fact that the three hundred Spartans, who fought at Thermopylæ, were in reality three hundred O'Gradys, and not Spartans at all. Herodotus was, of course, a base slanderer of the Celtic race, and maliciously attributed the exploit in question to a lot of pitiful Greeks. Mooney, one of the numerous historians of Ireland, calls the poet Collins severely to account for the opening lines of his famous Ode on the Passions. According to Mooney, it was in "early" Ireland, and not "in early Greece," that "Music, heavenly maid," was cradled and sang her first notes. Collins was aware of this fact, but, being a hireling of the British government, he endeavored to rob Catholic Celtic Ireland of her laurels. Doubtless the true name of the discoverer of New York's storied river was Hendrick MacHudson. The ordinarily accepted his-

toric notion that the Empire State was originally colonized by Hollanders is, in the terse language of the Celtic Bodkin, "a baseless assumption." Any intelligent American of the old stock, who is fifty years of age and upwards, knows that in his boyhood "Catholic Celtic Irish" were chiefly known in this country by their absence. As some historian of Ireland, in his chapter on snakes in that remarkable island, briefly says that "there are none," so fifty years ago in most sections of the United States there were no Celtic Catholic Irish. There were streaks of North Ireland colonization in New England, and, in fact, in most sections of the country. These settlers were known as Scotch Irish, and they were an intelligent, sturdy people. They believed in common schools, in free government, in thrift, cleanliness, law, and order; and they did not believe in Italian priests, the holy virgin, corner grogeries, mobs, and rowdism. Calhoun, Jackson, Greeley, are among the illustrious American Scotch Irishmen, who sprang out of this North Ireland colonization. Maryland was originally pretty largely a case of Celtic Catholic Irish colonization, but the English element soon predominated in that State. The Catholic Celtic Irish are comparatively recent comers to the United States, whose government and most characteristic institutions, such as the common school, for instance, were fortunately thoroughly established in the interests of popular freedom and popular intelligence before a priest-led rabble began to be dumped ashore here in numbers numberless, to cast their votes on the side of Southern slave-holders and bull-dozers of the black man, and to hang negroes to lamp-posts in New York, and to crowd almshouses and penitentiaries to repletion. But enough of Bodkin.

JUNIUS.

JESTINGS.

HIS ANSWER.—A gentleman, recently travelling in the country, called out to a boy, "Where does this road go to, my lad?" "Well, I don't know where it goes, but it's always been here when I come along."

AN URCHIN, who had begged a penny of an old toper in vain, rewarded him with this advice: "Don't yer carry that nose of your'n near to no powder fact'ry, or they might play the hose onto yer."

A YOUNG WOMAN living near Niagara Falls made a trip to Lockport the other day, had twelve teeth extracted, a temporary plate fitted to her mouth, returned home in the afternoon, and attended a ball in the evening.

A QUESTION OF PRIVILEGES.—*Lady*: "You can have one night a week; but I shall expect you in every other Sunday." *Cook*: "No, mem: I could not agree to that. I must have every other Sunday out."—*Funny Folks*.

A SCHOOL-TEACHER who had just been telling the story of David ended with, "And all this happened over three thousand years ago." A little cherub, its blue eyes opening wide with wonder, said, after a moment's thought, "Oh dear, marm, what a memory you have got!"

EPITAPH in a French cemetery:—

Here Lies
Mme. Bertrand,
Wife of
M. Bertrand, marble cutter.
This monument is a specimen of his work.
Cost, 1,500 francs.

A CLERGYMAN in Massachusetts who exchanged pulpits with a brother clergyman last Sunday was congratulated at the close of the service by a friend on the good attention given by his hearers. "Yes," was the reply, "there were only four asleep in the congregation."

"VERY INTELLECTUAL boy that of yours, Mr. Goggles. I should like to examine his head." *Proud father*: "Johnny, what bumps have you got?" "I've got the bump of eating, father, and the bump that Billy Hopkins gave me on the nose; but I'm layin' for him."—*N. Y. Commercial Advertiser*.

SOME ADMIRING poet said of his best girl: "Upon her face a thousand dimples smile for me." Which only adds more emphasis to the adage, "Love is blind." How like the mischief a girl would look with a thousand dimples on her face! The poet must have meant freckles.—*New Haven Register*.

OUT IN NEVADA, a school trustee had just got everything fixed to run away with the school fund, when, to his indignation, he found that the other trustee had squandered every dollar of it. He says now the world is too full of thieves and scoundrels for an honest man to have any kind of a chance.—*Burlington Hawkeye*.

A LITTLE FELLOW of five, going along the street with a dinner-pail, is stopped by a kind-hearted gentleman, who says: "Where are you going, my little man?" "To school." "And what do you do at school? You learn to read?" "No." "To write?" "No." "To count?" "No." "What do you do?" "I wait for school to let out."—*Buffalo Express*.

"YOU MUST not play with that little girl, my dear," said an injudicious parent. "But, ma, I like her. She is a good little girl, and I am sure she dresses as pretty as ever I do, and she has lots of toys." "I cannot help that, my dear," replied the foolish mother: "her father is a shoemaker." "But I don't play with her father, I play with her. She ain't a shoemaker."

THE FORT GAINES (Ga.) *Tribune* has an old colored man among its subscribers who missed his paper one week recently, and called at the office to inquire the reason. He was assured that the paper had been mailed to him as usual. After studying awhile, he said: "When I excubed for de paper, I didn't make my mark, and I thought dat mought have something to do wid it. Good evening, boss."

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5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
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The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

COLERIDGE wrote few things so boldly true as this: "He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving his own opinion best of all."

THE DESK on which Jefferson himself testified that he wrote the Declaration of Independence has been presented to the United States by Hon. Robert C. Winthrop. It is to be hoped that the silly people who declare that Thomas Paine wrote the Declaration will now subside.

A WESTERN paper prints this Hibernicism among its standing notices: "To prevent the occurrence of errors, please write legibly on one side only." Are we to infer that illegibility is preferred on the other side? We modestly conjecture that perhaps the editor desires his contributors to "write legibly and on one side only."

AT THE annual meeting of the Free Religious Association, Rev. Wm. Henry Channing is to speak of Dr. Channing's place and services in the movement for inaugurating mental liberty in religion. Geo. W. Curtis has been invited to speak of the same aspect of the work of Theodore Parker, and it is hoped may accept the invitation.

THE PORTLAND Press remarks with considerable point: "It is well to remember that B. A. Morton, just arrested for forgery, is president of the National Liberal League [Party]. Had he been a church member, half the newspapers in the country would have before now had articles on the hypocrisy of professing Christians." It is too true that professedly liberal journals show even a greater eagerness to defend fellow-believers proved to be morally corrupt than do the church papers themselves.

A LOUISVILLE, Ky., despatch of April 25 was to this effect: "To-day, for the first time in ten years, the Sunday law prohibiting labor of any kind was enforced. Between twelve and two o'clock this morning, the police visited all places open, including newspaper offices, and took the name of every person doing work for presentment to the grand jury. The list includes all classes,—editors, compositors, pressmen, newsboys, saloon-keepers, and hackmen. The law is very stringent, allowing no work or business to be done except household duties."

A CURIOUS ENVELOPE, addressed "To some Publisher of a Celebrated Religious Journal, published in Boston, Mass.," was sent to the office of THE INDEX, a few days ago, by the Post-office authorities in this city. They evidently consider THE INDEX as the most "celebrated religious journal" of the Hub of the Universe! The envelope proved to contain printed verses, entitled "Farewell to the Ocean," by "R. Rice, the American Poet, Cambridge, N. Y.," of the most ridiculous description. Our acknowledgments are none the less due, and none the less tendered to the United States Post-office Department for its flattering opinion of THE INDEX!

A LETTER from Dr. Charles Darwin, the world-famous author of the *Origin of Species*, dated April 15 and just received, contains a passage which we venture to quote, as showing the estimation in which THE INDEX is held by those whose opinion is most valuable abroad: "I always read a large part of your excellent journal, and should certainly read every word, had I time and strength sufficient. But reading much more than the papers, etc., which are necessary for my scientific work nowadays tires me greatly. Most heartily wishing you success in your admirable endeavors in the good cause of truth, and wishing you prosperity in all ways, I remain," etc.

THE Independent says: "We wonder if Unitarians sufficiently note the fact that their persistence as a denomination of any strength depends very much on the vitality of a few men no longer young. Unitari-

anism has no strength except in a few cities, and already in those cities Episcopacy is sapping their church-walls. What were Unitarianism in Boston without James Freeman Clarke, now seventy years old, and Edward Everett Hale, aged fifty-eight, and C. A. Bartol, aged sixty-seven? What were Unitarianism in New York without Dr. Bellows, aged sixty-six, and Dr. Collyer, aged fifty-seven? And who is there to take their places?" The Independent might make a similar remark of other denominations, in all of which the greatest reputations belong to men well advanced in years. We could name many young Unitarian ministers who, twenty years hence, will probably be no less distinguished than those above named; but they are already so radically inclined that a question may well be raised whether their "Unitarianism" will not be "Free Religion" then.

THE VINELAND, N.J., Independent of May 6 thus comments on the late scandalous "Reception" in New York: "D. M. Bennett, who was confined in the Albany penitentiary for circulating a pamphlet through the mails, entitled *Cupid's Yokes*, has been released, his term of sentence having expired. A reception was held at Chickering Hall on Sunday evening, to welcome the editor of the *Truth-Seeker* back to liberty. The enthusiasm was tremendous, the radicals glorying overmuch about their 'martyr,' claiming that he was shut up because he was a free-thinker, and not because *Cupid's Yokes* was obscene. The call for the meeting asserted that the pamphlet is a 'perfectly decent and philosophical treatise on marriage,' which is either a wilful or ignorant stretch of the imagination. There is not a vulgar word in the pamphlet *per se*, but the inferences and implications are on a par with the morality of the brothel. As for being 'philosophical,' there is no more philosophy about it than in the shallow babblings of a street-corner loafer, who attempts to solve great social and political questions. The pamphlet contains no positive information of a beneficial character, while its general tendency to demoralization would lead a respectable man to curtail rather than increase its circulation."

THE SPRINGFIELD Republican of May 1 said: "Rev. George Chainey, of the Church of the Unity at Evansville, Ind., tendered his resignation last Sunday in somewhat remarkable language. At the conclusion of the sermon, in which he declared that all the answer he could make to the question, 'What is God?' was, 'I don't know,' and took other ground beyond the bounds of Christianity, and disapproved Unitarian societies that did not do so, he read his letter of resignation, which was even more startling than the sermon. He said that, having heard that his radicalism had been disapproved by members, and desiring to have a fair understanding with the congregation, he offered his resignation. When he came to the church, the understanding was that he should be at liberty to preach his latest thoughts. At that time, he had no idea that he should completely abandon supernaturalism in religion, but his later studies and meditations had led him to do so, and it was but right that the church should have an opportunity of passing upon his fitness to remain. If he did remain, there were conditions he should require, as the church declared itself Christian and that it labored for the kingdom of God. He could not continue as the pastor of a Christian Church, for, said he, 'I am not a Christian'; and about the kingdom of God he expressed his disbelief in the usual interpretation. He had felt for some time that prayer by him was a mockery, and hence he had offered no supplications, but had instead made vocal meditations and would never pray again. Another thing he would never do was to invoke a benediction, and as for the hymns sung in the church they would better sell the books to a rag-man to be made over into honest white paper."

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Chartered by the American Liberal Union.

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N. Y.
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N. Y.
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 HARRIET A. MILLS, Syracuse, N. J. J. H. ADAMSON, Passaic City, N. Y.
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 T. O. GAGE, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass. JOHN W. TRUESDELL, Syra-cuse, N. Y.
 CATHERINE C. HURLBUT, Al-cuse, N. Y.
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 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass. D. E. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Renan on Marcus Aurelius.

Last night, at the weekly evening meeting of the Royal Institution, held in its theatre, Albemarle Street, M. Renan delivered, in his own language before a crowded audience, a lecture on "Marcus Aurelius," in anticipation of the publication of his eagerly-looked-for monograph on that great Roman emperor. He was warmly greeted on making his appearance, and was repeatedly applauded throughout. He said he had accepted with great joy the invitation to visit this country, and exchange ideas with us. He also was a Briton, but from French Brittany; and, of all the races in France, the Bretons were, perhaps, the most seriously religious. Even when, on reflection, we find we have to make changes in articles of belief at first held certain, we never break with the symbol under which we have first tasted of the ideal. For faith is the work of the logic of the heart. Shunning, therefore, subtleties which divide and looking out for a subject dear to the soul, he wished to speak to them about the book, sparkling with divine thought, which he held in his hand—the manual of a life of resignation left us by the most pious of men, Marcus Aurelius Antoninus. There had been men exerting a more profound and lasting influence, but none had been so perfect as he. It is the glory of sovereigns that the most blameless model of virtue should be found in their ranks.

The hereditary descent of wisdom upon the throne is ever very rare. I see, said M. Renan, but a couple of striking examples: in India, the succession of the three Mongol emperors, Baber, Humaioun, and Akbar; at Rome, the two admirable reigns of Antoninus Pius and Marcus Aurelius. Of these last two, he thought Antoninus the greater. His goodness did not make him commit faults. He was untormented by the inward sore ever gnawing at the heart of his adopted son, who was the victim of unreasonable scrupulosity and feverish self-inspection. The finest thoughts are those left unwritten; and, on this score, Antoninus had the better of Marcus Aurelius, but it ought to be added that we should know nothing of Antoninus but for the exquisite portrait painted by his adopted son, as if his humility urged him to depict one better than himself. In the first book of his *Thoughts*, we find the pure and noble figures of his father, of his mother, of his grandfather, of his masters. Thus we get an insight into those old Roman families, which had lived under the bad emperors, but had kept their republican virtues. They were admirers of Cato, Brutus, Thrasea, and the great Stoics whose souls had not bent under tyranny. Domitian's reign was hated in those circles. The sages who had passed through it without yielding were honored as heroes.

The accession of the Antonines was, at bottom, only the gaining of power by the league of indignant sages, described by Tacitus, whom the despotism of the first Cæsars had revolted. M. Renan observed that the wholesome principle of adoption had made the Imperial Court of the second century a nursery of virtue. The noble and able Nerva, by this device of his, gave mankind a hundred years of the greatest happiness and progress known to history. The working of the system was illustrated by the instance of Marcus Aurelius himself. The throne was reached without canvassing, but also without appeal to birth or to any kind of right divine; not, however, without the most elaborate and painful preparation. The Empire was a civil burden to be accepted when the hour struck, and without dreaming of hastening that hour. Marcus Aurelius was destined for it at so early an age that the idea of reigning had hardly any beginning with him, so as to lead him astray for a moment. He was but eight, though already *præsul* of the Sallian priesthood, when Hadrian noticed this sweet child of sad mien, and loved him for his inborn goodness, his docility, his incapacity for lying. At eighteen, the Empire was assured to him. He waited patiently for it twenty-two years. The evening on which Antoninus, when he felt he was dying, after having given to the tribune on guard the watchword, *Æquanimitas*, caused to be carried into his adopted son's room the golden statue of Fortune, whose proper place was always the emperor's apartment, the new ruler was neither surprised nor rejoiced. He had long been surfeited with all delights without having tasted them, his profound philosophy had shown him their absolute vanity.

The great drawback which makes practical life unbearable to the man of high principle is that, if he brings to it his ideals, his best qualities are changed into such glaring defects that the egoist or the man of routine often succeeds better in that line. Three or four times the virtue of Marcus Aurelius was on the point of ruining him. It led him to make a first false step by persuading him to take as his partner in the Empire Lucius Verus, to whom he was under no obligation. Verus was a worthless friable. Prodigies of kindness and address were needed to hinder him from committing disastrous acts of folly. The wise Emperor, serious and diligent himself, used to drag with him into his cell the doltish colleague he had chosen. He always persisted in treating the man as serious; he did not once mutiny against this tormenting partnership. Like people who have been very well brought up, Marcus Aurelius felt everlastingly listless; his manners were the result of a determination to be polite and dignified. Souls of this kind, whether for fear of paining others or through their respect for human nature, are not willing to own that they see the evil. Their life is a perpetual course of dissimulation. According to some, he was himself the victim of his own dissimulation, since, in his intimate converse with the gods on the banks of the Gran, speaking of a spouse unworthy of him, he thanked them for

having given him "a wife so compliant, so affectionate, so simple." M. Renan believed he had shown that the weakness of Marcus Aurelius as to Faustina had been somewhat exaggerated. He sketched the line of argument which had led him to this conclusion. Historians, more or less imbued with that sort of statesmanship which plumes itself on its superiority because it is not suspected of any philosophical tinge, have naturally sought to prove that a man so accomplished was a bad administrator and a middling sovereign. It seems, in fact, that Marcus Aurelius sinned more than once by being too indulgent.

But never was reign more fruitful in reforms and in progress. The scheme of public succor founded by Nerva and Trajan he admirably developed. New colleges for gratuitous education were established; the alimentary procurators became functionaries of the first rank, and were chosen with the utmost care; provision was made for the education of poor women by an institution named after Faustina. The principle that the State has duties of a somewhat paternal kind towards its members was proclaimed for the first time by the Antonines. Neither the childish pomp of the Oriental monarchies nor the pedantic pride of the mediæval kingdoms could give us any idea of the quite republican sovereignty of Nerva, Trajan, Hadrian, Antoninus, Marcus Aurelius. Nothing of the prince by birth or by divine right, nothing of the military chief, it was a kind of grand civil magistracy, without anything which resembled a court, or which stripped the Emperor of his private character. This was shown in detail to hold good of Marcus Aurelius especially, who was, in no usual sense of the word, a king; but whose fortune was industrial, consisting in brickfields, and whose aversion for "the Cæsars," whom he regards as debauchees of the Sardanapalus order, is always flaming forth. It was when encamped on the banks of the Gran, in the middle of the monotonous plains of Hungary, that he wrote the "finest pages of the exquisite book which has revealed to us his whole soul. He seems to have kept, when still very young, a diary of his thoughts. He wrote down in it the maxims to which he had recourse to fortify his mind, reminiscences of his favorite authors, passages from the moralists who spoke most to his heart, the principles which had sustained him during the day, sometimes the self-reproaches prompted by his scrupulous conscience. M. Renan quoted numerous instances.

One evening, all the images of his pious youth came back again to his memory, and he passed some delicious hours in recounting what he owed to each of the good beings who had envied him. "Examples set by my grandfather Verus,—sweetness of manners, immutable patience." "Qualities found in my father, reminiscences which he has left me,—modesty, manly disposition." "To imitate my mother's piety, her kindness; to refrain as she did, not only from doing evil, but even from thinking it; to lead her frugal life, which was so unlike the habitual luxury of the rich." Afterwards appeared to him, in turn, Diognetus, who inspired him with a taste for philosophy, and rendered agreeable in his eyes the truckle-bed, the coverlid formed of a simple skin, and all the apparatus of the Hellenic discipline; Junius Rusticus, who taught him to avoid all affectation of elegance in style, and lent him the volume of Epictetus; Apollonius of Chalcis, who realized the Stoic ideal of extreme firmness and of perfect gentleness; Sextus of Chersonese, so grave and so good; Alexander, the grammarian, who reproved with such refined politeness.

As a prince, he learnt from Fronto "what envy, duplicity, hypocrisy can be found in a tyrant, and how hard can be the heart of a patrician"; from his brother Severus, "who made him acquainted with Thrasea, Helvidius, Cato, Brutus, who gave him the idea of what a free State is, whose rule is the natural equality of the citizens and the equality of their rights, and that of a realm which puts before everything else respect for the liberty of the citizen." Towering above the rest, by reason of his immaculate grandeur, was Antoninus, the father who had adopted him, whose image he traces with redoubled gratitude and love. He thanks the gods for these blessings and confesses his own shortcomings. This divine candor breathes in every page.

Never did any man write with more simplicity of himself, with the single aim of unburdening his heart, with no other witness than God. There is not a shadow of any system. Properly speaking, Marcus Aurelius knows no philosophy; though he owed well-nigh everything to Stoicism, transformed by the Roman spirit, he is of no school. For our taste, he has too little curiosity, for he does not know all a contemporary of Ptolemy and Galen ought to know; he holds certain opinions as to the system of the world which did not rise to the highest science of his time. But his moral thinking, so emancipated from every fetter of system, thereby rises to a singular sublimity. Even the author of the *Imitation of Christ*, although keeping very much aloof from the janglings of the schools, does not climb so high; for his manner of feeling is essentially Christian. Take away the Christian dogmas, and his book retains but a part of its charm.

The book of Marcus Aurelius, having no dogmatic base, will keep its freshness forever. All men, from the atheist, or the man who fancies himself such, to the man most entangled in the particular beliefs of each mode of worship, may find in it fruits for edification. It is the most purely human book there is. It decides no controverted question. In theology, Marcus Aurelius floats between pure deism, polytheism interpreted physically in the Stoic manner, and a sort of cosmical pantheism. He does not adhere much more to one of these hypotheses than to the other, and he avails himself indifferently of the three appellations,—deist, polytheist, pantheist. His

thoughts have always two faces, according as God and the soul are real or not. It is the way we reason every hour; for if it be the most thorough-going materialism which is in the right, we, who shall count among believers in truth and goodness, shall be no more dupes than other folks. If idealism should turn out right, we shall be proved to have been the truly wise, and we shall be seen to have been so in the only way becoming us,—that is, without being in the least biased by interest in the result, without having reckoned on any fee.

We here touch on the great secret of moral philosophy and religion. Marcus Aurelius had no speculative philosophy: his theology was altogether made up of contradictions; he had no fixed idea as to the soul and immortality. How was it that he was a profoundly moral man without those beliefs which are now regarded as the foundations of morality? How came it that he was eminently religious without having professed any of the dogmas known as natural religion? That is the question we have to study. The doubts which, from the point of view of speculative reason, hover over the truths of natural religion are not, as Kant has admirably shown, accidental, susceptible of removal, incident, as is sometimes imagined, to certain moods of the human mind. These doubts are inherent in the very nature of these truths, and it might be said without paradox that if these doubts were removed the truths themselves which they attack would vanish by the same stroke of the pen. Let us suppose, in fact, future punishment and rewards to be proved directly, positively, in a manner evident to all; where would be the merit of well-doing? None but madmen would lightly heartily hurry on to their damnation. A crowd of ignoble souls would win their salvation with the cards on the table; they would force, in a manner, the hand of the Deity. Who does not see that on such a system there is no longer any morality or religion? In the moral and religious order of things it is indispensable to believe without demonstration: there is no longer a question of certainty, but of faith. This, you see, is what deism forgets with its way of rash affirmation. It forgets that too precise beliefs as to the destiny of man would sweep away all moral merit. As for ourselves, the moment anybody should tell us of a peremptory argument of this kind we should do as St. Louis did when somebody spoke to him about the miraculous wafer. We should refuse to go and see it. What need have we of these brutish proofs, which have no application save in the grosser order of facts, and which would cramp our freedom? We should be afraid of becoming like those speculators in the virtues or those vulgar weighers of scruples who carry into the affairs of the soul the coarse egoism of practical life.

In the first days which followed the beginnings of faith in the resurrection of Jesus, this came to light in the most touching manner. His true friends at heart, the tender souls, loved belief without proof better than sight. "Blessed are they who have not seen and yet have believed," was the watchword of the situation. Charming watchword! Eternal symbol of tender and generous idealism, which feels a horror of touching with the hands what should be seen with the heart only! Our good Marcus Aurelius, in this as in all else, was in advance of the centuries. Never did he care to put himself in harmony with himself as to God and the soul. As though he had read Kant's *Criticism of Practical Reason*, he saw right well that when the Infinite is in question no formula is absolute, and that in matter of that kind we can only get a chance of having seen the truth once in one's life, if one is much exposed to contradiction. He took the high ground of loosening the bond between moral beauty and all fixed theology; he did not grant the dependence of duty upon any metaphysical opinion as to the First Cause. Never was inmost union with the hidden God pushed to more unheard-of depths of tenderness. "Pay as tribute to the government of the god within thee a manly being, ripened by age, a friend of the public good, a Roman, an emperor, a soldier at his post awaiting the trumpet's signal, a man ready to quit life without regret." "There are many grains of incense destined for the same altar; one falls into the fire sooner, the other later, but the difference is nothing." "Man is bound to live according to nature the few days given him on earth, and, when the moment for withdrawal is come, to render sweet submission, like the olive, which as it falls blesses the tree that has borne it, and gives thanks to the branch which has carried it." "O man! thou hast been a citizen in the great city; what matters it whether thou hast been so five or three years? What is according to law is unequal for no man. What, then, is there to grieve over in being banished from the city, not by a tyrant, not by an inequitable judge, but by Nature herself, who enrolled you therein? It is but the lot of a comedian, who is dismissed from the theatre by the same prætor who engaged him. But you will say, 'I have not played the five acts; I have played but three.' You say well, but in life three acts are enough to make the piece a whole. . . . Depart content, then, since He who dismisses thee is content."

Is it to be said, then, that he did not sometimes revolt against the strange destiny which was pleased to leave alone face to face with one another man with his eternal needs of devotion, of sacrifice, of heroism, and Nature with her transcendent immorality, her supreme disdain for virtue? No. Once, at least, the absurdity, the colossal unfairness of death strikes him. But soon his completely chastened and mortified temperament gets the upper hand, and he becomes calmer. "How happens it that the gods, who have ordered all things so well and with so much love for men, have neglected one single point: to wit, that men of approved virtue, who throughout life have held a kind of converse with the divinity, who have rendered themselves beloved by their pious

deeds and their sacrifices, do not live again after death, but are extinguished forever? Since the thing is so, know well that if it ought to have been otherwise they would not have failed so to order it; for had it been right it would have been possible; if such a thing had been conformable to Nature, Nature would have allowed it. Consequently, by the fact that it is not so, strengthen thyself in the view that there was no need it should be so. Thou thyself seest that to push speculation so far is to dispute with God about His right. But we should not thus dispute against the gods did we not hold them to be sovereignly good and sovereignly just; if they are that they have allowed nothing in the ordering of the world which is contrary to justice and reason." Ah! that is carrying resignation too far, dear master. Were it in truth so, we have a right to complain. To say that if this world has no counterpart, the man who sacrifices himself for goodness and truth ought to leave it contentedly and to absolve the gods is too naïve. No, he has a right to blaspheme them! For, why so cruelly abuse his credulity? Why implant within him deceptive instincts of which he has been the honest dupe? Why this premium granted to the fribble or the scoundrel? It is he, then, who is not cheated, who is the wise man. . . . But, in that case, cursed be the gods who choose their favorites so ill! I want the future world to remain a riddle; but if there be no world to come, this world is a frightful ambushade. Remark, in fact, that our wish is not that of the coarse crowd. What we want is not to gloat over the chastisement of the culprit nor to draw the dividends on our virtue. What we want has nothing egoistical about it: it is simply to be and to stay connected with God, to carry on our thinking as we have begun, to get more knowledge out of it, to be rejoiced one day with the sight of that truth we are seeking with so much travail, the triumph of the goodness we have loved. Surely nothing could be more legitimate. The worthy Emperor, moreover, keenly felt so. "What! the light of a lamp shines brightly down to the moment when it is quenched and loses nothing of its brilliancy; and the truth, justice, temperance, which are within thee are to be quenched along with thee!"

All his life he passed in this noble hesitation. If he sinned it was through too much piety. Less resigned, he would have been more just; for surely to ask to have a friendly and sympathizing spectator of the battles we fight for goodness and truth is not to ask too much. It is also possible that if his philosophy had been less exclusively ethical, if it had comprised a more inquisitive study of history and of the universe, it would have avoided certain excesses on the side of rigor. Like the Christian ascetics, Marcus Aurelius now and then pushes self-denial to the extreme of dryness and subtlety. One feels that the calm which never fails to come at last is obtained by an immense effort. Assuredly evil never had any attraction for him; he had not to wrestle with any passion: "Whatever men do or whatever men say, I must be a good man, just as the emerald may say, 'Whatever men do or whatever men say, I must be an emerald and keep my color well.'"

But to keep his footing always on the icy peak of Stoicism he was forced to inflict cruel acts of violence on his nature, and to cut away more than one of its nobler elements. This perpetual repetition of the same reasonings, these images by the thousand under which he seeks to represent to himself the vanity of all things, these proofs, often naïve enough, of universal frivolity, bear witness of the battles he had to fight to extinguish in himself all desire. Sometimes we are a little soured and saddened by this. The reading of Marcus Aurelius is bracing, but not consolatory; it leaves in the soul a void which is at the same time delicious and cruel, which one would not give in exchange for complete satisfaction. Humility, abnegation, severe self-judgment, have never been pushed further. Glory, that last illusion of great souls, is annihilated. He must do good without troubling himself whether anybody will know of it. He sees clearly that history will speak of him; he sometimes dreams of men of the past with whom the future will associate him. "If," he says, "they have played the part of tragic actors only, nobody has condemned me to imitate them."

The absolute mortification to which he had attained had extinguished self-love in him to the last fibre. The result of this austere philosophy might have been rigidity and hardness. It is here that the rare kindness of the nature of Marcus Aurelius breaks forth in all its lustre. His harshness is for himself only. The fruit of this great tension of soul is a boundless benevolence. All his life was a study how to return good for evil. After some sad experience of human perversity, all he finds to write in the evening is what follows: "If thou canst do so, correct these people; in the contrary case, remember that it is for the purpose of exercising it towards them that benevolence has been given thee. The gods themselves are benevolent towards these beings; they help them, such is their kindness towards them, to acquire health, riches, and glory. It is permitted thee to do like the gods." On another day, men were very perverse; for this is what he wrote in his tablets: "Such is Nature's order; people of this kind are impelled by necessity to act thus. To wish it were otherwise is the same thing as to wish that the fig-tree did not produce figs. Be mindful, in a word, of this: in a very short time thou and he will die; soon afterwards your very names will no longer survive."

These reflections on universal pardon incessantly recur. Now and then an imperceptible smile hardly blends with this ravishing kindness: "The best way of avenging ourselves upon the bad is by not making ourselves like them"; or there is a slight accent of pride: "It is something kingly when we do good to hear ourselves spoken ill of." One day he

has to reproach himself thus: "Thou hast forgotten what a sacred kindred unites every man with the human race; kindred not by blood and birth, but by sharing the same intelligence. Thou hast forgotten that the reasonable soul is a god, an emanation from the Supreme Being." In the intercourse of life he was wont to be refined, though a little simple, as very good men commonly are. The nine motives for indulgence which he impresses upon himself (Book xi., Art. 18) show us his charming *bonhomie* in presence of family difficulties which, perhaps, were chargeable to his unworthy son: "If, under the circumstances," he says to himself, "thou wert to exhort him peaceably and to give him without anger, when he is working himself up to do thee harm, lessons like this: 'No, my child, we are born for something else. It is not I who shall feel the evil, it is thou who art inflicting it on thyself.' Show him skillfully by a general consideration that such is the rule, that neither the bees act as he does, nor any of the animals whose nature it is to live banded together. Do not put into the lesson either mockery or insult, but let it breathe a true affection, springing from a heart stung by anger; do not speak like a pedant to invite the admiration of the bystanders, but keep in view him alone."

Commodus (if it is he who is in question) was doubtless very little moved by this good, fatherly rhetoric. It was one of the maxims of the excellent Emperor that the bad are unfortunate, that nobody is bad save in spite of himself and from ignorance. He pitied those who were not like himself; he did not think he had the right to thrust himself upon them. He saw clearly men's baseness, but he did not own it to himself. This habit of blinding themselves voluntarily is the defect of choice souls. The world not being all they could wish, they lie to their own hearts in order to see it otherwise than it is. Thence comes the slight conventionalism in their judgments. In the instance of Marcus Aurelius, this conventionalism now and then sets our teeth a little on edge. If we chose to believe it, his teachers, several of whom were men of sufficiently middling abilities, must without exception have been superior men. One would have to say that everybody about him was virtuous. This sort of thing goes to such lengths that it might be asked whether the brother on whom he pronounces such a grand eulogium, in his thanksgiving to the gods, was not his brother by adoption, Lucius Verus. That is not very likely. But it is certain that the good Emperor was capable of great illusions when it was a question of lending another his own virtues. This quality, according to some criticisms written by the ancients, especially by the pen of the Emperor Julian, caused Marcus Aurelius to commit an enormous fault—that of not having disinherited Commodus. We see there are things which it is easy to speak of at a distance, when the hindrances are no longer there, and to reason far away from the facts. In the first place, it is forgotten that the emperors, from Nerva downwards, who made adoption into so fruitful a political system, had no sons. Adoption, with disinheritance of the son or grandson, is seen in the first century of the Empire, but has no good results.

Marcus Aurelius was, on principle, evidently in favor of hereditary descent, in which he saw the advantage of preventing rivalries. From the birth of Commodus, in 161, he presented him alone to the legions, although he had a twin brother. Often he took the little one in his arms and renewed the act, which was a kind of proclamation. In 166, it is Lucius Verus himself who demands that the two sons of Marcus, Commodus and Aonius Verus, shall be made Cæsars. In 172, Commodus shares with his father the title Germanicus; in 178, after the repression of the revolt of Avidius, the Senate, in order to recognize in some way the disinterestedness as to his family shown by Marcus Aurelius, demands by acclamation the Empire and the tribunitial power for Commodus. Already the bad natural disposition of the latter had been betrayed by more than one sign known to his tutors, but how could the future of a child of twelve be fairly prejudged on the strength of some bad marks? In 176 and 177, his father makes him emperor, consul, Augustus. This was certainly an imprudent course; but one was bound by anterior acts; besides, Commodus kept himself still under restraint. In the last years, the evil quite threw off the cloak; on each page of the last books of the *Thoughts* we trace the inward martyrdom of the excellent father, of the accomplished emperor, who sees a monster growing up at his side, ready to succeed him, and resolved to take in everything, by antipathy, the opposite course to that which he had seen followed by good men. The thought of disinheriting Commodus must then have occurred more than once to Marcus Aurelius. But it was too late. After having associated him with himself in the Empire, after having so many times proclaimed him perfect and accomplished before the legions, to go the length of declaring him unworthy in the face of the world would have been a scandal. Marcus was taken in the snare of his own phrases, caught in the formulas of a conventional benevolence but too habitual to him. At first, Commodus evinced the intention of following the counsels of persons of merit, with whom his father had surrounded him.

The reproach, then, chargeable on Marcus Aurelius is not that of not having disinherited his son; it is that of having had a son. It was not his fault if the age was not capable of bearing so much wisdom. In philosophy the great Emperor had lifted so high the ideal of virtue that nobody felt bound to trouble himself about following it; in regard to policy, his benevolent optimism had enfeebled the public services, especially the army. In religion, through having been too much attached to a State religion whose weak points he was well aware of, he paved the way for the violent triumph of a worship not

officially sanctioned, and he allowed a reproach to settle upon his memory, unjust it is true, but the shadow of which ought not to have been met with in a life so pure. We here touch on one of the most delicate points in the biography of Marcus Aurelius. It is, unhappily, certain that death-sentences against Christians were pronounced and executed during his reign. The policy of the Antonines was uniform in this respect. They saw in Christianity a secret, anti-social sect, which dreamt of the overthrow of the Empire; like all men attached to the old Roman principles, they believed it necessary to put it down. No special edicts were needed for this; the laws against the *cætus illiciti*, the *illicita collegia*, were numerous. The Christians fell in the most formal manner under the stroke of these laws. No doubt it would have been worthy of the wise Emperor, who introduced so many reforms inspired by humanity, to suppress the edicts which inflicted cruel and unrighteous penalties.

But it must be remarked at the outset that the true spirit of liberty, as we understand it, was then comprehended by nobody, and that Christianity, when it got the upper hand, did not reduce it to practice better than the pagan emperors. In the second place, the abrogation of the law against illicit societies would have been the ruin of the Empire, which was essentially based on the principle that the State ought not to receive into its bosom any heterogeneous society. The principle was a bad one, according to our ideas, but it is none the less certain that it was the corner-stone of the Roman Constitution.

Marcus Aurelius, far from exaggerating it, softened it down to the best of his ability; and one of the glories of his reign is the extension which he gave to the right of association. Meanwhile, he did not go down to the root; he did not completely abolish the laws against the *collegia illicita*; and the result in the provinces was some applications of that law which are infinitely to be regretted. The reproach which can be brought against him is the same which might be addressed to the sovereigns of our days, who do not suppress with a stroke of the pen all the laws restrictive of the right of public meetings, of association, of the press. At this distance of time, we see clearly that Marcus Aurelius would have been wiser had he been more thoroughly liberal. Perhaps Christianity, if left free, would have developed in a less disastrous fashion the theocratic and absolute principle inherent in it. But one ought not to reproach a statesman for not having evoked a radical revolution with a view to events which were not to happen until many centuries after his days. Trajan, Hadrian, Antoninus, Marcus Aurelius could not know the principles of general history and political economy which have not been perceived until our own times, and which our latest revolutions could alone have brought to light. In any case, the good Emperor's mildness was in this matter above all reproach. One has no right in this matter to be more morose than Tertullian. "Consult your annals," said he to the Roman magistrates, "you will see in them that the princes who have waged against us are those whom one holds it an honor to have had as persecutors. On the other hand, of all the princes who have been acquainted with the laws divine and human, let a single one be named who has persecuted the Christians. We can even cite one of them who declared himself their protector, the wise Marcus Aurelius. If he did not openly repeal the edicts invoked against our brethren, he destroyed the effect of them by the establishment of severe penalties against their accusers." It must be remembered that the Roman Empire was ten or twelve times as large as France, and that the Emperor's responsibility for the judgments passed in the provinces was greatly attenuated. Above all, it must be remembered that Christianity did not simply claim freedom for the various forms of worship; all forms of worship which were tolerant towards others were left quite at their ease within the Empire; that which placed Christianity and Judaism in an altogether exceptional position was their intolerance, their exclusive spirit. Liberty of thought was absolute. From Nerva to Constantine, not a thinker, not a scholar, was disturbed. Men whom the Middle Ages would have burnt, such as Galen, Lucian, Plotinus, lived in peace, protected by the law.

Behold the reason why we all lay to heart the mourning for Marcus Aurelius! In his person philosophy reigned. For a moment, thanks to him, the world was governed by the best and greatest man of his age. Frightful periods of decay followed, but the little casket which enclosed the thoughts which passed through his mind on the banks of the Gran and his philosophy were saved. There came forth from that casket this incomparable book, in which Epictetus has been surpassed, this gospel of those who do not believe in the supernatural, which has not been understood save in our days. Veritably an everlasting gospel, the book of the *Thoughts* of Marcus Aurelius will never grow old, for it affirms no dogma. The virtue of Marcus Aurelius, like our own, rests on reason, on nature. St. Louis was a very virtuous man because he was a Christian; Marcus Aurelius was the most pious of men, not because he was a pagan, but because he was a perfected man. He was the honor of human kind, and not of any determinate religion. Science would come to destroy seemingly God and the immortal soul, which the book of the *Thoughts* would give us back still young in life and truth. The religion of Marcus Aurelius is the absolute religion, that which results from the simple fact of a lofty moral conscience confronting the universe. It is of no race, of no country either. No revolution, no change, no discovery can alter it.—*London Times*, April 17.

A MAN WITHOUT enemies is like bread without yeast: he never rises.

"THE LIGHT OF ASIA."

A SERMON AT KING'S CHAPEL, BOSTON, APRIL 11, 1880.

BY REV. F. H. HEDGE, D.D.

It has been well said that to know one religion, like the knowledge of one language, is to know none. What has been learned of religions by recent explorers has taught us to respect the Gentile faiths. We have learned to reconsider the once prevailing opinion that our own is the only God-given religion, and consequently the only perfect one, and all others are monstrous abortions or impostures. We have learned that the Holy Spirit can speak in other tongues than Hebrew or Greek, that it has command of Sanscrit, Arabic, or Zend. We have learned that every religion was at the start a power for good. This is a great advance from the opinion which we used to find in the old school-books. Then Mohammed was spoken of as an impostor in the same tone in which the boundaries of States were given. Of the ethnic religions the most important in its bearing on human history, except Mohammedanism, is Buddhism. It exceeds Christianity and Mohammedanism in the number of its adherents. Between four and five hundred million worshippers acknowledge its sway. Considering its wide dominion, that it is five hundred years older than Christianity, and the date of the British conquest of India, it is remarkable that nothing was known to the Western world of the doctrines of its founder till near the middle of the present century. Between 1824 and 1839 an Englishman in Nepal, India, obtained possession of a mass of Sanscrit manuscripts. Neither in India nor England was there a scholar who could undertake the enormous task of explaining these writings. But a young man in Paris addressed himself to the work, and after seven years of patient toil was able, in 1844, to give to the public his introduction to the history of Buddhism. Other translations of other parts of the work followed, and the doctrines of Buddha became known to Western scholars. Chief of these doctrines were these: That life is a curse, and that final individual extinction is the greatest good. So much of these works has now become known that the literature of Buddhism is more extensive in the Christian world than that of any other ancient faith. Of the recent poem, *The Light of Asia*, Dr. Hedge remarked that it has undeniable merits, and is likely to maintain its rank among the narrative poems of modern times, and has brought Buddhism to a larger circle of readers than it has hitherto reached.

From the translations which have been made an impartial judgment can be formed of the Buddhist faith. In studying it, however, allowance must be made for the myths which have gathered about its origin. In the old Hindoo mind the imagination was developed more in proportion to the reasoning faculties than it is among modern people. They were like children with their fables, and delighted with numerical exaggeration. Some of the stories narrated of Buddha are undoubtedly fictitious, and the critical mind rejects the greater part of them. But, after all deductions and criticisms have been made, there remains the great and marvellous fact, which must be accepted as historic, that an Indian prince, a king's son, heir to the throne, cradled in luxury, wooed with all blandishments, fed with all sweets, forsook home, father, wife, and devoted friends, and made himself of no reputation, put on a beggar's garb, took the alms-bowl in his hand, subsisted upon whatever scanty pity might fling into it, and gave himself to the search for means for relieving the universal woe, if haply he might save the overburdened world from the curse of being. The fact is without parallel in the history of mankind, and was the work of a sublime soul. Like works which are inspired by a lofty purpose, it proved of immense good. It was not then a mark of disgrace for one to wear the beggar's garb in a religious life, and Gautama Sakya Muni took up first that mode of living. Failing to secure his object in this way, he retired to a forest and practised austerities, by which he hoped to mortify the flesh. But austerities dulled and enfeebled the body, and he abandoned them for the practice of silent meditations, in which he hoped to reach the solution of the problem of life. As he believed he found it, and became Buddha. Then, as has been said, the fate of millions trembled in the balance. He was in doubt whether to reveal it to men, but his pity prevailed, and he became the founder of a religion which still holds sway over four hundred and fifty-five millions of human beings. His life was thenceforth devoted to the extension of his religion. He preached with great effect, and his father and wife both became converts. He finally died of fatigue at the age of fourscore and ten, while resting under a tree when he was on a journey. The date is given at 540 and also at 477 B.C. He had three qualities which peculiarly fitted him for his work. He was endowed with a penetrating mind, indomitable will, and a loving, self-sacrificing spirit. He was a seer, a hero, and a philanthropist. To say that he planted a religion which filled the continent of Asia would be a very imperfect statement of his claims to the gratitude and respect of mankind. Buddhism exerted a civilizing influence wherever it extended its sway. It changed habits of life in civilized countries, and in barbarous lands it tamed the rude populations with its pure and peaceful notes. It abolished caste in India; it emancipated the people from the yoke of the priesthood. Afterward India relapsed into Brahminism, and caste was restored; but its absolute power no longer controlled all classes of people as before.

All who know Buddha's system of morality speak of it with high praise. All the Christian virtues are inculcated. He gave five commandments, which were

of general application: "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not lie. Thou shalt not get drunk." Five others he gave which were of special application to those who embraced his religion: "Abstain from unseasonable meals. Abstain from witnessing dances and theatrical representations, and from songs and musical instruments. Abstain from ornaments and perfumes. Abstain from having a large bed. Abstain from taking gold or silver." The commandment not to kill included brute creatures as well as men, including even the noxious kinds. Many deeds of kindness to men and animals were done under the influence of his teachings. When these ministrations of pity are contrasted with the reckless cruelties of Christian civilization, said Dr. Hedge, I must say that on this side the Buddhist who knows no God is kinder-hearted than the Christian who names him. Hospitals for sick and maimed animals have existed time out of mind in Buddhist lands. Again, Buddhism stands preëminent in tolerance. It stands alone among the religions of the world. The sons of Buddha, the clergy, have never, even when they had power, used the sword as an instrument for conversion. They never instituted inquisitorial tribunals, or acts of faith, or burning of witches. Their wide missionary efforts and their peaceful methods settle the question as to their tolerance. Were religions to be judged by their morality, then Buddhism would stand second to none. There is no virtue inculcated in the Christian code which is not anticipated in Buddhism; and some of the virtues are pushed beyond the scope of the gospel—such as cutting off an offending hand, which is taken literally in Buddhism. It teaches to hide good deeds and to expose one's own faults. In loving your enemies, it includes beasts of prey. But morality is not a test of religion. The real test is the vigor and joy it inspires and the lift it gives to the soul. This depends not on its morality, but on its view of the future. Here is the great difference between Christianity and Buddhism. Here we acknowledge a superiority on the side of Christianity which defies comparison. Christianity is a religion of boundless promise: Buddhism is a religion of despair. The only alleviation which it promises is the prospect of some time becoming extinct. The end of Christ's mission was life: the end of Buddha's mission was the extinction of life. Buddhism is absolute pessimism. Its fundamental position is that life is a curse. Nothing of this sort is found in Christ, yet some Christians are much given to saying that this life is a vale of tears. The sermon closed with mention of the current popular doctrine in Buddha's time and taught by him, that there is no God, but that everything is ruled by inexorable law, and with discussion of the meaning of the Buddhist's *nirvana*, a word which practically means annihilation, whatever shade be attached to it. In closing he said there need be no hesitation in drawing a parallel between him who is called the light of Asia and Him who declared himself to be the light of the world.—*Advertiser*.

NO LONGER A CHRISTIAN.

It must surprise people to hear of a minister's resigning his pastorate and giving up the preaching of the gospel because he has come to the conclusion that he is not a Christian. But that was the reason the Rev. George Chainey, a Unitarian minister, recently gave for resigning the charge of a church in Evansville. He startled his congregation a week ago last Sunday by announcing that he was not a Christian, and that, inasmuch as his church declared itself Christian, it was plainly his duty to hand in his resignation as its pastor.

Ministers frequently resign for other reasons, but the case of the Rev. Mr. Chainey is peculiar. They may get calls to more desirable churches, that pay their pastors better salaries. They may not like the climate of the region in which they are settled, and therefore may gladly seize the opportunity for a change. They may find their congregations growing tired of their style of preaching and disposed to criticize it unfavorably. They may have collected a barrel of sermons, which will be as good as new to a fresh church, and so long as it holds out they can get rid of sermon-writing. Their families may not enjoy the society of the places where they are. It may not be fine enough to suit their tastes. The elders or deacons and the old maids of the congregation may worry them with doctrinal questions and religious gossip. They may be tired of living in the country, and want to try the city. The novelty of any sort of change may have fascinations for them. They may think that elsewhere their talents will be as highly appreciated by others as they are by themselves. The cost of living in the new place may be less, or the schools for the children better, or the chances of getting a desirable house greater.

There are a thousand and one reasons why ministers resign their parishes, besides one we have not mentioned; and that is the refusal of their congregations to longer endure their preaching. We mean the real reasons. The assigned reason, however, is always, of course, that the finger of Providence points to some other field. They may, too, give up preaching because they want to go in to some more congenial or profitable business; but a century may pass and not one minister resign because he discovers he is in truth not a Christian.

And yet probably, if only those who are Christians after the New Testament model were left in Christian pulpits, the number of pulpits found vacant would be great. If only those remained who have a genuine, undoubting, and vital belief in the doctrines they preach, and who regulate their lives in accordance with them, how many churches would now be hunting for pastors?

Moreover, if all those of their congregations who

profess and call themselves Christians were Christians in truth instead of in name only, what a change would come over the face of society, what a revolution would take place in business!

The Rev. Mr. Chainey shows that he is an honest man in giving up the charge of a Christian church when he finds he is no longer a Christian. He also shows that he is, what few men are, an honest critic of himself. If everybody tested his religious belief and his religious practice by the Christian standards as they are laid down in the New Testament, and accepted the result with equal candor, perhaps instead of being a remarkable exception, the Rev. Mr. Chainey would find he was lost to sight in the crowded ranks of the majority.—*N. Y. Sun*, April 25.

MAY FAITH AND FREEDOM MARRY?

It is wonderful,—the significance we all attach to circumstances that make in the line of our wishes. Thus, when that diffusively amiable philosopher, Mr. Alcott,—a mild pleiad in the firmament of which Emerson is the Jupiter,—beamed from an Andover platform upon an Orthodox assembly and talked a transcendental Trinitarianism, the watchmen on the walls of Zion had a vision of the lost Unitarian tribes returning to the true Jerusalem, with Joseph Cook standing at the gate like St. Peter or a celestial custom-house officer. And now Dr. Bartol, known hitherto as freest of free lances, sharply criticises his ministerial brethren for asking F. E. Abbot to talk to them at their Providence meeting; and again a cry of jubilation and hope goes up, that the Unitarians begin to see that they must "draw a line," and advance backward in their theological freedom.

The truth is, it would be hard to say whether the conservative Episcopal Church or the Unitarians have made the larger progress in liberty of opinion within the last dozen years, and neither body shows any signs of retreating. The Episcopal authorities have almost ceased to attack ritualism, leaving it to quietly work out its own salvation or perdition. On the other or Broad Church wing, they have equally extended their lines. Men as honored among them as Dr. Hall and Dr. Henry attack sharply the doctrine of eternal punishment; and Phillips Brooks, their foremost preacher, holds Orthodoxy of almost as large and free a pattern as Dean Stanley's. Among the Unitarians, it was virtually decided at the Saratoga conferences of six or eight years ago that no limitations of creed should be imposed upon their members or ministry. This, which seemed to the Orthodox world an audacious and ruinous experiment, has worked to the general and growing satisfaction of the Unitarian body; and there is no more prospect of their retreat from it than that Phillips Brooks and David Swing will unite on the platform of the Westminster Confession. Nor has there followed any ruinous consequence either of internal discord or of loss of spiritual life. Just as among the Episcopalians the cessation of the crusade against the ritualists was followed by a lull of polemical bitterness and a harmony fruitful of growth, so has it been with the Unitarians since the attempt to put radical opinions under the ban was given up. At the same time, these opinions have rapidly and surely gained ground.

The strong tendency among the Unitarians as a body is to study the Bible under the same canons as all other literature, to regard its miraculous elements as unhistorical, and to consider Jesus as purely human. So radical a book as *The Bible for Learners*, gets warm commendation in the *Christian Register*, and undoubtedly represents the prevailing tendency in the denomination. Equally apparent with the radicalizing of opinion is the deepening of the religious spirit. Unitarianism was always humane, but it has been accused of deficiency in spirituality. It has always had men of spiritual leadership, but its ministry as a whole has at some periods tended to a dry intellectualism. That is ceasing to be true of the present. There is a marked growth in the spirit of trust and worship and communion. The change has come, not as a recoil from radical opinions, but as an onward step following the establishment of those opinions. There is no reverting to the authority of the Bible or of Christ; but there is a recognition that the Bible and Christ are at one with all the other great facts of life, in bearing witness to man's spiritual nature and divine relationship. The fellowship of the body, instead of growing weaker from the abolition of dogmatic tests, has grown warmer and closer since only a "unity of the spirit" has been sought. The experiment has shown that in religion, as in other departments of life, a very real unity may exist without definitions.

The men who feel themselves at variance with the Christian spirit naturally drop off from the Unitarian ministry, if they find themselves in it. But it is yet to be seen whether that body can rise above its greatest weakness hitherto, by carrying the gospel to the common people as well as to the educated. That is a question almost of life or death for the Unitarian churches. A form of religion that cannot adapt itself to plain, unintellectual men and women has small occasion to exist anywhere, and the very smallest occasion in this American community. Men whose bent is iconoclastic, like F. E. Abbot, or speculative and rhetorical, like O. B. Frothingham, seem to drift outside of the Unitarian ranks, though remaining on such friendly terms with their old associates as to make sometimes a neighborly call,—which ought hardly to disturb so catholic and sweet-spirited a man as Dr. Bartol. But whether the body is to be a living and growing force in American society must depend largely on whether its young men take their inspiration chiefly from the high intellectualism of Concord and Cambridge, or from such men of the people as Robert Collyer and Edward E. Hale and Charles G. Ames.

However this may be, one fact is clear. Intel-

lectual freedom is not the foe, but the friend of religious life. These two bodies, the Episcopal and Unitarian, though both of them small in numbers among the great sects, represent in a special sense the elements to which religion must growingly appeal. The Episcopal church stands for worship in its most attractive form, the Unitarian churches for reason in its freest exercise. Both stand for unselfish service among men and devout aspiration toward God. And both have found this, their essential work, to be better done when they forbear to press authoritative restriction upon the belief of their members. The Unitarian body has made the bolder advance. It has met the question, May faith and freedom marry? with a square Yes,—quite undeterred by the discovery that the parties are near of kin.—*Springfield (Mass.) Republican*, Dec. 28.

A REMARKABLE DECLARATION.

At a recent "inquiry" gathering of a religious society here, when the subject for consideration was "Special Providence and Prayer," and after it had been fully, thoroughly ventilated by the members present, a Mr. Norton, a quite thoughtful man, long esteemed by our citizens as a model person, as he was often referred to, was urged to give his views, which he declined, saying he had not the faculty of hastily formulating and extemporizing his ideas, and afterwards again declined, by suggesting that his views were so very different from those that had been presented and which seemed to be generally, if not unanimously, entertained by the persons present, that he felt assured they would not be acceptable. But a provocative in the way of an interrogation as to whether he accepted certain points brought him out, when he replied as follows:—

"I am in no sense a believer in any 'special providence.' I believe all things are indivisible parts of the great 'cosmos,' 'natural law,' so called, in the absence of any precise or better term to express the order of the universe. I am impressed that we—the race of humanity—are portions of the great universe of matter-substances, or, if you please so to designate it, spirit, which by some is termed the 'real essence.' I know nothing about any providence as applied to a personal deity; and though through the force of early training, influence, or education, I may sometimes be engaged in hoping for some sort of a future, I have no belief in any, and no particular aspirations or desires in that direction; for reason, gathered from the facts of life, seems to assure me that death ends all that now is in active and vital form, and called mortal here.

"If there is a 'spiritual' or 'superior essence' that survives the fleshy organism,—and I have no evidence of any such existence,—that becomes an 'immortal unity,' enters into some other form of intelligent life, but unlike that I possessed here, I have no particular interest in it; for without identification there can be no recognition of worldly associates, and in that is all the pleasure I could think of as a connection with this life. I regard the different forms of worship as so many relics of barbarism. The shrines, temples, cathedrals, rituals, bells, organs, prayers, or supplications, as have been alluded to, as mere reminders or imitations of an uncivilized or unenlightened past, all well enough for their different periods, from the fetishism of the Congo or Bushman to the more elaborate worship and rituals of the Catholics in the edifice of St. Peter's at Rome, Milan, Cologne, etc., and all destined to be swept away as civilization advances and common-sense shall hold supremacy over superstition, bigotry, prejudice, and fanaticism. The supplication, 'Give us this day our daily bread,' referred to by the last speaker, may be uttered by any indolent tramp or dead-beat, but not by any man of sense, honor, or energy. Prayer is rubbish to me.

"I off coat, ply my trade, and earn bread enough for a family of six persons. Frederick Douglas says he prayed earnestly for freedom, but never effectively until he prayed with his legs, and then he escaped, and reached the dominions of anti-slavery.

"I have no religion, and want none; for I regard religion as a disease. Those who have the malady severely—as we find from the public statistics—make up the majority cases of the insane asylums.

"I have nothing to ask for, no gift to pray for. My occupation gives me the food, raiment, education, and necessary recreations myself and family require.

"I make the best of the life I know of, and try to live squarely, and not in any way to impose upon or annoy my fellows, but always to treat them with kindness, charity, and fairness.

"Of the 'life to come,' so urgently and expensively impressed upon humanity, I have no knowledge, and, I may say, no belief. If it comes, well; if not, well also; but I make no investment in any speculation, idealisms, or theories of a 'future existence,' only treat those I meet with as pastimes in the sea of religious literature, but unworthy much serious thought or investigation. But in the effort of humanity to perfect itself, to live in accordance with the laws of nature, to secure character in the place of the dross of mere profession, to inform society how best to obtain the highest and purest enjoyment from the life that is, there I see plainly a duty, and there I shall endeavor to exert myself."—*Madison (Wis.) Democrat*.

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 15.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

W. O. Mack, \$5; J. Sullivan, \$15.07; J. D. Frost, \$20.10; Seth Hunt, \$10; Charles Post, \$33; J. E. Curtis, \$1; W. F. Chambers, \$20.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

The Index.

BOSTON, MAY 20, 1880.

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N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged May 6.....	\$2,165.00
ARTHUR H. CUTLER, New York.....	1.00
DR. J. GOLDMARK, " ".....	10.00
WM. PAULSEN, " ".....	5.00
ADAM JACOB, " ".....	5.00
FRANK L. POPE, " ".....	1.00
DR. J. M. MEMMINGER, " ".....	1.00
WM. BOYER, " ".....	1.00
CLARENCE COOK, " ".....	5.00
H. W. JOHNSON, " ".....	5.00
MRS. LEWIS STINE, " ".....	1.00
HERMAN BEHER, " ".....	1.00
G. OBERMEYER, " ".....	1.00
WM. KURTZ, " ".....	5.00
MRS. J. E. SUITERLIN, " ".....	2.00
THEODORE P. JENKINS, " ".....	1.00
DR. D. C. WHITE, " ".....	1.00
Geo. W. SELIGMAN, " ".....	25.00
PHILIP HEIDELBACH, " ".....	5.00
EMIL UNGER, " ".....	1.00
DR. H. MENNINGER, " ".....	1.00
DR. ROSENBERG, " ".....	1.00
F. HUESMAN, " ".....	1.00
Z. A. HUESMAN, " ".....	1.00
FRANCIS PARES, " ".....	1.00
Total.....	\$2,251.00

WILLIAM J. POTTER,
Secretary F.R.A.

SPECIAL NOTICE.

The Ninth Annual Meeting of the Stockholders of the Index Association will be held at the office of the Association, 35 Monroe Street, Toledo, Ohio, on Saturday, June 5, 1880, at 2.30 P.M., in accordance with the articles of incorporation.

ANNUAL MEETING OF FREE RELIGIOUS ASSOCIATION.

The thirteenth annual meeting of the Free Religious Association will be held in Boston as follows: Business session, for election of officers, hearing and discussion of reports, etc., Thursday, May 27, 7.45 P.M., at the Parker Fraternity Hall in the Parker Memorial Building, corner of Berkeley and Appleton Streets.

Convention, Friday, May 28, with sessions at 10.30 A.M. and 3 P.M. in the Parker Memorial Hall. At the morning session, an essay will be given by Francis E. Abbot on the question, "What does Free Religion offer as the Guide of Life?" In the following addresses, the discussion will range under the general subject: "Dr. Channing, Theodore Parker, and the Step Next." In the afternoon, the subject is to be "Liberal Principles as opposed to Sectarianism in Education," to be opened with an essay by John H. Clifford, of North Andover. Prof. Felix Adler, Wm. H. Channing, Rowland Connor, Mary F. Eastman, Francis Tiffany, and Gustavus E. Gordon are among the speakers expected, most of them being positively promised.

Social Festival, Friday evening, in the same place, using both upper and lower halls. There will be music, brief addresses, refreshments, and opportunity for social greetings and conversation.

WM. J. POTTER, Secretary.

THE UNITARIAN BOUNDARY.

CASE OF REV. GEORGE CHAINEY, OF EVANSVILLE, INDIANA.

An article from the New York Sun, and a paragraph from the Springfield Republican, printed elsewhere in this issue, notice the remarkable case of a recent convert to Unitarianism becoming a convert to Ingersollism, and resigning his pulpit on that account. It is no more than fair to give here some statements of the other side, to show how the Unitarians themselves look at the affair.

The Boston Christian Register, in its issue of May 1, had this item of news:—

A Remarkable Resignation.

The Unitarians, both East and West, have had another lesson of human instability—and perhaps several other valuable lessons—in the defection of Mr. George Chainey, who for three years has been the minister of the church at Evansville, Ind. On the 18th of April, after an address in which he committed himself fully to the position of agnosticism, proclaimed his acceptance of science as a substitute for religion, and denied with a good deal of sentiment the value and validity of what is called spiritual sentiment, he offered his resignation in a letter in which he disclaims belief in God, calls hymns of praise "meaningless compliments offered to infinite silence and nothingness," and declares that to him "the rite of prayer" is "a hideous mockery."

A curious part of the proceeding is that, having taken this leap into the abyss, he reminds his congregation of their right of independent action as a Unitarian church and beckons them to follow! As a matter of "common honesty," he tenders his resignation because he sees that a man who cannot call himself a Christian has no business to be the minister of a Christian Church. But, as a matter of uncommon honesty, he makes this resignation take effect June 1, 1880, and proceeds to announce a series of six Sunday evening lectures on "The New Gospel." Imagine Robert E. Lee announcing that his sense of honor and loyalty to Virginia would compel him to go over to the Southern Confederacy; but that he would hold his place and commission in the army of the United States six weeks longer to carry on a short campaign in the interest of secession!

How could it happen that the building dedicated to the worship of the Ever-living by a society organized on the basis of "love to God and man," and aided by the contributions of Christian people, should thus be deliberately held and used for six weeks by an avowedly anti-Christian teacher and non-believer in God? Probably the explanation appears on the pamphlet which contains the "copyrighted" sermon and letter of Mr. Chainey; namely, "The congregation, having been gradually prepared for this step by Mr. Chainey's previous discourse, almost unanimously sustained him." There is room for comment, but no need of it.

So far we had seen solely in the light of Mr. Chainey's pamphlet. But here come Evansville papers, reporting lively proceedings at a meeting of the Unitarian Society. A question was raised as to the lawfulness of using the church property for a purpose contrary to the original intent; a minority wished Mr. Chainey's resignation to take effect at once; but the prevailing voice was for letting him go on. A number of new members wished to vote: they all appeared to be his partisans. Did they join a re-

ligious society in order to help pervert the organization and the property to the uses of atheism?

Mr. Chainey, who was formerly a Methodist, had won favor and confidence by his apparent devotion to the spirit and work of religion; only a few weeks ago he accepted for his support an instalment from a fund raised "to promote a pure Christianity"; and the course he has now taken will cause the more surprise and sorrow, because it looks like the betrayal of a trust.

In its issue of May 15, the same journal contained the report of a meeting of the American Unitarian Association, at which this case was considered, as follows:—

American Unitarian Association.

The monthly meeting of the Board of Directors was held at the Unitarian Rooms, 7 Tremont Place, Boston, on Monday, May 10. Present, Mrs. Ames and Mrs. Lowe, and Messrs. Bigelow, Brown, Chaney, De Normandie, Fox, Gaffield, Guild, James, Kidder, Shippen, Tyler, Whitney, Willson, Wood, and Woodbury, Mr. Kidder presiding. . . .

The Western Committee presented the following letters:—

EVANSVILLE, IND., May 2, 1880.

REV. R. R. SHIPPEN:

Dear Sir,—Enclosed, please find copy of a clause in the will of Mrs. Ann Maidlow, late of Evansville, deceased, in relation to the building of a Unitarian Church in Evansville, Indiana. The will bequeaths \$2,000 and a lot of land for the erection or support of a church of the Unitarian denomination.

The Trustees named in the will were Rev. John H. Heywood, Louisville, Ky., and Philip Hornbrooke and Jonas Smith, Evansville, Ind. The trust was accepted, and carried out in good faith. The church was built, and completed three years ago last March, and Rev. George Chainey called to the pastorate. The Society has been gaining ground, and for the past year we have felt much encouraged.

For the past few months we have seen that Mr. Chainey has been growing more and more radical, and sometimes the Trustees have felt that he would have to check up or lose his balance.

Robert G. Ingersoll, Esq., lectured here last winter, and Mr. Chainey seemed to be infatuated with him, and delivered a course of lectures on this gentleman as a reformer, religionist, etc. His radicalism finally culminated in a complete renunciation of Christianity.

A majority of the members go with Mr. Chainey in his wild vagaries; but they are mostly young persons who have but recently joined, and are of the German element.

The Board of Trustees consists of five persons, four of whom are opposed to Mr. Chainey.

Mrs. Maidlow, to whom we are indebted for our church property, was a consistent Unitarian Christian, and made the bequest for building a church of that faith. Now we claim that to continue Mr. Chainey as pastor, after his change of belief, would invalidate the title to the same. We have been informed by some of the best legal talent in the city that such would be the case. It looks now as if Mr. Chainey's adherents may try to hold on to the church property.

We should like, therefore, to have your opinion in the matter as to the proper course of procedure. If we (the Trustees) should be obliged to contest the matter, would the Unitarian Association assist us in the suit? The property is worth, at least, \$8,000, with mortgage on the same of \$1,000.

Yours truly,
JONAS SMITH,
For the Trustees of the Church of the Unity, Evansville, Ind.

The Committee also presented the following letter, written by the Secretary previous to the receipt of the above:—

AMERICAN UNITARIAN ASSOCIATION, }
BOSTON, May 5, 1880. }

REV. GEORGE CHAINEY, EVANSVILLE, Ind.:

Dear Sir,—I invite your attention to the following statement: As minister of the Unitarian Church at Evansville, reporting large opportunity and need of missionary work in your vicinity, you solicited aid from this Association, which, by its fundamental article, is formed "to promote the interests of pure Christianity." Presenting yourself as one devoted to this work, and commended to us by trusted friends whose confidence you held as a Christian minister, you obtained a grant of \$200, to be paid quarterly during the current year. At the first of April, with no intimation to us of any change in your opinions, you sent for your quarterly instalment. Following your letter within a few days, comes to me a printed sermon and letter addressed to your congregation, in which you declare Jesus "a foe to liberty," prayer "a hideous mockery," "hymns of praise to a Creator meaningless compliments to infinite silence and nothingness," and add that you consider yourself "not a Christian."

Allow me, therefore, to make this inquiry: While, unknown to us, you are in your own locality making the public declarations above quoted, do you deem it consistent with truth, honesty, and honor silently to draw funds given as a sacred trust for the purpose of promulgating "pure Christianity"?

Respectfully,
RUSH R. SHIPPEN,
Secretary of the A. U. A.

After brief discussion, the following resolutions, offered by the Committee, were unanimously adopted:—

Resolved, That this Board heartily approves of the letter of the Secretary, dated May 5, addressed to Rev. George Chainey, Evansville, Ind., and in view of his present position, as stated in his printed sermon and letter to his congregation, the vote of July, 1879, appropriating to him \$200 for missionary work

in Southern Indiana, is hereby rescinded, and further payments discontinued. And the Trustees of the Unitarian Church, Evansville, have the entire approval of this Board in their purpose to contest before the courts, if found necessary, the claim to the church property.

Under the hope that this would not be found necessary, the Secretary was directed to confer further with the Trustees as to their future.

It is apparent that questions of personal honor are involved in this case, no less than questions of theological belief. The Unitarians have an indefeasible right to use their denominational funds for denominational purposes alone; they have an indefeasible right not to be deceived by false representations in the appropriation of those funds; and their executive officers have not only an indefeasible right, but an imperative duty, to administer their trust according to the understood policy of their sect. So far, all is clear. Facts are alleged, however, in the above statements, which should not be accepted as correct, until Mr. Chainey has had an opportunity, in the same columns, to state his own case fully and fairly. It is impossible for us to form an opinion on these alleged facts, or their bearings, until we know more about them; and we therefore propose at present neither to attack nor to defend Mr. Chainey in his action, viewed simply as a matter of ecclesiastical ethics or personal integrity. What we have to say here is on other points, more public in their character, and more important in their relation to Unitarianism itself.

1. Mr. Chainey, it appears, is a recent convert to Unitarianism from Methodism. What did he suppose he was embracing?

Unitarianism has always professed to uphold the right of perfect spiritual freedom,—the right of following out honest, earnest, truth-loving thought to its natural conclusions, be these what they may. These traditional professions, so alluring to all liberal minds, especially to minds made impatient by the long constraint of Orthodoxy, have been really to some extent neutralized by the famous preamble of the National Conference, which binds all its members to believe in the Lordship of Jesus Christ. But this preamble is half-apologetically kept in the background, not boldly put forward and emphasized, as it ought to be so long as it is retained. Hence Unitarianism presents itself to progressive young Orthodox ministers as far more free and liberal than it really is; and if, after once joining the denomination, in innocent unconsciousness of the "rod in pickle" reserved for spirits who are logically too sequent and practically too bold to be easily held in check, they construe their new-found liberty too broadly, then they discover suddenly and not pleasantly that the limitations of their liberty are no dead-letter, but serious and formidable reality. Mr. Chainey has gone no farther than he had an undeniable right to go within the Unitarian fellowship, if these ancient Unitarian professions of perfect freedom have any other than a purely Pickwickian sense; the present indignation against his bold course has no justification, except in the unconfessed restrictions of perfect freedom contained in the phraseology of the preamble, old trust-deeds, etc. He has exactly as strong a case against the Unitarians as they have against him. If they accuse him of violating the pledge to work for a "pure Christianity," contained in the old articles of the American Unitarian Association, he can accuse them of keeping their dogmatic construction of "pure Christianity" carefully out of sight, and of professing to the world that "pure Christianity" and "perfect freedom" are entirely compatible. He has only taken Unitarianism at its word; what is all the fuss about? If his honest thought carries him outside of Christianity and outside of Theism, what is that to them, if they really guarantee perfect liberty of thought? Why can he not turn round and accuse the Unitarians of having enticed him into their denomination by false professions, inasmuch as they promised him perfect liberty in words, and now deny him the enjoyment of it in fact? We do not say that either he or they would be justified in making such accusations; probably one party is as honest and honorable as the other; but it behooves them both to be very cautious how they charge bad faith in this matter. Mr. Chainey may have been inconsistent; the Unitarians have been inconsistent beyond a peradventure. Inconsistency is no sin, when it is the result merely of confusion of thought; but we seem to see more confusion of thought in the Association than in Mr. Chainey, and more inconsistency too.

2. Simply for declaring himself "not a Christian" and following this up by the preaching of non-Christ-

ian doctrines, Mr. Chainey is now punished by the American Unitarian Association, and his stipulated instalment is withheld by them. This is perfectly right, provided the understanding was that he should preach certain stipulated doctrines—in which case "pure Christianity" would not be even pretended to be compatible with "perfect freedom." But it is totally wrong, provided the understanding was that he should simply preach the truth as he sees the truth—in which case "pure Christianity" would be indeed identified with "perfect freedom." We are blaming nobody; we only plead for a fair and honest understanding on this vital point of liberty between Unitarianism and the world at large. Let the present painful and misleading and humiliating ambiguity in the attitude of Unitarianism be abolished; let it be either one thing or the other—either Christian or free. Both it cannot be; and the endeavor to be both is infinitely harmful. If the preamble means anything, let it be bravely lived up to, and let the hollow pretence of "perfect spiritual freedom" be forever dropped. But, if the preamble means nothing, then let it be as bravely thrown overboard, to the end that Unitarianism and Free Religion may be one in profession, as they are already so largely one in spirit.

Is there a single Unitarian so obfuscated as not to see that this punishment of Mr. Chainey for telling the truth as he honestly sees it is a glaring denial of spiritual freedom? His new views are not ours; we consider his present Ingersollism as more crude, raw, and one-sided than his old Unitarianism; we are not pleading our own case in pleading his. But we do believe in his right to proclaim his Ingersollism without loss of spiritual fellowship among those who love freedom; for fellowship ought to be a matter of "spirit and life," not of mere belief. The treatment he is now receiving from Unitarianism ought to make visible to every one the undeniable, impassable, dogmatic boundary which it sets up about its fellowship; and there ought to be an end forever of the sadly untrue claim that "pure Christianity" and "perfect freedom" are compatible. Freedom unrestricted and fellowship unbounded are compatible on the principle that the "spirit and life" are the one thing needful; but any and every attempt to realize this principle in Christianity is a foredoomed failure. Let the only division be between those who live and work upwards and those who live and work downwards; and then the triumph of truth, righteousness, and love is assured in this world of ours.

NOTES FROM THE FIELD.

I have been lecturing the past six weeks in Illinois, Michigan, Indiana, Ohio, and West Virginia. Nearly a week I was in debate at Scranton, Iowa, with Rev. Frank Evans (Methodist), one of the ablest ministers of his denomination in the West, an experienced and skilful debater and a fair-minded man. He had been a whole year preparing for this debate; and, although the arguments he advanced were old, they were quite ingeniously presented. The concessions that he made were quite a surprise to the Orthodox Christians generally, although only such as are now made by all the more advanced theologians. The debate was held in the Methodist church, which had been dedicated only a few days previously; and the attendance, from beginning to close, was large and the interest well sustained. These debates enable us to reach a class which but for them would never become acquainted with our positions and principle, and, when conducted in the right spirit, are a means of much good.

The case at Irwin Station, Pa., where two years ago I was arrested, with two other gentlemen, for occupying a school-house for "immoral purposes," has been decided against us, and damages found to the extent of \$150, which with costs amount to \$500. When it is remembered that my lecture was simply a presentation of the teachings of modern science in contrast to the fancies of theology, given at the invitation of the liberals of that place; that I spoke in a building which had been obtained for the purpose from the president of the school-board, with whom it had been customary to rent the hall, and who gave, on this occasion, written permission for its occupation; that I found the hall open at the appointed hour, and received not a line or a word from anybody that its use would be deemed illegal; that the lecture was given without opposition or even interruption, and no damage of any kind, so far as I know, was done to anybody or anything,—when these facts are remembered, it will be seen that this is a case of pure persecution. Acquittal seemed inevitable, until the judge, a very zealous devotee of the Church, charged the jury. He told the jury that

Christianity is part of the common law of the State of Pennsylvania, and said that, if they believed the lecture anti-Christian, they must regard it as illegal; and in that case the refusal of the building was justifiable, even after the president of the school-board had granted its use.

Thus everything depended upon the legality of the lecture, and, since that was anti-Christian, the jury were bound, by the instruction of the judge, to decide the case against us. From what I hear regarding the jury, I infer they were quite willing to render the verdict they did, and to make damages as large as possible. The case has been appealed to the Supreme Court. The secular press of Pennsylvania, and of the country generally, so far as I have observed, takes a reasonable and sensible view of this case, regarding it as an exhibition of bigotry and intolerance. I am glad that this instance of religious intolerance does not represent the average sentiment of the country, and I trust it will find its fitting rebuke in a reversal of the unjust verdict in the Supreme Court of the State of Pennsylvania.

I am receiving applications from various places to give the lecture for which I have been prosecuted, and I shall repeat it at Florence, Mass., May 16.

B. F. U.

THE NECESSITY OF PROTEST.

One E. C. Walker, notorious for his advocacy of free-love and "anti-Comstockism," writes to the *Mirror of Progress* (a so-called liberal journal published in Missouri) in strains of gushing admiration of "the hero of the century." This effusively absurd outburst begins as follows: "This day, April 29, the martyr-hero, D. M. Bennett, steps forth from his prison cell a free man, his name rendered forever illustrious and his character unstained!"

Some person or persons unknown to us have just published a tract containing the passages of Bennett's letters which were too foully obscene to be published by the *Religio-Philosophical Journal* last autumn, and have circulated it, apparently for the purpose of showing the public to what inconceivable depths of vileness this "unstained character" has sunk. Walker evidently considers such obscenity as no "stain" upon "character"; and the same conclusion must be drawn as to his other loud-mouthed champions since his exposure by Col. Bundy.

The ostentatious publicity of the adulation now heaped upon Bennett proves the fixed resolution of the free-love rabble to drag on the entire body of liberals into open or silent submission to their control, and to identify free-love with liberalism itself in the public mind. All they want of the better class of liberals is unprotesting silence now; they only want, like the rebels of twenty years ago, to be "let alone." How long will this unprotesting silence endure? The protest of THE INDEX has been made, sternly and powerfully; and it will yet be remembered as the one redeeming feature of liberalism that can be pointed out, as a matter of public record, during the past two years.

PERSONAL ITEMS.

THE FRANK LESLIE will be still in court.

IT IS REPORTED that George Eliot has become Cross.

MR. W. D. HOWELLS, the editor of the *Atlantic*, has recently been a guest at the White House.

H. R. H. PRINCE LEOPOLD is coming. He contemplates a visit of about four months with us.

MR. GEORGE VANDENHOFF, the well-known actor and elocutionist, sailed a few days since for Europe.

SECRETARY SCHURZ writes that, if needed to take a hand in the anti-third-term cause, he will be ready for duty.

MR. E. G. PINKHAM, late of the *Commercial Bulletin*, Boston, has begun the publication of a trade paper in New York, called *Cotton*.

PROFESSOR JOHN M. COULTER, of Wabash College, has been appointed instructor in botany at Harvard. It is not often that an Eastern college goes so far west for its teachers.

COMMODORE NUTT, the dwarf, has opened a saloon in New York. It would be a terrible temperance lecture if while drawing beer he should fall in the glass and be drowned.—*Philadelphia Chronicle Herald*.

A VERY COMPLICATED astronomical clock, for which the owner, Felix Meier, has been offered \$45,000, is exhibited in Rochester. Meier passed ten years of constant labor making it, and it is described as a wonderful piece of mechanism. A skeleton strikes the hour.

MISS EMILY FAITHFULL, who is about to revisit America on a lecturing tour, is the daughter of a clergyman, and is forty-five years of age. She at one time enjoyed the pleasures of fashionable life, but soon became devoted to improving the condition of working-women. She is a favorite of the Queen.

PROFESSOR GEORGE L. VOSE, of Bowdoin Col-

Communications.

THE KING OF SIAM AND BUDDHISM.

The expected visit of the youthful king of Siam to the United States, during the approaching summer, will naturally excite considerable curiosity in the public mind touching whatever relates to the ancient or contemporaneous history of that most interesting of the lesser kingdoms of Asia, over which he holds absolute sway. The event will also renew and intensify the interest which was created by the publication, in 1870, of that graphic narrative of Mrs. A. H. Leonowens, in which she relates the incidents of her six years' experience as governess at the royal palace of Bangkok.

It will be recollected that the then Prince Somdetch Chulaf Chulalokorn, now supreme king of Siam, was a pupil of hers, and was regarded by her as a lad of excellent parts and of high promise. We have reason to believe that her hopeful anticipations concerning him will not be disappointed.

The late Hon. William H. Seward, ex-Secretary of State of the United States, and ex-President Grant, in the course of their respective journeys around the world, visited the capital of the kingdom of Siam, and were cordially and most hospitably entertained by their royal host, the king, at his palace at Bangkok. It is understood that the proposed visit of the young king will be made upon the invitation, or rather at the suggestion, of General Grant. Be this as it may, there is no doubt he will be received officially and unofficially with that courtesy and kind hospitality which are due to his character and rank, and which are characteristic of the American nation.

That the readers of THE INDEX, who may not have enjoyed the pleasure of a perusal of Mrs. Leonowens' delightful narrative, may learn from her pen somewhat of the king's characteristics, as they were manifested to her during his pupilage, I have transcribed for republication two or three detached passages from the chapter under the caption of "The Heir-Apparent." They are as follows:—

"The Prince Somdetch Chulaf Chulalokorn (the present supreme king) was about ten years old when I was appointed to teach him. Being the eldest son of the queen consort, he held the first rank among the children of the king, as heir-apparent to the throne. For a Siamese, he was a handsome lad; of stature neither noticeably tall nor short; figure symmetrical and compact, and dark complexion. He was, moreover, modest and affectionate, eager to learn, and easy to influence. . . .

"From his studies, both in English and Pali, he derived an exalted ideal of life, and precocious and inexpressible yearnings. Once he said to me he envied the death of the venerable priest, his uncle: he would rather be poor, he said, and have to earn his living, than be a king.

"'Tis true a poor man must work hard for his daily bread, but then he is free; and his food is all he has to win. He can possess all things in possessing Him who pervades all things,—earth and sky and stars and flowers and children. I can understand that I am great in that I am a part of the Infinite, and in that alone; and that all I see is mine, and I am in it and of it. How much of content and happiness should I not gain, if I could but be a poor boy!"

"He was attentive to his studies, serene and gentle, invariably affectionate to his old aunt and his younger brothers, and for the poor even sympathetic, with a warm, generous heart. He pursued his studies assiduously, and seemed to overcome the difficulties and obstacles he encountered in the course of them with a resolution that gained strength as his mind gained ideas. As often as he effectually accomplished something, he indulged in ecstasies of rejoicing over the new thought, that was an inspiring discovery to him of his actual poverty of knowledge, his possibilities of intellectual opulence. But it was clear to me—and I saw it with sorrow—that for his ardent nature this was but a transitory condition, and that soon the shock must come, against the inevitable destiny in store for him, that would either confirm or crush all that seemed so fair in the promise of the royal boy."

These brief quotations will suffice to show that the "royal boy" was well endowed by nature with those mental germs which, under happy influences,—such as appear to have envied him,—might be expected to develop into an admirable fruitage. Of his career, since his accession to the throne of his father, the writer knows but little, but from certain intimations believes him to be an upright and able ruler, as well as a progressive man. Being only about twenty-eight years of age, and therefore impressionable, and being desirous also to advance the well-being of his subjects by the introduction among them of Western ideas and arts, we have much cause to hope that his proposed tour will prove to have been of great advantage, both to himself and to his people.

In connection with his expected advent upon our shores, it may not be amiss to allude to another matter, of scarcely less moment. I refer to the recent publication of Edwin Arnold's charming narrative poem, under the title of *The Light of Asia*. In this remarkable little volume, we have a poetic rendering of the principal incidents in the life of one of the world's greatest benefactors, Sakya-Muni, the Buddha, or Asian Christ. He was the founder of that great Oriental religion which, though since monstrously perverted, even as the Christian religion was by those who made commerce of sacred things, in order to fatten upon the spoils wrung from ignorance and superstition, is yet embraced by more than a third of the population of the globe. Differing in form in the different empires of the East, and in the various petty provinces of these, wherever it is domi-

nant, it still retains some of the leaven of its originally beautiful spirit. It sprang from a pure fountain, which, broadening as it flowed down the declivity of time, over the vast region of the Orient, fructifying whatever it touched with its beneficent influence, became, in the lapse of centuries, corrupted by Egyptian, Greek, and Indian mythologies, so that, at the present day, we behold it divested of much of its original beauty, and impregnated with that which is gross and forbidding. Nevertheless, there may be seen, even now, vestiges of the Buddhist religion which are entitled to the world's regard. To exemplify this, I need offer no apology for appending hereunto Mrs. Leonowens' interesting description of a visit she once made, in company with one of the king's wives, to the royal private temple, Watt P'hra Kéau, to witness the service held there on the Buddhist Sabáto. I am sure the reader will be impressed with the thought that, however absurd the ceremonial observed may seem to have been, in its devotional aspect, the service held in that Pagan temple would not suffer by comparison with that which may be witnessed in our Protestant Evangelical churches every Sunday in the year; and that, in respect of its religious rites, it is less open to the charge of mummery than are either the Greek or Roman Catholic forms of worship.

Omitting, for lack of space, much that is interesting in Mrs. Leonowens' description, I quote the following:—

"The renaissance of Buddhism sought to eliminate from the arrogant and impious pantheisms of Egypt, India, and Greece, a simple and pure philosophy, upholding virtue as man's greatest good and highest reward. It taught that the only object worthy of his noblest aspirations was to render the soul (itself an emanation from God) fit to be absorbed back again into the divine essence from which it sprang. The single aim, therefore, of pure Buddhism seems to have been to rouse men to an inward contemplation of the divinity of their own nature; to fix their thoughts on the spiritual life within as the only real and true life; to teach them to disregard all earthly distinctions, conditions, privileges, enjoyments, privations, sorrows, sufferings; and thus to incite them to continual efforts in the direction of the highest ideals of patience, purity, self-denial.

"Buddhism cannot be clearly defined by its visible results to-day. There are more things in that subtle, mystical enigma called in the Pali NIRWANA, in the Burmese NIBAN, in the Siamese NIPHAN, than are dreamed of in our philosophy. With the idea of Niphan in his theology, it were absurdly false to say the Buddhist has no God. His decalogue* is as plain and imperative as the Christian's:—

"I. From the meanest insect up to man, thou shalt kill no animal whatsoever.

"II. Thou shalt not steal.

"III. Thou shalt not violate the wife of another, nor his concubine.

"IV. Thou shalt speak no word that is false.

"V. Thou shalt not drink wine, nor anything that may intoxicate.

"VI. Thou shalt avoid all anger, hatred, and bitter language.

"VII. Thou shalt not indulge in idle and vain talk.

"VIII. Thou shalt not covet thy neighbor's goods.

"IX. Thou shalt not harbor envy, nor pride, nor revenge, nor malice, nor the desire of thy neighbor's death or misfortune.

"X. Thou shalt not follow the doctrines of false gods.

"Whosoever abstains from these forbidden things is said to 'observe Silah'; and whosoever shall faithfully observe Silah, in all his successive metempsychoses, shall continually increase in virtue and purity, until at length he shall become worthy to behold God and hear his voice, and so shall obtain Niphan. 'Be assiduous in bestowing alms, in practicing virtue, in observing Silah, in performing Barana, prayer; and, above all, in adoring Gaudama, the true God. Reverence likewise his laws and his priests.'

"Many have missed seeing what is true and wise in the doctrine of Buddha, because they have preferred to observe it from the stand-point and in the attitude of an antagonist rather than of an inquirer. To understand aright the earnest creed and hope of any man, one must be at least sympathetically *en rapport* with him,—must be willing to feel and to confess within one's self the germs of those errors whose growth seems so rank in him. In the humble spirit of this fellowship of fallibility, let us draw as near as we may to the hearts of these devotees and the heart of their mystery.

"My interesting pupil, the Lady Táláp, had invited me to accompany her to the royal private temple, Watt P'hra Kéau, to witness the services held there on the Buddhist Sabáto, or One-thu-sin. Accordingly, we repaired together to the temple on the day appointed. The day was young, and the air was cool and fresh; and, as we approached the place of worship, the clustered bells of the pagodas made breezy gushes of music aloft. One of the court pages, meeting us, inquired our destination. 'The Watt P'hra Kéau,' I replied. 'To see or to hear?' 'Both,' and we entered.

"On a floor, diamonded with polished brass, sat a throng of women, the *élite* of Siam. All were robed in pure white, with white silk scarfs drawn from the left shoulder in careful folds across the bust and back, and thrown gracefully over the right. A little apart sat their female slaves, of whom many were inferior to their mistresses only in social consideration and worldly gear, being their half-sisters,—children of the same father by a slave-mother.

"The women sat in circles, and each displayed her vase of flowers and her lighted taper before her. In front of all were a number of my younger pupils, the

* Translated from the Pali.

lege, Maine, who is regarded as an authority upon such subjects, says that over two hundred railroad bridges have fallen within the past ten years. He attributes these "accidents" either to the selection of bad material, faulty construction, and imperfect supervision, or all of these causes combined.

"THE NUMEROUS Detroit acquaintances of the young princes, Albert Victor and George, midshipmen and sons of the Prince of Wales, will be pleased to learn that their wages have been raised. Instead of twenty-five cents a day, the youngsters now get forty-three cents. It is to be hoped the advance will not make them unduly proud."—*Free Press*.

MR. CHARLES FREDERIC ADAMS, who is known to the readers of THE INDEX by his occasional communications to its columns upon economic subjects during the past year, has gone to Paris to conduct there a branch of the law firm of Coudert & Brothers, of New York, with which he is connected. It is possible, should the situation prove an agreeable one, that he may remain abroad some years.

STATISTICS HAVE recently been taken in respect to the religious proclivities of Harvard students, with the following results: "Of 943 Harvard students who were graduated between 1869 and 1875 inclusive, 360 were Unitarians or liberals, 217 Episcopalians, 126 Orthodox Congregationalists, 46 Baptists, 25 Presbyterians, 16 Methodists, 12 Swedenborgians, 8 other Trinitarians, 2 Quakers, 15 Catholics, 2 Jews, 1 Mormon, and 113 undecided.

THIRTY-EIGHT Greek ladies living in London have addressed a letter to Mrs. Gladstone, in which they "beg to be permitted to offer to you, on your happy return to town, our warmest congratulations on the signal triumph of your illustrious husband, Rt. Hon. W. E. Gladstone, and our hearty good wishes for his health and welfare," and say, "as Greeks we owe a debt of gratitude to the great statesman who, in befriending the unhappy and persecuted Christians of the East, promulgated a policy of justice, beneficence, and progress, which has received a supreme sanction by the votes of the British people." To this Mrs. Gladstone replied as follows: "I received with gratitude last night your beautiful present of flowers, so sweet and so rare in themselves, and such a pretty proof of affection, but doubly acceptable from bringing with them the letter which we so highly prize, with prayers and sentiments so precious and gratifying. Will you, madam, accept for yourself and convey to all the ladies the sincere thanks of my husband and myself? If he needed any reward, he has it abundantly if only he may have been permitted to be, in the slightest degree, the instrument of doing some good to your country and race."

FOREIGN.

THE ST. PETERSBURG correspondent of the *Standard* says he is in a position to confirm the reports of the expulsion of Jews from St. Petersburg. A Bavarian Jew has just been expelled.

A PARIS DESPATCH to the *Times* says: "Fifteen acres of firs in the Forest of Fontainebleau have been burned. The fire was caused by the carelessness of a smoker. None of the old, picturesque trees suffered."

THE CLERICAL ORGANS in the provinces announce a grand campaign of lectures and banquets against the decrees of the 29th of March in all points of the French territory. It is stated in the morning journals that the Archbishop of Avignon, while on a visit, refused to accept the usual honors prescribed by the Concordat, saying that he did not wish to listen to the hymn so dear to the drunkard, meaning the "Marseillaise."

VICTOR HUGO's hats have commenced a career among historical curiosities already. At a recent sale in Brussels, a straw hat formerly worn by the author of *Les Misérables* brought seventeen francs. It belonged to M. Camille Barru, proprietor of *L'Indépendance Belge*, who came into possession of it in the following manner: When, in 1870, Victor Hugo returned to Paris, he went to say farewell to his friend. M. Barru proposed an exchange of hats. The poet willingly consented, and wrote in the crown of his, before parting with it, "*Victor Hugo dedit* (6 September, 1870)."

THE "CHILDREN'S PINAFORE."—Benedict Tagcagni, aged six years and seven months, died on March 26 of acute rheumatism. He was the Midshipmite in the "Children's Pinafore" at the Opera Comique; and his clever performance had elicited commendation from, among others, their Royal Highnesses the Prince and Princess of Wales, the Duke of Edinburgh, and the Princess Mary Adelaide. He was taken ill on Saturday, March 20, the last day of the season, and was given up by his physician on Monday night. During the delirium consequent on his illness, he continually sang snatches of the "Pinafore" music, the last audible sounds he uttered being his childish version of "For he is an Englishman." He was buried at Kensal Green.

THE RECENT Liberal triumph throughout the country has sorely troubled the Rev. Canon Codd, of Salisbury. "There are measures in prospect," he says, "which make one tremble for the Church and Nation. The extension of the County Franchise,—can it possibly mean that the rich, the great, and the noble are to be gradually subordinated to the many? Alas, if it does. Nevertheless, there is One that ruleth on high in the kingdoms of men." He pulleth down one and setteth up another." Does the reverend gentleman mean that the "One that ruleth on high" has pulleth down the Tory Government, and replaced it by a Liberal one? If so, why this lamentation at the "work of the Lord"? If the Canon does not mean this, the ruling on high has been superseded by the ruling below.—*Secular Review*.

royal children, in circles also. Close by the altar, on a low square stool, overlaid with a thin cushion of silk, sat the high priest, Chow Khoun Sâh. In his hand he held a concave fan, lined with pale green silk, the back richly embroidered, jewelled, and gilt. He was draped in a yellow robe, not unlike the Roman toga, a loose, flowing habit, closed below the waist, but open from the throat to the girdle, which was simply a band of yellow cloth bound tightly. From the shoulders hung two narrow strips, also yellow, descending over the robe to the feet, and resembling the scapular worn by certain orders of the Roman Catholic clergy. At his side sat seventeen disciples, shading their faces with fans less richly adorned.

"We put off our shoes, my child and I, having respect for the ancient prejudice against them; feeling not so much reverence for the place as for the hearts that worshipped there, caring to display not so much the love of wisdom as the wisdom of love; and well were we repaid by the grateful smile of recognition that greeted us as we entered."

"We sat down cross-legged. No need to hush my boy,—the silence there, so subduing, checked with its mysterious awe even his inquisitive young mind. The venerable high-priest sat with his face jealously covered, lest his eyes should tempt his eyes to stray. I changed my position to catch a glimpse of his countenance: he drew his fan-veil more closely, giving me a quick but gentle half-glance of remonstrance. Then raising his eyes, with lids nearly closed, he chanted in an infantile, wailing tone."

"That was the opening prayer. At once the whole congregation raised themselves on their knees, and, all together, prostrated themselves profoundly, thrice touching the polished brass floor with their foreheads; and then, with heads bowed and palms folded and eyes closed, they delivered the responses after the priest, much in the manner of the English liturgy, first the priest, then the people, and finally all together. There was no singing, no standing up and sitting down, no changing of robes or places, no turning the face to the altar, nor north, nor south, nor east, nor west. All knelt still, with hands folded straight before them, and eyes strictly, tightly closed. Indeed, there were faces there that expressed devotion and piety, the humblest and the purest, as the lips murmured, 'O thou eternal One, thou perfection of time, thou truest truth, thou immutable essence of all change, thou most excellent radiance of mercy, thou infinite compassion, thou pity, thou charity!'"

"I lost some of the responses in the simultaneous repetition, and did but imperfectly comprehend the exhortation that followed, in which was inculcated the strictest practice of charity in a manner so pathetic and so gentle as might be wisely imitated by the most Orthodox of Christian priests."

"There was majesty in the humility of those pagan worshippers, and in their shame of self they were sublime. I leave both the truth and the error to Him who alone can soar to the bright heights of the one and can sound the dark depths of the other, and take to myself the lesson to be read in the shrinking forms and hidden faces of those patient waiters for a far-off glimmering LIGHT,—the lesson wherefrom I learn, in thanking God for the light of Christianity, to thank him for its shadow too, which is Buddhism."

DANIEL CONY.

WOBURN, Mass., May, 1880.

"THE CONSENSUS OF THE COMPETENT."

A friend has sent me a copy of the Boston *Investigator*, bearing date April 21, in which he has marked an article, written by J. S. Verity of Cambridgeport, criticising the third section of Mr. Abbot's seventh "ethical law," which appears each week on the editorial page of THE INDEX. The writer admits the first two sections, namely:—

"1. The private judgment of the individual is the final appeal in all his individual concerns."

"2. The social reason of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals."

He believes the "third section to be far more complicated than the other two," namely:—

"3. The social reason of society is represented in each particular case by the consensus of the competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided."

To show how entangled Mr. Verity is in "complicated" interpretation of the above section, I quote: "It seems dreadfully silly, strange, and absurd to see liberals and reformers advocating the 'consensus of the competent,' or submission to the will of the majority, right or wrong." On this basis, he charges Mr. Abbot with a violation of the majority rule in the "two memorable conflicts at Syracuse." It appears clear to me that, when Mr. Abbot dissented from a majority Unitarian vote, as he did on a question requiring the exercise of the private judgment of each individual member of that assemblage, he was in accord with section first, which Mr. Verity approves. With regard to the second conflict, there is no evidence of such a consensus in the action of the majority favoring the repeal of the Comstock laws, as Mr. Abbot should in good faith abide by. There was some wisdom in this world outside the Syracuse meeting of liberals.

On what ground does Mr. Verity assume that Mr. Abbot and his fellow-liberals advocate a "submission to the will of the majority, right or wrong"? He does not find it in section three. Its plain English cannot be distorted to sustain him in any such assumption. Mr. Abbot would not trifle with the good judgment of liberals by formulating that doc-

trine. His position in regard to the liberal organizations to-day is due to his sturdy defence of private judgment, as well as his graceful deference to that "consensus of the competent" defined in section three.

Society must be governed, and obey laws. Mr. Verity knows the consensus of the competent has established the fact of the immensity of the universe, as compared with the globe we live upon, and also the fact that it is a globe. It has agreed upon a catalogue of crimes,—bearing false witness, theft, adultery, murder,—by a decided majority. The mode of affixing the penalty is an open question, but not so the necessity of a penalty. Any repeal or addition to the statutes is subject to the same tribunal. The circulation of obscene literature is under its ban. Mr. Verity does not complain of the tyranny of an official who secures the conviction of a murderer; with no better grace, can he denounce the punishment of the purveyors of corrupt literature, or the abridgment of their individual liberty. Mr. Verity daily and hourly, consciously or unconsciously, obeys the consensus of the competent. I venture to assert that he has full faith that it is about to finally pass upon open questions, because of the increase of knowledge, and his confidence in man's innate love of truth and purity. He hears the individual voices around him, that, united, will be heard throughout the land, FOR THE RIGHT.

Says Mr. Verity, in conclusion: "Shall we, the freethinkers and liberals of America, submit to the cruel and unjust laws of the Orthodox Christian bigots, or shall we stand by the right and suffer the consequences?" Mr. Verity and Mr. Abbot, with like vigorous determination to stand by the right, submit their views to the consensus, and, rejecting the Christian doctrine of man's total depravity, look hopefully for decisions for the right. The consensus is in the lead of the progressive and reformatory impulses of mankind.

EMERSON BENTLEY.

[The trouble with the *Investigator*, the *Truth Seeker*, and various other professedly liberal journals, is that they do not wish to understand what we mean, but eagerly snatch at all possible opportunities of perverting our meaning, so as to create prejudice against THE INDEX, weaken its influence, and secure the ascendancy of the libertine-element in all liberal organizations. For this reason, we have long since ceased to pay any regard to their studied and persistent distortions of our principles and aims. This is a severe judgment; but no long time will elapse before it will be universally perceived to fall far short of the truth. To those who really are perplexed as to the "consensus of the competent," we would say that they will get great light by pondering this question: why is it that the "right" to do as one pleases" is justly restricted by the proviso, "so long as one does not infringe upon the rights of his neighbors"? If Individualism is right and private judgment unlimited, then the individual can do as he pleases without any restriction; and that familiar proviso, enforced by law and acquiesced in by all but consistent Individualists, is the proof of the truth of our position as to the "Consensus of the Competent."—ED.]

WHO ARE ATHEISTS?

EDITOR OF THE INDEX:

Hon. Sir,—At my age (seventy-five), I may say, in all the thousand times, more or less, that I have heard Psalms lili., first clause of the first verse, quoted, I have never once, as I think, known the sense originally designed by the passage to have been actually given to it. If, among the readers to whom these sentences may come, there shall be one who can discern no difference between "saying with one's speech" and "saying in the heart," to that person I shall be unable to convey what I regard as the true sense of the passage.

"The fool hath said in his heart there is no God."

Some months since a very sensible article appeared in THE INDEX, headed, "Who are Infidels?" I wish in this article very earnestly to inquire who are atheists. But, as this inquiry arose to my mind unsought, I shall have in getting my thoughts before the reader more frequently to speak of myself than is pleasant in a public article. Hence I ask forbearance.

In my sixteenth year, there came to my notice a case where a person's oath in a civil suit was denied him on the accusation that he was an atheist. As the person was highly esteemed by me, on account of repeated kindnesses, I immediately went to his mechanic shop and asked him directly if he denied the existence of a God. "I believe in God," he said, "but deny the existence of such a partial being as the churches teach to me." Of a taciturn make, he added no more. I knew him to be a money-lender, but he would never take a cent of unlawful interest: indeed, to make him such an offer was to insure no dealing with the person so offering.

Some months later, I attended in a neighboring town a conference meeting, and listened to the prayer and exhortations of Mr. S., a prominent member of the Methodist Episcopal Church of that town, whom, taking his words and public appeals into account, I confess I regarded a very pious man, not denying to him what he claimed himself to be, a perfect man, one enjoying holiness of heart; indeed, for the time, I gladly so esteemed him, as I was then in the same fraternity. Not long after, I had occasion on business to pass his dwelling, a farm-house

of moderate pretensions on the east side of the road, and facing a large barn on the west side, from the north and south ends of which extended shingled sheds. From the corners of these, on the road, was built a fence, so high and tight that it could neither be seen over nor through. The uncommon appearance of that fence, gate and all, attracted my attention; hence I inquired of a neighbor of his what meant that fence before Mr. S.'s barn. In true Yankee style, he asked, "Don't you know?" "Of course not," said I, "as I never saw its like before." This Yankee answer excited still stronger curiosity. He then said, "That fence means fourteen per cent." The answer blinded me still more. Then he said plainly: "If any one wants money of S., he goes to his house, and lets his wants be known, specifying the sum he desires, and is given by S. to understand, if he brings into that enclosure a yearling heifer, a steer, a cow, or yoke of oxen, a lumber wagon, or coach, or any other material fully equal to seven per cent. interest (then the rate in this State), he might then go into his house and give an approved note or mortgage fully securing the payment of the money lent at lawful interest, and receive the desired amount. If the money was wanted another year, he must make behind that fence another like deposit to secure its extension." Thus Mr. S. made himself practically utterly unlike the living God, who giveth to all liberally; and practically said in his heart, whatever his lips might say, "There is no God."

The love of money, which is well said in Scripture to be the root of all evil, in its corrupting, blinding influence, is the bed-rock stratum of practical atheism. For be it known the living God never made an atheist, a practical atheist. This man had his mouth full of the name of God, while in his heart, by his practical unloveliness to his neighbors, many of whom in his sight apparently unpitied went down to financial ruin, he virtually made oath there was none in existence,—none at least whose laws he revered. He who cares not practically for the welfare of mankind is the man who says in his heart, by that very carelessness, "There is no God," and is essentially the veriest atheist known. In Scripture, the persons who say with their lips there is no God are comparatively unnoticed there; those only are noticed who practically say it in their hearts, as S. did.

If any dissent from this view of the subject, let them freely speak out, and I will hear.

Very respectfully, L. D. TANNER.

JESTINGS.

A BALD-HEADED clergyman took for his text, "The hairs of our head are all numbered."

"ROPE CONFERRED maketh my heart sick," said a condemned murderer as he eyed the scaffold.

IF YOU DON'T happen to remember the name of your dressmaker, speak of her as Miss Sew-and-sew. —*Funny Folks.*

AN AMERICAN lady recently said that she was going to Europe in a thoroughly artistic way to attend "the saloons of Paris."

CUTTING.—Customer: "I—aw—want my—aw—moustaches dyed." Artist: "Yes, sir—certainly, sir. Brought 'em with you, sir?"

"NOW THIS is what I call business," remarked a Brooklyn undertaker, as an unfortunate gentleman stepped into his store and died.

"LIKE FATHER, like son," as the young lady remarked, when she decided to accept the young man for sake of the old man's money.

A KANSAS weekly publishes "fourteen rules to be observed during a tornado." Only one is necessary: Be somewhere else.—*Boston Post.*

AN ENGLISH traveller in the Holy Land, it is said, has discovered Jacob's well. There has been a rumor afloat that Jacob was dead.

SAID THE Arkansas man: "I respect religion, but can you fairly expect me to attend church when there is a circus in town demanding support?"

A LAZY BOY was complaining that his bed was too short, when his father sternly replied, "That is because you are always too long in it, sir."

"STEALING the delivery stable of heaven to serve the devil in," is the way an honest Michigan deacon got it off in church.—*Detroit Free Press.*

A KNOWLEDGE of cooking is not essential to the happiness of a bride and groom, but it is a handy thing to fall back on after the honeymoon.

"PLEASE TO UNDERSTAND," said the Honorable Billy the other day, "I'm not such a fool as I look." "No," said Bob, "that would be too much."

AT A RECENT railroad festival, the following striking sentiment was given: "Our mothers,—the only faithful tenders who never misplaced a switch."

WE HEAR of a man who has made a fortune by attending to his own business! This is authentic. But then he had few competitors.—*Boston Transcript.*

A HOME MISSIONARY was asked the cause of his poverty. "Principally," said he, with a twinkle in his eye, "because I have preached so much without notes."

INTELLIGENT SERVANT.—Bridget (to caller): "Will ye kape still a minit while I look at ye?—No, Missis hain't at home. She told me if a woman come with a wart on the end of a red nose to say she wa'n't at home, and there's no mistaking that wart."

THE CLERK of a country club, who was a school-master, being called on to give a toast, produced the following: "Addition to the friends of old England, subtraction of her wants, multiplication of her blessings, division among her foes, and reduction of her debts and taxes."

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VOL. 11.—No. 544.

BOSTON, MASS., THURSDAY, MAY 27, 1880.

{ENTERED AS SECOND}
{CLASS MAIL MATTER.}

THE LIBERAL PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

LAST TUESDAY, May 25, Ralph Waldo Emerson was seventy-seven years old. Every true American heart does him reverence in his serene and beautiful old age, and turns to him with inexpressible gratitude for all that he has been and is to his generation—first in life, first in literature, and first in the love of all who love their fellow-men.

STURDY OLD JOHN KNOX once said: "I am in that place in which it is demanded of me to speak the truth; and the truth I will speak, impugn it whoso lists." An infusion of this spirit is the only thing that can save the liberals as a class from deserved public contempt, in view of the fact that so many of those who misrepresent themselves as liberals are ostentatiously worshipping the Copper Calf.

MISS EMILY J. LEONARD, of Meriden, Connecticut, has just published, through the Putnams, a translation of Blanqui's *History of Political Economy in Europe*, a very valuable and useful work, in an octavo volume of nearly six hundred pages. Miss Leonard has not infrequently written for THE INDEX, and her friends among its readers will appreciate the important service she has rendered to American literature.

PROFESSOR WILLIAM JAMES, in a very striking paper on "The Sentiment of Rationality" (published in *Mind*), makes this delicately humorous comment on Materialism, as a pseudo-philosophy: "The ordinary half-educated materialist comforts himself against idealists by the notion that, after all, thought is such an obscure, mystical form of existence that it is almost as bad as no existence at all, and need not be seriously taken into account by a sensible man."

THE *Literary World* of May 22 is almost wholly devoted to Mr. Emerson, whose seventy-seventh birthday it thus specially honors. It contains charming articles on the great seer by C. A. Bartol, T. W. Higginson, F. H. Hedge, Walt Whitman, George William Curtis, F. B. Sanborn, W. B. Hill, G. W. Cooke, and E. P. Whipple,—poems by Margaret J. Preston, Lucy Larcom, W. S. Shurtleff, Rose Terry Cooke, Charlotte F. Bates, W. L. Shoemaker, P. H. Hayne, and H. Rich,—and a full bibliography of his works. Every lover of Emerson ought to possess this treasure, which can be got by sending ten cents to E. H. Hames & Co., P. O. Box 1183, Boston. The *Literary World* deserves the thanks of the community by universal acclamation for the public service it has thus rendered.

WE ARE ASKED to give notice to our friends in town and country who propose attending the Convention of the Free Religious Association that the Festival Committee have made arrangements to furnish them with a good lunch at a reasonable price, in the lower hall, between the morning and afternoon sermons, as well as a good tea after the close of the sessions; so that they can remain comfortably all day in the building, if they desire to do so. The evening festival will, it is hoped, be more than usually social and pleasant, as the Athenæ Quartette have kindly consented to give some of their charming songs without accompaniment, while Mr. Adler's hymn will be sung with the organ to Luther's Choral. Invitations may be obtained by application to the committee at the Hall during the day.

SAYS THE *Christian Register*: "The *Alliance* is a very fair paper, but in the following criticism is it not a little unreasonable? 'The chief organ of the denomination glorifies Channing, but has no editorial protest against the free religionists—free of religion, and very free with it, as has been said—or against the non-Christians who mainly support it.' Why, in doing honor to those with whom we agree, is it always necessary to abuse those with whom we differ? Must we never speak a word in praise of Jesus, unless we have a fling at Judas?" This is

kindly meant, no doubt. But since the "free religionists" are likened to "Judas" by the *Register* itself, they will probably feel like the sleeping man whose friend the bear, attempting to kill a fly that disturbed him, brought down a paw so ponderously as to mash his head.

MR. JOHN L. STODDARD, our occasional editorial contributor, who sailed for Europe last Saturday, May 22, has marked out for himself a highly interesting course, and one that can hardly fail to be fruitful in most enjoyable lectures next fall. During his journey, he will visit the lakes and mountains of Scotland and Ireland, explore the beauties of the French and Spanish Pyrenees, stop at Malmaison, the home of Josephine, Nîmes, Arles, and Avignon, full of evidences of former Roman, Gallic, and Papal occupancy, and now bristling with modern life; Lourdes, to which the recent apparition of the Virgin has drawn such crowds of pilgrims; and Marseilles, the Paris of Southern France. Thence to Italy, visiting for the third time many beautiful and historic places which, though familiar to him, he has never lectured upon. Thence to the region of the Bavarian Alps, and among Italian lakes and wonderful mountain passes, attending while there the Passion-Play of Ober-Ammergau, his description of which, it is safe to say, will not be excelled by any one who will see it, and for the illustration of which he has made special arrangements. Afterward his course will be along the Danube, through Austria and Hungary, reproducing the lovely scenery and historic castles found on its banks.

THE *Nation* speaks with appreciation of Col. Stickney's article, reprinted in THE INDEX of May 13: "Mr. Albert Stickney, whose recently published *A True Republic* displayed a marked tendency to political speculation of a more radical sort than is generally indulged in by American writers, contributes a paper on 'Government Machinery' to the May number of the *International Review* which leaves a similar impression. The evils which he finds in our present system of managing public affairs are familiar, though Mr. Stickney's presentation of them is unusually pointed and comprehensive at the same time. He does not mind saying that we entirely pervert the true function of popular elections, which is 'the mere selection of the few men who are to be at the head of our affairs.' The great trouble being to get officials who will attend strictly to their duties, what we need is 'a machinery for putting men out, not for putting men in.' 'Instead of continually using the process of election, we should simply hold in suspense the process of removal.' This would at once fix responsibility, and would naturally concentrate an office-holder's attention upon his official functions rather than on schemes for reelection. If this plan should prove impracticable, and if the people, after the destruction of the present powerful party organizations, cannot be trusted to choose proper representatives, 'then,' says Mr. Stickney, 'we must give up free government.' There is no difficulty about finding good men, he is sure: the present holders of public office would be good enough 'under a decent system.' If Mr. Sherman, Mr. Blaine, and Mr. Conkling could be released to-day from 'their grinding slavery to the election machine,' we should have within five years the 'finest civil service on the face of the earth.' If anybody cries centralization, Mr. Stickney says it is the order of nature wherever affairs are vast; centralization of power being inevitable, centralization of responsibility is demanded as a safeguard. A certain pre-emptoriness, illustrated in such statements as that 'Mr. John Sherman four years since knew no more about finance than he did about Sanskrit,' is possibly inimical to persuasiveness, but it does not operate to obscure Mr. Stickney's meaning or make it less suggestive."

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.
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RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

Moral Motives in the Gospels.

A SERMON PREACHED AT THE LANGHAM HALL, LONDON, APRIL 4, 1880.

BY REV. CHARLES VOYSEY.

MATT. xii., 37.—"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the following letter, Professor Newman calls my attention to a grave omission in my recent criticism on Principal Shairp's essay on the *Moral Motive Power*:—

"DEAR MR. VOYSEY,

"I have read with interest your sermons on Principal Shairp. What is to me a striking omission in your criticism leads me to ask whether you differ from me in judgment, or whether your omission rises from the pressure of other arguments (for we cannot always say everything), or indeed from some reason of expediency.

"The topic omitted is this: Principal Shairp wishes to make the prudential arguments for conduct quite secondary, and hardly counts them moral. I agree with him; they are like Paul's 'carnal ordinances'—'elements of the world,' precepts for one who is in the state of a slave, not yet understanding that he is a son. But this is and always has been my objection to the greater part of the teaching of Jesus. When I believed myself a Christian, and that all his words must be perfect, I (with other friends) attributed the great inferiority of his moral teaching to that of Paul and Peter to some mysterious inability to promulgate pure and high morals until after his death and resurrection. But that in his teaching the prudential arguments assume an offensive prominence was a fact visible to me from my earliest years. If I wrote against Principal Shairp, I should certainly press him with this topic, as I have pressed it in my little tract, *Religion not History*."

Professor Newman needs no words of mine to commend his utterances to your serious attention. His thoughts and words are already so much part and parcel of our work and form of worship that whatever he says on religious themes at once commands our respect, and will receive careful thought, whether we agree with his conclusions or not. But there are far stronger reasons for weighing his words than those of even strong personal attachment. He is the only public teacher, claiming any eminence, who has adopted a particular line of criticism in regard to Jesus, and who has insisted upon it in spite of every inducement to leave it alone. In my humble way, I have endeavored to tread in his steps; and should it prove at length that we have been maintaining the truth, and fighting for it, one may say, against the whole of Christendom, our singular course will assuredly be justified by a grateful posterity. It is on this ground that I feel urged not to shirk a responsibility suggested by our venerable friend, but to lose no time in making good the flaw occasioned by the omission which he has pointed out.

I may reply at once to his questions as to the cause of the omission: The topic was not prominently before my mind in writing those discourses on Principal Shairp's essay. I surely had quite enough to think of in those few salient points—the God-head of Jesus, the Atonement, the Resurrection, and the infallibility of the Gospel records, on whose authority those dogmas rest. Now that I am reminded of it, I see the utmost importance of adding to what has been already said some criticism of the moral teaching of Jesus, especially as to his almost universal appeal to prudential motives. If, as Principal Shairp says, these prudential motives are unworthy ones, are at all events secondary, and not to be confounded with motives which are purely moral, and if his repudiation of such prudential motives brings him especially into harmony with ourselves, it may be regarded as a failure in duty if we neglect to press upon his notice that the prudential motives were most largely and commonly used by Jesus himself. In plainer words, that Jesus habitually did what Principal Shairp earnestly and eloquently bids his fellow-teachers not to do.

And, before I proceed to verify this charge, it is right to remind you of the circumstances under which we are placed. Jesus is believed to have been God himself, and therefore to have been an all-wise and infallible moral teacher of men. Even by those who no longer believe in his deity, he is still spoken of as Divine; and many who are sure he was only human are angry and impatient at a single word spoken against the theory of his moral perfection. Only this week has appeared in the *Modern Review* an article by the Rev. Dr. Abbot upon the Rev. Dr. Martineau's estimate of Jesus as given in his two volumes, entitled *Hours of Thought*. Dr. Abbot the Churchman quotes with an enthusiastic delight the following passages, which reveal Dr. Martineau the Unitarian in his nearest approximation to Orthodoxy, or rather to those feelings of devout adoration for Christ which it is the aim of Orthodoxy to cultivate and to deepen:—

"So far as Jesus Christ was 'the same, yesterday, to-day, and forever,' so far is he the emblem of Deity."

"In Christ, God was personally there giving expression to his spiritual nature, as in the visible universe to his casual power."

"He (i.e., God) embodied his affections and his will in the person of the Son of Man."

Elsewhere, Dr. Martineau calls Christ "An Image of Perfection," "A Divine Word," "The Master-Spirit whose title to us we know to be entire."

This is the kind of language with which Christian confessions are saturated. The air is full of it. Modern hymns have no other theme. Few have any

idea what a hindrance this Christ-worship presents to the progress of Natural Religion or the true worship of the Father. Such is the fact. Jesus needs no defenders. He is the last object left unassailed in all the idols of Christendom. Even the atheist will not pick up a stone to cast at it. Now if all this were reversed, if Jesus were unfairly assailed by detractors, I should be among the first to defend him; if his memory—in so many respects honorable—were in danger of being insulted by slander, I would spare no pains to point out for admiration every lovely trait that could be found in his character; if the world were blindly, unjustly against him, I would surely take his part; if he needed apologies for blemishes incidental to his age and his career, I would diligently find and furnish them; if he were accused falsely, I would do my best to expose and refute his maligners. But all these hypothetical conditions are wanting. The fact is that Jesus occupies a position never before held by any human being. I maintain that that position is a false one; not only false, but in some degree leading to impiety, and, because it is false, putting religion itself into grave peril. In consequence of the wild extravagance with which he is not only lauded, but declared to be absolutely perfect,—standing alone as the infallible Teacher and Judge of the world,—his very errors have been imitated, and the mistakes he made have been exalted to the level of Divine revelation, and revered as the very Word of God. All this adds indefinitely to the paramount importance of finding out the truth about Jesus, and increases beyond measure the responsibility of proclaiming that truth when found.

Nor is this a matter of any great difficulty, much less one of solemn mystery. We have our ground of research before us in an open and very readable book. With rarest exceptions, and then on matters not pertinent to our inquiry, we find little or no ambiguity. The originals have been, on the whole, so fairly translated that we have before us, in the New Testament at least, a very fair and faithful version of the oldest reports extant of what Jesus said and did. Of one thing there is, of course, doubt. We cannot be certain that Jesus did or said all that is there recorded. No one now can ever determine what is truly recorded and what is falsely recorded of him, with absolute certainty. But, if this fact is used against us whenever we point out moral defects in the records, surely we can with equal justice retort that, if the records are not to be trusted in one part, they cannot be implicitly trusted in another. If they may not be true when Jesus predicts his future advent to judge the world, and says that he lived before Abraham, neither may we be sure that they are true in reporting Jesus to have said that the time was coming "when the true worshippers should worship the Father in spirit and in truth"; or, on the cross, "Father, forgive them, for they know not what they do." If the New Testament be regarded as the sole source of our knowledge of Jesus,—his life and character and sayings,—we must not refuse its statements simply because we do not like them.

This book tells me at once that Professor Newman is perfectly justified in saying that, in the teachings of Jesus, "the prudential arguments assume an offensive prominence."

Perhaps the best way of presenting this to your notice is to give you the one or two exceptions which I think I have found, and which I will, at all events, strain for the purpose:—

"Do good and lend, hoping for nothing again." Though this is followed immediately by the words, "and your reward shall be great," I will take it as an exception. "Love your enemies, bless them that curse you, and pray for them that despitefully use and persecute you; that ye may be the children of your Father which is in Heaven"—where the motive is eminently praiseworthy; namely, the desire to imitate the loving-kindness of God. But this is also followed by the deplorable appeal to prudential motives, "For if ye love them that love you, what reward have ye? Do not even the publicans the same?"

The third exception is perhaps the most complete, being without any qualification: "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." The first two of these rules, Christians have invariably set aside; not because no reward is specially promised for obedience to them, but because no reward whatever would induce them to do anything so absurd or so injurious to morality. In the precept, "Be ye therefore perfect, even as your Father which is in heaven is perfect," we find also the entire absence of the prudential motives; but, upon this, I would observe that it is a paraphrase of the Hebrew Scripture, "Be ye holy, for I am holy," and also that it comes in as a conclusion after a perfect string of precepts, nearly all associated with a promise of reward. Two of the beatitudes are also free from this blemish: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled," and "Blessed are the pure in heart, for they shall see God."

The most perfect of all his sayings is perhaps this: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,"—the motive being at once pious and unselfish.

These, as far as I can discover, are the only exceptions to the uniform character of the teachings of Jesus. In all the rest we find either a threat of punishment or a promise of reward. If you were to read through consecutively the sayings of Jesus, as I have done more than twenty times, in the excellent compendium of them in a little book called *The Divine Teacher*, you would be amazed to see how

thoroughly saturated was his teaching with these prudential motives.

The Sermon on the Mount, though far from being so purely original as it is supposed to be, is generally regarded, and I think rightly, as one of the best and most characteristic discourses reported in the gospels; and yet, in this short address, we have no less than twenty-three instances of threats and promises. Self-interest is made so prominent a feature in the discourse that we could not obliterate it without destroying by far the greater part.

As I have already, this morning, read part of Professor Newman's commentary upon it, I need not here repeat the criticism in detail, but refer my hearers to the essay, *Religion not History*. (Trübner and Co.)

His instructions to his disciples whom he sent into the village to preach were likewise thus tainted: "Whosoever will not receive you nor hear your words, when ye depart out of that house or city, shake off the very dust of your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell. Yea, I say unto you, fear him."

Then his claim to be accepted as a teacher and a Savior is invariably accompanied by threats or promises: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he believeth not."

"If ye believe not that I am he, ye shall die in your sins."

We must all be familiar with the tone of his denunciations against the chief priests, rulers, Scribes, and Pharisees of his time, which I need not quote.

Demanding of his followers the most absolute renunciation of this world's good, and even the rupture of natural ties of kinship and family, he promises abundance of reward as a compensation; and when his disciples ask him, saying, "Lo, we have left all and followed thee; what shall we have therefore?" he replies: "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake and the gospel's, but he shall receive a hundredfold now in this time,—houses and brethren and sisters and mothers and children and lands, with persecutions, and in the world to come, eternal life."

To the rich man he says, "Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven."

The parables also contain abundant instances of the same kind of teaching. Among them may be mentioned "The tares and the wheat," "The treasure in a field," "The pearl of great price," "The net that gathered fish of every kind," "The unforgiving debtor," "The rich man who determined to rebuild his barn," "The fig tree," "The great supper," "The unjust steward," "The rich man and Lazarus," "The ten servants and the ten pounds," "The householder and his vineyard," "The wedding garment," "The ten virgins," "The talents," and lastly "The sheep and the goats." In every one of these parables, prudential motives are more or less "offensively prominent." Finally his exhortations to his disciples to watch faithfully for his coming entirely consist of appeals to their sense of danger and to their hope of safety and reward.

"Surely," as Professor Newman observes, "no further illustration is needed to what mean motives appeal is constantly made."

Now if all this were duly recognized by Christian advocates, and acknowledged to be not only inferior to much of the moral teaching of Saints Paul, Peter, and James, but also greatly below that of the so-called "Pagans,"—Aristotle, Zeno, Cicero,—one would not be so ready to find fault with the teaching of Jesus as to find excuses for it. But the very contrary is maintained, and those who expose the true character of the teaching are, if listened to at all, vilified and condemned. Moreover the position occupied by Jesus in the religious feelings of Christians in itself gives undue weight to his teaching, increasing tenfold the influence of his example. And we deliberately say that it is dangerous to the highest standard of virtue to applaud and to deem Divine that which our unfettered conscience condemns. It is in no spirit of pride or sense of superior virtue that we point out these serious flaws in the moral teachings of Jesus. So far from that, it is because we are deeply conscious within ourselves of the natural and inveterate tendency to act from prudential motives, to spoil even our best deeds by casting an eye to some ulterior advantage as a reward for our virtue. We need help and strength on every hand to resist the temptation of mixed or unworthy motives. We never can be quite what we ought to be until the essence of selfishness is wholly extinguished. Therefore it is, before all things, necessary that our religion and the object of our worship and reverence should be of the highest possible standard, and certainly free from

those blemishes of which we have been speaking. It does not help us to be told by the author of the Epistle to the Hebrews "to look unto Jesus, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God." We have to endure our cross and to bear the scorn of men for the sake of duty itself, because it is God's will and the right fulfilment of our destiny, and out of pure love for our brethren. All of us, men and women, young and old, are beset from the cradle to the grave by temptations to avoid evil and to do good for the sake of what we may gain by it. The virtue of our boys at school is sorely tried when their one continual aim is to stand well in the good opinion of each other, to make the praise or blame of their school-fellows the universal standard of right and wrong, the law by which every action should be determined. And when we grow up into manhood and live in a larger world we find precisely the same dangers to purest virtue. We have our friends and families to please, our respectability and reputation to preserve; and though these influences are far from being wholly needless, still less wholly evil, yet, if our conduct be only guided by these motives of self-interest, and our choice of actions determined wholly by a regard for men's praise, some day we shall be sure to break down and betray the holiness of our principles. And those who are most often before the public have the hardest struggle to maintain perfect purity of motive and singleness of heart. They may be tempted to base silence when they ought to speak out, through craven fear of reproach; yes, and they may be tempted to speak out—whether it be right to speak out or not—through vain ambition to be called courageous. It cannot be too often remembered—and yet not with any morbid regret—that virtue is always something to be struggled for; something which gives us great trouble and conflict to attain. And even when we think we have done the right action or spoken the right word, the virtue may all be spoilt through the predominance of some inferior motive.

In depreciating Jesus we do not, then, do so in order to exalt ourselves above him, but to help ourselves and others to see clearly that distinction between prudential motives and purely moral ones upon which Principal Shairp so eloquently insists; and, by bringing into prominence the highest and purest motives, to keep ourselves in a wholesome condition of self-scrutiny and aspiration, and thus rise step by step to the stature of perfect manhood, and take our rightful place in the universe as the "sons and daughters of the Lord Almighty."

[FOR THE INDEX.]

HEREDITY AND AESTHETIC DEVELOPMENT.

BY WILEY BRITTON.

NO. XI.

Let us now turn to painting. Mr. Galton, in his work on *Hereditary Genius*, has shown that in a list of forty-two celebrated painters, consisting of Italians, Spaniards, and Flemings, twenty-one had illustrious ancestors. Raphael received his first instructions in his profession from his father, who was an artist of rather more than moderate ability. And in the Titian family, in the course of several generations, there were nine painters whose works attested their merits.

In sculpture too, there have been many distinguished artists who inherited aptitudes for their profession. Phidias is supposed to have descended from a family of artists. Ghiberti was the son of a goldsmith, skilled in the manufacture of images and ornaments. Canova belonged to a family that had followed the profession of stone-cutting for several generations; and Thorwaldsen's father was a carver in wood. We could easily mention many other instances in each of the above professions.

But why do not the children of all musicians and the children of all other kinds of artists and professions inherit aptitudes to follow the occupations of their parents? This question will need some explanation. The seed of a thrifty and completely developed plant sown in poor soil or the seed of a stunted plant sown in rich soil is not likely in either case to bring forth a fine plant bearing fine fruit. Or, again, if the soil is too rich for the plant, richer than the variety has usually grown in, as sometimes happens, it will tend to sterility, or to the production of sports, leaf-bearing or sexless shoots. Something similar to this takes place with the human plant. There are many cases of inherited aptitudes to follow particular professions or callings that never become conspicuously developed on account of unfavorable environing conditions to which the individuals are subjected through life. Then there is another class of cases in which, while the environment is favorable for the development of genius in a given direction, the individuals, though their most marked inherited aptitudes are in the required direction, are themselves constitutionally too weak, physically or mentally or both, to ever become very eminent in their profession. And there is also reason to believe that there are cases of inherited aptitudes, in which the individuals, on account of excessive culture, never display the brilliant powers expected of them, and which they might have displayed under proper culture. Where the children of musicians, for instance, do not inherit musical aptitudes, the explanation will probably in nearly every case be found in the fact that both parents were not devoted to music. Hence a child whose parents belong to different professions is as likely to display an aptitude for one profession as for the other. In the families of painters and sculptors there is probably a much smaller number of hereditary aptitudes than among families of musicians. This is doubtless due to the fact that there are fewer unions of couples,

both of whom are devoted to the same art, than in the musical profession. It would thus appear that the musical profession rather encourages the unions of couples, where both parties in each couple display musical talents.

What shall we say of those cases where children early display aptitudes for occupations which neither of the parents ever followed? I think that nearly all such cases may be accounted for by *atavism*; that is, by reappearance of ancestral characters, and by *incident forces* to which the parents were subject during some portion of their lives before the birth of the children displaying the new peculiarities. Probably almost every one can call to mind an instance in which a child resembled one of its grandparents in features and disposition more strongly than either of its own parents. And in the portrait galleries of some of the old families of Europe, according to the statements of different writers, there are recurrences of ancestral features. The number of generations a physical or mental peculiarity may pass over and then reappear is not known. We only know that every generation it passes over increases the probability against its reappearance. But, if the stripes occasionally seen on the shoulders and legs of foals refer to a remote ancestor that was striped like the zebra or quagga, as Mr. Darwin believes, then it would seem that ancestral characters may reappear after an almost indefinite number of generations have passed. A peculiarity that distinguished only a single remote ancestor will not of course show as strong a tendency to reappear as a peculiarity that was common to all the remote ancestors of an individual.

The prominent mental or physical traits of many individuals are clearly traceable to the actions of incident forces. It excites no astonishment to hear parents connecting a peculiarity, mental or physical, of a child, with some marked event in their own lives. We ought not to be surprised, therefore, if a child's aptitude for music should sometimes be connected with a period in the lives of its parents, though they showed no talents for music, when they were intensely delighted with the opera or musical concerts. Parents who have been constantly surrounded by and keenly appreciate beautiful works of art, even though they are not connoisseurs of the fine arts, there is strong reason for believing, often transmit artistic temperaments, if not indeed artistic aptitudes, to their children. Children's immoral predispositions are also frequently traceable to certain periods in the lives of parents when their actions were less than usual governed by ideal moral principles. Again, the melancholy and vicious dispositions of children are no doubt in many cases connected with melancholy and vicious periods in the lives of their parents.

It will be well to note here that a peculiarity, mental or physical, typical or non-typical, once produced in an individual by an incident force which acted upon its parents, may, if it is useful to the individual in the struggle for existence, be transmitted to successive generations. But, if it is not useful to the individual in the struggle for existence, it will tend to gradually disappear, or to become obscured by more prominent characters.

If aptitudes are hereditary, some will probably say, why do we not see a greater number of the children and grandchildren of celebrated artists following the same professions of their sires and grand-sires? In reply, it may be stated that the number of artists of any given profession in every society is regulated by what is known in political economy as the law of supply and demand. We certainly know now that the greater the number of artists of a given profession in any society, the less profitable will be the profession to each artist, inversely proportionate to merit. An artist, when he sees that his profession is becoming less profitable on account of the increasing numbers of competitors, will likely, even though his children inherit marked tendencies to follow his profession, educate them for professions that hold out prospects of being most profitable. But it is a familiar fact to every one that the children of artists as well as of other professions frequently adopt other occupations, even without special training, if the other occupations promise better remuneration with the same amount of effort.

By means of heredity and selection, skilful breeders do not now doubt their ability to produce in a few generations greatly modified forms in their cattle, horses, and sheep. Pigeon-fanciers calculate the number of years required to produce feathers of a given color, and beak and head of a given form. But, as Mr. Darwin shows, to become a successful breeder requires a discriminating power with which few are gifted. Say that a model head is drawn, and it is desired to have a flock bred with heads of this form, the skilful breeder will be able to accumulate differences inappreciable to the novice. It is well known among artists and art-critics that each artist's pictures have peculiarities which distinguish them from the pictures of other artists.

So also every eminent breeder's flocks gradually acquire characters which distinguish them from the flocks of other breeders. To produce a fine breed of animals, eminent breeders apply what nurserymen call the "roguing" process; that is, they destroy or prevent the multiplication of inferior animals or animals possessing undesirable characters. Among ourselves, a different system holds. The "roguing" process is applied to the destruction of the best instead of the inferior, and the inferior are preserved and allowed or, rather, encouraged to multiply. Suppose that, instead of the million and a half of our best men destroyed during our late war, we had lost an equal number of the most inferior men, we should not as now, when the populace turns out to witness some public demonstration or to celebrate some great event, involuntarily feel like turning

away our eyes in sadness, on account of the undue proportion of imperfect faces and figures. If we are thoughtful, we are apt to reflect that great moral victories sometimes cost, not only great sacrifices of life, but also great sacrifices of physique to the living. Indeed, considering the matter in the absence of perfectly reliable data, one might easily be led to believe that our people are gradually undergoing a morphological degeneration. Admitting that such is the case, we may reassure ourselves as to the future, and find some compensation for the physical degeneration.

During the earlier stages of social evolution, superior intelligence and the highest physical development of the individual were the all-important requirements to successful competition in the struggle for existence. The Moral Sense, or sense of right and wrong, as we understand it, scarcely existed. It was only nascent, and influenced men's actions in their dealings with each other to no great degree. Even from the beginning to the climax of the Greek civilization, but little progress was made in the development of the moral sentiments.

Young soldiers could steal their supplies from their friends, and young Spartans waylay and kill Helots without moral degradation and punishment. Infants were examined by a council of elders, and, if found not to come up to a certain standard of perfection, destroyed. The greatest glory a father could achieve, in the estimation of the public and in his own estimation, was to rear children of the highest types of physical perfection, grace, and beauty.

The dominant idea of a Roman from the beginning to the climax of the Roman civilization was strength and grandeur of the social structure. To achieve this result, however, physical perfection of the individual was always a recognized factor. And, since the decline and fall of the Roman civilization, the nations occupying its territory have been floundering in the shoals of moral and religious controversies. Though their actions have not always appeared to us consistent with their teachings, they have, with all their inherited imperfections, recognized and given prominence to the fact that man is endowed with moral sentiments. If the third form of civilization of the descendants of the Aryans, has for its object the development, in its most perfect form, of the moral sense in man, it must be acknowledged that our own generation has witnessed a great triumph in the right direction. Freedom to carry out his plans of life and to enjoy the fruits of his labor, provided he does not trespass upon the equal claims of others in these respects, is now accorded to every man, irrespective of class, color, or nationality. Indeed, the improvement of the moral status of society in the single direction of recognition of equal personal rights is doubtless worth some temporary sacrifice of physique. There are indications that we are approaching a period, not far in the future, when the dominant idea will be to develop an ideally perfect form of social structure, composed of units of the highest types of physical and moral perfection. And, in speaking of an ideal type of life, the terms "physical" and "moral" are already being used a good deal together. The evolution of the moral sentiments has been slow on account of the general ignorance of moral laws. Each generation has therefore transmitted to its descendants nearly as strong a tendency to perform immoral as moral actions. As heredity strengthens or intensifies the interest in physical and moral culture, as it must, we cannot doubt but that their effects will be clearly visible to the student of social science in the course of a few generations. But we must not look for very rapid progress in this direction, since it is impossible to foresee all the perturbations and disturbing influences that may arise, since we know too that in the past social evolution has always been rhythmical,—that is, periods of social progression have been followed by periods of social retrogression. Again, a very considerable number of people are unable continually to bring their conduct or actions into harmony with their conceptions of moral duty, on account of inherited predispositions and tendencies to anti-social actions. Our conceptions of moral duty are also gradually widening, and the ability of individuals to adjust their actions to ideal social requirements steadily increasing. Now, as the moral sentiments come to be more at peace with ethical laws, and the fears of eternal future punishment shall no longer burden men's minds, the expressions will greatly improve; for it will exhibit less indications of moral pain, or what we generally call guilty conscience.

To consider the matter carefully, it seems probable that the belief in and fears of future eternal torments have done more to produce downcast or bad expressions than the whole calendar of crimes. Mr. Buckle, in his examination of the Scotch intellect during the seventeenth century, gives some vivid pictures of the terrors with which the people were afflicted by the preaching of this horrible doctrine. Some of the great revival meetings of more recent times in this country might also furnish many sad illustrations of its effects, if proper inquiry were made. If the expressions of children sometimes show a likeness to certain types of pictures and statues with which their parents were surrounded, and which they greatly admired, can we reasonably doubt that the vivid pictures of fear, remorse, and the agonies of the damned, when deeply impressed upon the minds of believing parents, will also be reflected in the expressions of their children? Even after they have outgrown the belief, it may, in some instance, take generations to obliterate its effects upon the expressions of those whose parents were its victims.

Now, as we get clearer and higher conceptions of moral laws, many of the actions which were formerly regarded as moral will be regarded as immoral, and *vice versa*. To burn persons believed to be witches and heretics, for instance, was regarded as moral ac-

tions by our ancestors. But to burn persons accused of witchery or heresy would now generally be regarded as immoral actions by most of the peoples classed as civilized. And there is strong reason for believing that, with higher intellectual and moral development, there will be an increasing consensus as to what actions are moral and immoral. In fact, the science of ethics is coming to be regarded by many of the clearest thinkers of recent times as resting on as firm a basis as most of the other sciences whose principal laws are unquestioned by the competent.

There is also an increasing interest being manifested in the physical training of children by parents and educators. To torture and deform the body on account of fashionable or religious requirements is being more and more widely condemned. Calisthenic and gymnastic exercises are being introduced into public and private schools more than formerly. Gymnasiums and rational amusements are more popular than a half century ago, and we see an increasing interest manifested in æsthetic culture.

I have thus endeavored to show in this discussion that by heredity it is possible not only to greatly improve æsthetic taste and artistic aptitudes of different kinds, but also the forms and expressions of rising generations. The subject is one that certainly should commend itself to every thoughtful mind interested in the higher development of our race.

PETER AND PAUL.

M. ERNEST RENAN'S LECTURES ON THE LEGEND OF THE ROMAN CHURCH.—A BRILLIANT DISCOURSE.

On April 8, M. Renan delivered in St. George's Hall, Langham Place, London, the second Hibbert lecture on "The Legend of the Roman Church—Peter and Paul." In the first, he endeavored to show the inextricable difficulty in which the Roman Empire found itself in the first century in dealing with religion. In the inevitable death-grapple with Paganism, it was already becoming clearer and clearer that Judaism, under its Christian form, must carry the day. The future belonged to the Jew. The Jewish colony at Rome dated from about B.C. 60. The Israelites multiplied rapidly. Cicero plumed himself on his courage in having resisted them. Cæsar favored them and found them trustworthy. The mob hated them, found them spiteful, and charged them with forming a secret society whose members pushed themselves forward without scruple at the cost of others. But all did not judge thus hastily: the Jews had as many friends as libellers. Juvenal's sneers at the Judaizing ladies of his time proved the literal fulfilment of Zechariah's prophecy, that people would lay hold of the skirts of a Jew and would beg to be led to Zion. The Ghetto of that early age was across the Tiber; hence in the poorest and dirtiest slums of the city, most likely near the modern Porta Portese. The first nucleus of Rome's Jewish population had been freedmen, mostly sprung from prisoners of war brought by Pompey from Jerusalem. They had clung to their religion in spite of their cruel bondage, and their synagogues at Rome had never broken off their relations with Jerusalem. The original colony had been reinforced by many emigrants, who were started in life by their brethren as peddlers, or became adepts in the trade of begging. No Roman who respected himself ever set foot in the quarter, which was a sink of the most despised classes and the most disgusting industries. The police never penetrated into the district save when its squabbles grew too bloody or too frequent. Few quarters of Rome were so free. There were no politics there, and in ordinary times no hindrance to religious rites or proselytism.

A world of ideas was hatching in this 'longshore population, but was lost in the roar of the great city; and the proud patricians who promenaded the Aventine did not dream, when they deigned to look across the Tiber, what a future was preparing in those hovels at the foot of the Janiculum. Near the port was the *Taberna Meritoria*, a kind of low lodging-house used by soldiers and the like, where the Roman cockneys were shown an oil spring reputed to have gushed from a rock. Afterwards the *taberna* became a church, and under Alexander Severus there was a lawsuit about the property between the Christians and the guild of innkeepers, and the Emperor adjudged the house to the Christians. We were here plainly on the native soil of an old popular Christianity, which must have been among the number of those "foreign superstitions" against whose encroachments Claudius and his senate took politic precautions in the former half of the first century. It was quite natural, M. Renan argued, that the capital should hear of the name of Jesus long before the evangelization of the intermediate provinces, as that a towering mountain peak should be gilded by the dawn much sooner than the valleys. Rome was the Mediterranean port with which the Syrians had most business. It must be admitted, then, that towards A.D. 50 some Jews from Syria, already Christians, entered the imperial capital, and communicated to their fellows the faith which had already made themselves happy. Nobody then thought that the founder of a new empire, a second Romulus, was then lodging at the port on the straw. Others followed soon, and letters from Syria brought by the new-comers told of a movement which was incessantly spreading. A small group flocked together, everybody smelling of garlic, poor and dirty proletarians,—these ancestors of the Roman prelacy,—unknown, unmannered men, clad in malodorous stable slops, with tainted breath like that of ill-fed people. We know the names of a pious Jewish couple who were mixed up with these movements,—Aquila, originally of Pontus, a tent-maker like Paul, and Priscilla, his wife.

But we ought to see, not in St. Peter's, but in the old Ghetto at the Porta Portese, the birthplace of

Western Christendom. Some small chapel ought to have been reared to the two good Jews from Pontus who first syllabled upon the quays of Rome the name of Jesus. One main point to be noted was that the Church of Rome was not, like the churches of Asia Minor, Macedonia, and Greece, planted by Paul. It was a Jewish Christian foundation, directly sprung from the Church of Jerusalem. Here Paul would never be on his own ground: he would see in this great Church many weaknesses, which he would treat indulgently, but which could not fail to wound his exalted idealism. Attached to the circumcision and to externalism, Ebionite in its taste for abstinences, and in its doctrine more Jewish than Christian as to the person and death of Jesus, as well as by its strong attachment to Millenarianism, the Church of Rome presented from its earliest days the essential characteristics which mark it throughout its long and marvellous history. A daughter of Jerusalem in the direct line, the Church of Rome would always bear an ascetic and sacerdotal stamp, opposed to the Protestant tendency of Paul. Peter was always destined to be her real chief; and in the next place, inspired by the political and hierarchical genius of old Rome, she was to become a veritable New Jerusalem, the city of the pontificate, of hierarchical and rubrical religion, of material sacraments justifying of themselves, the city of ascetics. She would be the Church of authority. For her, the only proof of apostolic mission would be a letter signed by the apostles. All the good and all the evil which the Church of Jerusalem did to nascent Christianity the Church of Rome would do to the Universal Church. In vain did Paul write to her his fine Epistle, to expound to her the mystery of the cross of Jesus, and of salvation by faith alone. She understood next to nothing of it. But Luther, fourteen centuries and a half afterwards, was to understand it, and to open a new era in the secular series of the alternate triumphs of Peter and Paul.

M. Renan spoke of St. Paul's arrival at Rome in A.D. 61, for the purpose of prosecuting the appeal he had made to the Emperor, as a great event in the world's history. In his chains there, the apostle of the Gentiles believed that in this event this apostolic career had culminated. It had been preluded by a second apparition of Christ, who had bidden him be of good cheer, assuring him that as he had borne witness of him at Jerusalem, so should he also at Rome. The learned lecturer then gave an elaborate account of what he called the profound divisions of which already, in the first century from the foundation of Christianity, sundered the disciples of Jesus—"so profound," he said, "that all the differences which divided Orthodox folks, heretics, schismatics, in our own days were as nothing compared with the dissensions between Peter and Paul." The views presented were those arrived at by the so-called Tübingen school of ecclesiastical history and theology. The Church of Jerusalem refused communion to all uncircumcised Christians, however pious. Paul, on the contrary, preached that to uphold the old law was to insult Jesus, as implying the insufficiency of his merits for the believer's justification. Jerusalem with its Bishop James, with which church Peter was in close alliance, sent out opposition missions to counter-work those of Paul. Peter, whose rôle in the Judaizing party was that of a kind of timid trimmer between the Ebionite and Pauline extremes, came to Rome with some such intent, and, seemingly, not very long after Paul's arrival there. At the Reformation, the Protestants made a kind of dogma of the denial that he had ever been there, thus dethroning the Pope at once, who claimed the headship of Christendom as the lineal successor of St. Peter. For the Roman Catholic assumption of St. Peter's arrival at Rome in A.D. 42 and his Pontificate there of twenty-three or twenty-four years, M. Renan proved in detail that there was no tangible evidence; while, to mention nothing else, the silence of Paul's Epistle to the Romans (written A.D. 58) and of the closing verses of the Acts was quite conclusive against it. On the other hand, he marshalled a powerful array of arguments for answering in the affirmative the question as to Peter's having visited Rome after Paul. Peter's martyrdom, as attested by extremely ancient evidence, and the somewhat later tradition which connects it with the Neronian persecution at Rome, has all antecedent probability in its favor. The mystical Babylon whence he dates his epistle can only be Rome. It was quite admissible that Peter came to Rome, as he came to Antioch, following on the heels of Paul, and with a view to neutralize his influence. About the year 60, the Christian community was in a state of spiritual excitement, which presented quite a contrast to the twenty years of calm waiting for the end, which followed the death of Jesus.

Mr. Renan, after deploring the mystery which overhangs so many of the facts of primitive Christianity, addressed himself to penetrate, as far as was possible, the veil which hides from us the circumstances of the death of Peter and Paul. It would never, he said, be wholly pierced. The likeliest view was that both perished in the great massacre of the Christians ordained by Nero. As to the fact of such a massacre there was no room for doubt, since we had it on the authority of Tacitus. It was an episode in the history of the great fire of Rome, which broke out on July 19, A.D. 64, and not only destroyed entirely three out of the 14 regiones of which the city consisted, but reduced seven more to blackened walls. Of this frightful disaster, the suspicion which Nero fell under of having caused it, and the heartlessness with which the tyrant abandoned the Christians to the rising waves of the public wrath, M. Renan gave a most graphic recital. It was but too easy for Nero to carry out his infernal idea of making the new religionists the scapegoats of his own crime. They were still worse hated than himself. The horror

they felt for the temples made it very conceivable to the bigoted mob that they had at least fed, if they had not lighted the flames. Some strict Jews would not carry money because it bore Caesar's image, while others would not pass through any city gate surmounted by a statue. The song over burning Rome in the Apocalypse, written four years and a half afterward, most likely borrowed some traits from the great fire of A.D. 64. The exultation there expressed was too congenial to the pious sectaries, who were not unlikely to have seen in spirit the saints and angels applauding from on high what was regarded as a just expiation. Nero offered his gardens across the Tiber for the shows, in which the victims were to be the Christians clad in the skins of wild beasts; while others, dressed in garments saturated with oil and pitch, served as living torches to illuminate the horrid scene. M. Renan described this fête of Nero's gardens on the first of August, a day which he could only compare with that of Golgotha, of sufficiently realistic detail. The event was one of the most solemn in the history of Christianity. After remarking that the solidity of a building is in proportion to the virtue, the sacrifices, the devotion deposited on the foundation stone, he added that fanatics alone can found anything. Judaism lives on still, because of the intense frenzy of its prophets and annalists; Christianity, by means of its witnesses. Nero's orgy was the great baptism of blood which marked out Rome, now the city of martyrs, as destined to play a signal part in the history of Christianity, and to be its second Holy City. It was the taking possession of the Vatican Hill by a kind of triumphal procession unknown till then. The hateful and brainless Emperor did not see that he was founding a new order of things, and was signing for the future a charter whose provisions would be matter of claim at the end of 1800 years. M. Renan proceeded to argue that Peter and Paul were both martyred at this epoch, and not improbably in the manner attested by tradition; namely, Peter being crucified with his head downward, and Paul by beheading.—*Advertiser*.

PUBLIC EDUCATION IN THE NEW WEST.

The "Educational Commission for the New West" recently established at Chicago, and having under its auspices Colorado College and preparatory academies at Santa Fé, Albuquerque in New Mexico, and the Salt Lake Academy in Utah with a connected system of primary schools, is a symptom of a pressing national necessity. Gen. Eaton, United States commissioner of education, summons our Northern and Eastern people to immediate and vigorous educational measures in these Western Territories. Their local legislation is very inefficient, securing only short school terms, small pay, poor teachers, and no training schools. The Mormons in Utah and the Jesuits in New Mexico and elsewhere are piling up hinderances to any education which can be properly called American. The Mormons are thoroughly organized by secret oaths, their tithing system, priestly espionage, polygamous marriages, and the various mysteries of the endowment house, all devised to thwart Gentile influences and United States control. The little schooling there is in Utah is of a low grade, the schools essentially parochial, held in Mormon meeting-houses, and used for propagating the Mormon faith, under the control of the church officers. The bishops supplement such education on Sundays by sermons on farming, etc., one recently attended by Rev. Sheldon Jackson being on the advantages of blooded stock, the brethren and sisters being invited on the occasion to subscribe for the purchase of new stock. The only way to disrupt the Mormon system is to promote freer and better education, and so get hold of the children and the more intelligent Mormon parents who are ready to welcome such education. Salt Lake Academy, which stands at the head of all the schools in the Territory, has most auspiciously begun this work.

New Mexico will soon be knocking for admission as a State,—with, however, its one hundred thousand "greasers," or mixed Spanish and Indians, its seven thousand Pueblos, pagan fire worshippers and good Catholics, not one of whom ever learned to read under Catholic teaching for three centuries; with its large majority of mixed Spanish and Indian population, trained as slaves or peons until emancipated by the proclamation of President Lincoln. There are some thirty thousand of these "greasers" in Southern Colorado. The whole of this mongrel population are sunk in a degradation that is far behind not only American, but all modern civilizations; and yet they have been pronounced voters by the Supreme Court of the United States. It is not strange that when, eighteen years ago, the school question came before the Legislature of New Mexico, they almost unanimously voted it down. The question of establishing public schools being put to popular vote resulted in thirty-seven votes in favor and five thousand against.

In accounting for this, the Jesuit influence comes in. At first, the Catholic clergy bitterly opposed the school laws. Failing to prevent them, they try to mould them to suit themselves. Two years ago, their majority in the Legislature passed a law giving the Jesuits peculiar educational immunities and privileges. The governor vetoed it; but the Legislature passed it over his veto, the head of the Jesuits, in his official robes, sitting by the speaker's side and urging the passage of the bill. Congress, however, afterward annulled it as violating, in some particulars, the Constitution. But, with all that can be done to watch and limit this Jesuit influence, the present school system of New Mexico is mainly a farce, as judged by American ideas. The priests manage to qualify as school commissioners and get a part of the school money. The Protestant politicians try for their share, and those who manipulate the

votes must at least teach school. So it happens that men who can neither read nor write produce certificates that they have kept the school. A common text-book is the Jesuit catechism in Spanish. No Catholic girls are permitted by the priests to attend school with the boys. The press of New Mexico has been officially warned against advocating public schools, and all the Protestant scandals that could be hashed out of our Eastern court records and newspapers have been studiously circulated among the ignorant Mexicans to warn them against the common school system, and to instigate their Mexican patriotism against American ideas.

When we remember that some years ago a bill to admit New Mexico as a State actually passed the Senate through the bargaining of the delegates with republican senators, and was defeated by the Democratic House on the statement of facts about New Mexico by Gen. Eaton, we should carefully watch all future movements of the New Mexican delegates and politicians bearing upon the admission of that territory as well as the rest of the Western Territories. The good citizens of those Territories, unbiassed by political scheming, would unanimously oppose their admission as States till wholesome school laws are enacted and put in healthy operation. Meanwhile, it is wise and patriotic for the people of the older States to help with substantial aid such institutions as Colorado College and Salt Lake Academy. We should, at least, be even with the Jesuits in this thing. No other body has done so much as they, either to hinder the free school system or to control education by their own schools. Their school in Denver has the majority of its pupils from Protestant families. In this and other signal instances, they are working the same educational plan which has established at Washington one of the most distinguished Jesuit schools in the country, patronized largely by the families of senators and others of the highest social standing. It is significant that not long ago a conspicuous company of Jesuit educators gathered in consultation with their official head, who resides in Washington. France and Germany have now many able Jesuits to spare. They are welcome either as sharers in our American liberty and progress or as contestants in a square fight and an open field. We respect the ability of the disciples of Loyola, we are familiar with their political history, and we know that they will bear watching.—*Springfield Republican*.

Poetry.

THE LIGHT OF LIFE.

The night has one thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the setting sun.

The mind has one thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

ANON.

DUTY.

Stern Daughter of the Voice of God!
O Duty! if that name thou love,
Who art a light to guide, a rod
To check the erring and reprove;
Thou who art victory and law,
When empty terrors overawe,
From vain temptations dost set free,
And calm'st the weary strife of frail humanity.

There are who ask not if thine eye
Be on them; who in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth;
Glad hearts without reproach or blot,
Who do thy work and know it not:
Oh, if through confidence misplaced
They fail, thy saving arms, dread Power, around them cast!

Stern lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are fresh and strong.

WORDSWORTH.

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 22.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

William Keith, \$3; F. Fradley, \$2.20; H. L. Babcock, \$1.36; Emerson Bentley, \$3.20; C. W. Storey, \$10; George Henshaw, \$13; D. H. Clark, \$2.50; Rev. E. W. Mundy, \$6.40; T. W. Higginson, \$24.04; Mrs. L. B. Sayles, \$2; A. S. Brown, \$12.20; G. W. Reipold, \$3; T. A. Kinney, \$6.94; William Paulson, \$3; Wm. J. Ferris, \$1; J. H. Clark, \$3.25; A. Folsom, \$1; Thomas Davis, \$13.20; J. F. Barrett, \$40.00; Mrs. M. M. Ballou, \$13.25.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.

The Index.

BOSTON, MAY 27, 1880.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.
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Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged May 20.....	\$2,251.00
Prof. FELIX ADLER, New York.....	10.00
Mrs. K. FLORENCE, ".....	1.00
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DR. W. H. BATES, ".....	1.00
DANIEL DRAKE SMITH, Englewood, N.J.....	5.00
LYDIA MARIA CHILD, Wayland, Mass.....	20.00
Total.....	\$2,280.00

WILLIAM J. POTTER,
Secretary F.R.A.

SPECIAL NOTICE.

The Ninth Annual Meeting of the Stockholders of the Index Association will be held at the office of the Association, 35 Monroe Street, Toledo, Ohio, on Saturday, June 5, 1880, at 2.30 P.M., in accordance with the articles of incorporation.

ANNUAL MEETING OF FREE RELIGIOUS ASSOCIATION.

The thirteenth annual meeting of the Free Religious Association will be held in Boston as follows: Business session, for election of officers, hearing and discussion of reports, etc., Thursday, May 27, 7.45 P.M., at the Parker Fraternity Hall in the Parker Memorial Building, corner of Berkeley and Appleton Streets.

Convention, Friday, May 28, with sessions at 10.30 A.M. and 3 P.M. in the Parker Memorial Hall. At the morning session, an essay will be given by Francis E. Abbot on the question, "What does Free Religion offer as the Guide of Life?" In the following addresses, the discussion will range under the general subject: "Dr. Channing, Theodore Parker, and the Step Next." In the afternoon, the subject is to be "Liberal Principles as opposed to Sectarianism in Education," to be opened with an essay by John H. Clifford, of North Andover. Prof. Felix Adler, Wm. H. Channing, Rowland Connor, Mary F. Eastman, W. R. Alger, and Robert Collyer are among the speakers expected, most of them being positively promised.

Social Festival, Friday evening, in the same place, using both upper and lower halls. There will be music, brief addresses, refreshments, and opportunity for social greetings and conversation.

WM. J. POTTER, Secretary.

"SOCIETY THE REDEEMED FORM OF MAN."

IN THE INDEX for January 20, 1876, was published the first of a remarkable series of letters by Mr. Henry James, Senior, father of the distinguished novelist of the same name, and of Professor William James, of Harvard University, who is earning equal distinction in quite a different department of literature. These letters attracted no little attention at the time. The same views have been recently published in a new and much more elaborate form, in the shape of a handsomely printed volume of nearly five hundred pages, entitled *Society the Redeemed Form of Man*, from the press of Houghton, Osgood & Company.

It is entirely beyond our power at present to give an abstract of the contents of this most genuine and sincere book, or even to attempt a brief notice such as its merit demands, for the simple reason that we have not yet been able to do much more than glance hurriedly over it. But again and again has our attention been arrested by sentences that are quick and tingling with life. Here is a passage which capitally illustrates one of the salient characteristics of the book—namely, its pungency and captivating audacity of satire:—

"Professional religion, I repeat, is the devil's masterpiece for ensnaring silly, selfish men. The ugly beast has two heads: one called Ritualism, intended to devour a finer and fastidious style of men, men of sentiment and decorum, cherishing scrupulously moderate views of the difference between man and God; the other called Revivalism, with a great red mouth intended to gobble up a coarser sort of men, men for the most part of a fierce carnality, of ungovernable appetite and passion, susceptible at best only of the most selfish hopes, and the most selfish fears, towards God. I must say, we are not greatly devastated here in Boston—though occasionally vexed—by either head of the beast; on the contrary, it is amusing enough to observe how afraid the great beast himself is of being pecked to pieces on our streets by a little indigenous bantam-cock which calls itself Radicalism, and which struts, and crows, and scratches gravel in a manner so bumptious and peremptory, that I defy any ordinary barnyard chanticleer to imitate it."

This is simply delicious. Boston "Radicalism" is here hit off to the life, and so no less is "Radicalism" everywhere, as it too frequently presents itself for public inspection. In fact, shallowness, cheap smartness and chip-on-the-shoulder belligerency are everywhere marks of a mind that breaks loose from tradition, not because it has found something better, but because it is too pert, conceited and empty of seriousness to see any truth in "the past," sneers at "culture," and shows itself too ill-educated even to know the worth of education.

But it is not the keenness of its two-edged satire, nor yet the brilliancy of its coruscating style, that makes this book quite unique among the publications

that now come pouring from the press. Here is a fresh, vigorous, original thinker, long experienced in modern life and thoroughly conversant with modern thought, indeed no less a "Radical" than those he satirizes, who yet burns with intense and fervent religious faith. This is something that can never be simulated. The cloven hoof of religious insincerity infallibly betrays itself in cant, but there is no cant here. The "truth of God's natural humanity" is to this unorthodox soul, not a "glittering generality," but a "blazing ubiquity,"—and that too in an age when genuine faith seems almost dying out of all accredited religion. True, Mr. James often refers to Swedenborg, and draws from that inexplicably great soul not a little of the thought he reproduces in his own pages; but he nowhere treats Swedenborg as an "authority," and declares expressly that Swedenborg was "conspicuously free from this vulgarity" of personal assumption. "Nothing," says Mr. James, "could have awakened a blush of deeper resentment on that innocent brow, if he could have foreseen the outrage, than the base spirit of sect, which in the face of his honest denunciations of it ventures to renew its unhallowed empire by clothing him with Divine authority." There is no less want of deference for Swedenborg's mere *ipse dixit* in Mr. James himself: Swedenborg is no master to him, and he is no slave to Swedenborg, yet his soul is all on fire with the same faith as his, and he gratefully thanks him for it. In all this there is nothing for which we have not the deepest respect and reverence. Genuineness, intensity of conviction, original intellectual or moral or spiritual vitality,—this is the one thing forever venerable and great, whether the form of thought be, as in Mr. James' case, Theism, or, as in the case of George Jacob Holyoake, Atheism. Faticism itself is infinitely preferable to ceremonial sham or mere religious conventionality. It is this strength and fervor of religious faith, glowing on every page, that makes us, in spite of deep intellectual differences, warm not a little to this ruggedly honest book. It is not one man in a million who will write thus bravely of himself to the great indifferent public:—

"I suppose, if any one had designated me previous to that event [a strange attack of illness] as an earnest seeker after truth, I should myself have seen nothing unbecoming in the appellation. But now, within two or three months of my catastrophe, I felt sure I had never caught a glimpse of truth. My present consciousness was exactly that of an utter and plenary destitution of truth. Indeed, an ugly suspicion had more than once forced itself upon me, that I had never really wished the truth, but only to ventilate my own ability in discovering it. I was getting sick to death, in fact, with a sense of my downright intellectual poverty and dishonesty. . . . Truth indeed! How should a beggar like me be expected to discover it? How should any man of woman born pretend to such ability? Truth must reveal itself if it would be known, and even then how imperfectly known at best!"

How, then, is truth to "reveal itself," if man has no power to "discover" it? Mr. James answers this question, and with the same touching and winning ingenuousness, as follows:—

"I am anxious to conciliate your heart primarily, while your head is quite a subordinate aim. I cannot tell you a single reason, unprompted by the heart, why I myself believe the truth in question [God's natural humanity], or any other truth for that matter; and, so far as my own pleasure is concerned, accordingly, I would not give a fig for your acknowledgment of it, if the acknowledgment did not betray a like cordial source. In fact, I believe it simply because I love it, or it seems adorably good to me; and, once having learned to love it, I could not do without it. It would in truth kill me, intellectually, to doubt it. . . . To my experience this is the only thing that in the long run authenticates truth to the intellect—the heart's sincere craving for it. I find that truth unloved is always at bottom truth unbelievably, however much it may be professed. In short, I am persuaded that there is no more galling bondage known to the intellect than that of truth unsanctioned and unsoftened by affection; and I don't the least wonder at Swedenborg—when describing men in a freer world than this, however—saying that they willingly plunge into the depths of hell to be rid of it."

All this is intensely Christian in principle, and our readers all understand that our own principle is diametrically opposite to it. We have pleaded publicly, for more than fourteen years, in behalf of the scientific method in religion: that is, for making the "head," freed from all perturbing bias of affection or prejudice or feeling of any sort, the recognized and supreme judge as to what is true or false. Of course, therefore, we cannot agree intellectually with Mr. James in his method as he here describes it. But we see that he is all the while unconsciously using his intellect, when he thinks he is using his heart. All through his able book, he is simply distinguishing relations among things and thoughts, which is the

act of the intellect alone; he discriminates, divides, infers, argues, reasons, affirms, denies,—in short, uses his “head” continuously, like any other philosopher. He could not possibly do otherwise. The opinions he expresses have been formed by his intellect, and founded on such evidence as his intellect deems conclusive or satisfactory. The “heart” never yet succeeded in framing a sentence or a proposition, in affirming or denying anything. The real difference between thinkers such as Mr. James and thinkers who consciously adopt the scientific method lies in the nature of the evidence which they respectively accept as the basis of their conclusions. The advocates of the “heart” consider the test of truth to lie in the congruity of conclusions with their own feelings, desires, wishes, hopes, sentiments; the advocates of the “head” consider it to lie in congruity with the verified experience of the human race. The test of the one is subjective; the test of the other is objective. Christianity has always adopted the first test; science always adopts the second test. Philosophy has hitherto agreed far more with Christianity, in point of method, than with science, although it has seldom been consistent with itself; and philosophy, no less than religion, is destined to be reformed in this respect. The one great reform which, already begun, is certain to be carried out completely in all departments of human thinking, consists in the adoption of the scientific method, and in strict adherence to it as the only real means of discriminating between fancy and fact, illusion and reality, error and truth. It does not follow that all the conclusions based upon the evidence of the “heart” will be rejected, when the evidence of the “head” is substituted in its place; on the contrary, many of the beliefs dearest to the “heart” will undoubtedly prove to be indestructibly grounded on the nature of things itself, when the great reform indicated has been fully achieved. But the conscious adoption of the scientific method will furnish what has always been lacking—a criterion by which to discriminate between hallucination and actuality, between fanaticism and rational belief, between capricious and irresponsible individualism and the sober recognition of the necessity of conforming private opinion to the capitalized intellectual experience of mankind.

Curiously enough, one who takes this ground seems to be far more imbued with the “race-consciousness” for which Mr. James so eloquently pleads than he is himself; for he appears, at least, to defend the very essence of individualistic “selfhood,” when [page 60] he makes the individual “his own sole and divinely empowered arbiter” of the contents of divine revelation. This is the Protestant principle of irresponsible “private judgment,” carried out consistently to its logical ultimate in pure individualism; yet Mr. James is penetrated and surcharged with the sense of the oneness of the race, of which the very title of his book is a sufficient indication. In this latter respect we profoundly sympathize with him; and we feel entitled to receive his sympathy in return, when we plead for the universal adoption of the scientific method as the only possible mode of realizing a “race-consciousness” in matters of intellectual belief. We believe that, on the whole, the wisdom of all is greater than the wisdom of one, even though the one may be wiser than the all in some particular points; and we really see no way to reconcile the rights of the individual with the rights of the race, except by accepting universal science, with its verified results and its impregnable established method, as the concentered, clarified, and consolidated wisdom of all mankind. Outside of this position, only two positions are logically possible: one is that of Catholicism, with its irresponsible despotism of Authority, and the other is that of Individualism, with its irresponsible anarchy of License. Catholicism clearly sees the inevitable outcome of the Protestant principle, and takes no pains to conceal its high disdain for the futile, anarchical, and suicidal Individualism to which it tends. But Catholicism is afraid of science, being dimly conscious that here is a higher authority than itself, a mightier consensus than that of its own mere ecclesiasticism, by which its own swollen pretensions are destined to be finally and fatally crushed. Nor is there the slightest danger that science will, in the end, fail to include anything that belongs to the universal experience of the race. It is solely through the universalization of the scientific method, both in physical and in spiritual science, in philosophy and in religion alike, that a real and lasting intellectual race-consciousness can ever be achieved; and that is the only possible foundation of a real and lasting religious race-consciousness.

We trust that Mr. James will accept what we have

here said as advanced not at all polemically, but with a sincere desire to help realize his own ideal of a universal human society thoroughly and interiorly harmonized with Universal Being.

A LETTER FROM MRS. CHENEY.

May 19, 1880.

DEAR INDEX:—

May I make my monthly article rather a gossip letter, since so many things are in my mind that I would like to speak of, and the warm weather does not incline one to labored thought on any theme?

I want to say a kindly word of good-by to the Editor, who has so long seemed the central point about whom our boldest thoughts have congregated. Nothing could be sweeter and more generous than his farewell words; and I believe we shall be doing him the honor he most craves, if we rally anew about the paper he established, under whatever change of name and leadership, so long as it carries on the great work for freedom and religion. And who can doubt that it will do so nobly and beautifully under the guidance of Mr. Potter, whose strength and power are only equalled by his depth of feeling and reverence?

It is hard to make such changes, and yet they are in the very constitution of our lives. We must pass on from one phase of thought and action to another. We must see what we have carefully reared thrown down to be only stepping-stones for others to climb on. Nothing is more pathetic in the history of all reforms than the setting aside of those who have broken the ground and made success possible to those by whose hands the final victory is achieved. The freeman thanks God for his emancipation through Abraham Lincoln, and knows little of the Lovejoys who were martyred and the Garrisons who labored, to make it possible for Lincoln to give the final blow that overthrew slavery. I cannot think there is any failure in THE INDEX, which seems to me now passing out of its grub state to unfold new wings and have a larger and richer life. Mr. Abbot's thought also will not be lost; but he will, I trust, have greater quiet and leisure to employ that admirable method of thought and clear statement in which no one excels him, in work more full and lasting than the columns of a newspaper have given him opportunity for.

I want to call the attention of our readers to two books lately published. One is Dr. Elizabeth Blackwell's *Moral Education in Relation to Sex*. It is a clear, admirable statement of the most important physiological truths, made with such perfect dignity, simplicity, and purity, that no mother need hesitate to place it in the hands of her son or daughter as one of the guides of life. On physiological grounds alone, and with the authority of medical education and experience, she emphasizes the great moral laws of chastity, and shows them to be not only consistent with, but essential to, the highest physical and intellectual as well as moral development of the human being. Her language is so calm and unimpassioned that no painful excitement is produced, and her style is so clear and her thoughts so important that the book holds the attention firmly and there is no temptation to skip. She is doing, by this work, a most important service, which no one but a highly educated woman physician could do.

How unlike is the other book,—Miss Peabody's *Reminiscences of Dr. Channing*! And yet the effect on the mind is similar; for it takes you into such an atmosphere of moral purity, and yet rich and varied intellectual life, as calms all the passions and makes one feel the sweetness of spiritual life filling the active duty of the reformer.

What a picture of the life of that period is given! How earnest and rich those conversations in the study! What an event to hear Father Taylor preach three sermons in one day and not exhaust his theme, to discuss with Channing Emerson's address to the divinity students! Mr. James thinks life in Boston was dull and stupid then, does he? His taste is like that of Couture's valet, who refused choice champagne because it was too insipid for his taste. Dr. Channing's relation to that life was most wonderfully beneficial. It seems as if the very physical infirmity which kept him so much a recluse enabled him to look with unprejudiced calmness on the glow and rush of life about him, and to maintain that perfect spirit and method of truth, which remains the one thing not to be changed, however opinions and beliefs may vary. Beside all the spiritual and intellectual value of the work, Miss Peabody has given us little unconscious touches of biography and autobiography which bring us into a more inti-

mate relation with Dr. Channing's circle than more labored discourses.

These anniversary memorials are doing good service. They relate us anew to the past and bind us all together in greater unity. E. D. C.

PERSONAL ITEMS.

B. F. UNDERWOOD will lecture at East Dennis, Mass., Sunday, June 6.

CHUNG HOW, the Chinese rebel, has been sentenced to be beheaded.

MR. ALBERT BIERSTADT, the artist, is a guest of the Marquis of Lorne at Rideau Hall.

A ROME telegram to the *Standard* says, “Many Jesuits will go to America when the decrees against them are enforced.”

PROF. ADLER has been chosen by the Independent Republicans of New York as a delegate to the Chicago Convention.

MR. TENNYSON has, at the request of the Glasgow University Club, allowed himself to be nominated for the Lord Rectorship of the University.

SHEPHERD COWLEY does not like being in prison. His lawyer has petitioned the courts for a new trial, in the hope that he may escape in that way.

MRS. BLOOMER, the projector of the famous bloomer costume, has just celebrated her fortieth wedding anniversary, at Council Bluffs, Iowa.

SENATOR AND MRS. BRUCE are quoted as expressing their regret that people should come and pay them “duty calls” when their hearts were left behind.

MR. JOHN BARTLETT, the compiler of *Familiar Quotations*, has just sent to the press an *Index to Shakespeare*, to be published by Messrs. Little, Brown & Co.

A. BRONSON ALCOTT read a paper last week before the New England Historic-Genesalogical Society, at a special meeting. It was entitled “The Farmer's Boy,” and largely autobiographical.

MR. FISH is mentioned as the “dark horse” at the approaching Convention,—“horse-mackerel,” it has been suggested. It is very certain that more scaly candidates have been elected.

MR. L. K. WASHBURN spoke at Cosmian Hall, Florence, Mass., to good audiences, morning and evening, Sunday, May 16. Mr. N. A. Haskell took Mr. Washburn's place at Lynn and Revere.

ROBERT G. INGERSOLL lectured at Booth's Theatre, New York, Sunday evening, the 9th inst., to a crowded house, and the great delight of those who enjoy his way of handling the sacred things of the Orthodox Temple.

A SWEDEN is making the round of Europe in a car drawn by three Irish dogs; and he hopes to complete his tour by Berlin, Paris, Vienna, Italy, and England, in six months. This exceptional tourist is conversant with many tongues. This is certainly a dogged way of travelling.

IT IS RUMORED the Parker Memorial Society would like to have the Rev. Mr. Chadwick move to Boston. But, as a long and very successful ministry at Brooklyn has bound him very strongly to that city, it is probable that these attractions will hold him for some time longer at least.

F. SCHUENEMANN-POTT, the free-thinker lecturer of San Francisco, is on a visit to his friends and a lecture-trip East, which will also be extended somewhat to the West. An effort was made in New York to secure a speech from him at the Free Religious meeting in Boston this week, but without success, owing to his crowded engagements.

IT IS SAID that there is a strong disposition to invite the Rev. Robert Collyer to the Unitarian pulpit just vacated by the Rev. Clay MacCauley in Washington. Mr. Collyer came to the Unitarians from Methodism, and still retains largely the characteristics of that denomination. Inasmuch as he took charge of his present church in New York but a few months since, this would seem a little like going on the circuit again.

THE BRONZE bust of Thomas Moore, by D. B. Sheahan, now at the Metropolitan Museum, will be placed in position near the Fifth Avenue entrance to the Central Park, on Friday, the 28th,—the one hundredth and first anniversary of the birth of the poet,—when it will be unveiled with appropriate ceremonies. The bust will be a gift to the city from the Moore Memorial Association, which held a Moore centennial celebration last year.

OF M. RENAN, the London *Times* says: “M. Renan is, in fact, the great literary exponent of what we have called the new theology. A scholar himself, he concentrates and clarifies the researches of hosts of scholars whose gifts of speech and exposition are less brilliant than his own. But to call him the mere popularizer of the labors of others would be to do him a signal injustice. In the vast field of critical and historical research, some division of labor is commonly necessary; for the microscopical faculties of Dryasdust are not commonly found in conjunction with the gift of lucid exposition or the imaginative insight necessary to a large and just historical presentation. But M. Renan has the rare and happy gift of combining the minute research of the student with the comprehensive grasp of the historian. We feel in scanning it that his picture is no mere compilation of other men's materials, but the product of his own independent inquiries, suffused with the atmosphere of his own mind and sympathies. This is what gives it its freshness and vitality, quite independently of its special details or its general scheme of coloring and arrangement.”

FOREIGN.

PROF. JOHN FISKE has just begun a new course of lectures at the London Institution upon American political ideas.

THE NEW ROMAN CATHOLIC cathedral at South Kensington, London, for which \$1,000,000 has already been raised, will rank in size next after St. Paul's and Westminster Abbey. The style selected is a florid Gothic.

LA JUSTICE, commenting upon the remarks of the reverend gentleman of San Francisco who lately prayed for the spread of phylloxera and the destruction of the vines, insinuates that he probably prefers pale ale and porter to the ruddier beverage.

A REPORT, which is not yet confirmed, has reached Calcutta, that King Thebaw of Burmah has died of small-pox. It is also stated that barbarous massacres had been perpetrated at Mandalay by the advice of the astrologers, to appease the evil spirits who were causing the epidemic.

FOR THE FIRST time since the reign of Henry VIII. a military mass is now celebrated in the Tower, for the benefit of the Roman Catholic officers and men of the Guards stationed there. This result has been mainly brought about by the Rev. Father Bowden, who was formerly an officer in the Household Brigade.

THE PRINCESS ROYAL of England and Imperial Princess of Germany has been enrolled a member of the Institute of Painters in Water Color, and among the works to be exhibited in the forthcoming summer show in London will be found her "Roma," a drawing made in the course of a recent visit to the City of the Seven Hills. The Princesses of the English royal family have all inherited a love of art.

IN ALESSANDRIA, two priests were lately taking a walk in the streets, when one of them, aged eighty years, was wounded in the face by a bullet discharged at him by a cripple. The would-be assassin was immediately arrested, and asked what was his motive for such a crime. He replied, "I have suffered pain for seven years, and I wished to kill a priest." On the person of this cripple, who was lame, and had a mutilated arm, were found a long knife and a considerable sum of money. It is not stated why he believed the slaughter of a priest would be efficacious in restoring a broken limb.

"THE COMMUNION will be administered next Thursday, at twelve o'clock, weather permitting." This is how the Rev. Mr. Childers, of Holy Trinity, Nice, announces his intention to commemorate the life and death of his master, Jesus of Nazareth. How devoted must be the members of this Anglo-Savoyard Church, and how highly they must value their hats and bonnets, which they will not, on any account, expose to even the prospective peril of a passing shower! This is a fair sample of Evangelicalism, and it is not to be wondered at that both sceptics and "true believers" alike hold Low Churchmen of the Childers' type in the utmost contempt. Fancy a Roman Catholic priest postponing a mass at the sight of a few threatening clouds!—*Secular Review*.

THE NATIONAL Convention of Bolivia has ordered the sale by public auction of the property of the convents and churches of the Republic. The decree is dated 21st February, and is as follows: "The National Convention of Bolivia has ordered the sale by public auction of the property of all the convents and monasteries of the Republic, except the eighth part, which is destined for the support of the religious. The sale is likewise ordered of the treasures of the churches, including the ornaments of the images, the sacred vessels being alone excepted. The product of the sale shall be applied to defraying the expenses of the war, such as the purchase of ships, the levying of troops, etc. The priests who in the pulpit or in any other place, and laymen who in the press or in public meeting, oppose the execution of this law, either pacifically or by promoting public disturbances, shall be tried as traitors to the country."

ACCORDING to the Society for the Propagation of the Jewish Faith, the head-quarters of which are at Berlin, there are at the present moment scattered over the face of the earth from six to seven millions of Jews; that is to say, the same number of Israelites, or nearly so, as it is alleged existed in the time of King David. Of these, 5,000,000 live in Europe, 200,000 in Asia, 800,000 in Africa, and a million or more in America. In Europe, Russia reckons the highest number of Jews, 2,621,000 being established in that country. Second on the list comes Austria-Hungary, which possesses 1,375,000 Israelites, of which 575,000 reside in Galicia. Germany gives hospitality to 512,000 Jews, Holland to 70,000, England to 50,000, France to 49,000, Italy to 35,000. Spain and Portugal together have but from three to four thousand Jews in their territory, Sweden 1,800, and Norway only 25 Israelites in the whole kingdom. In Berlin alone, there are 45,000 Jews, nearly as many as in the whole of France. There are 25,000 Jews in Palestine, the majority being at Jerusalem, where the Israelite population is estimated at 13,500, of which 7,000 are Mussulmans.

THE *Dispatch* complains that the advanced Radicals have not been sufficiently recognized in the composition of the new ministry. It says: "It is impossible to feel any immense enthusiasm for the present ministry. Even if we only take the bare strength of the Radical party in the House, they are entitled to at least three or four seats in the Cabinet. If we take their strength in the country, they might well claim to be the better half of the Liberal voters; and, if we consider their energy and their ability, we do not think that any will be found to question that in these respects, too, they by no means fall short of the Whigs. And yet what do we see? Mr. Chamberlain is our

solitary representative; Mr. Fawcett, Sir Charles Dilke, and Mr. Mundella have subordinate offices, and that is all. The army which has stormed the fortress so valiantly, and won it so well, is ordered to retire; the chiefs divide the spoils and garrison the place; and we, with unspeakable difficulty, and only after the voice of the nation has been unmistakably expressed in every class of organ, succeed in obtaining that a solitary sentry shall be posted to watch over our interests. The new ministry will be judged by its deeds, and not by the names of those who compose it; but the manner in which it has been formed is not a happy augury for its future success."

AT THE AUCTION MART, Messrs. Debenham, Tewson & Co. have offered for sale the advowsons and perpetual right of presentation to two valuable church livings, one situated in the county of Essex and the other in Suffolk, both being at present held by one clergyman—the Rev. Frederick Elwes, seventy-four years of age—who is both rector and vicar of the parish of Gestingthorpe, in Essex, and also rector of Wiscoe, in Suffolk. The particulars stated that the net income of the Essex rectory and vicarage was £888. The rectory was stated to be a comfortable residence, approached by a carriage drive, with stable, coach-house, and other outbuildings, together with a good garden and grass paddock and glebe land, comprising an area of one hundred and thirty-one acres. It was added that there were also an excellent farmhouse with numerous buildings, and a smaller house and buildings. The population of the parish was stated to be seven hundred and seventy-one persons. The net annual value of the Suffolk rectory was said to be £227. There were a rectory-house, with gardens attached, and a coach-house and stables, together with fifteen acres of glebe land, and the population of the parish was stated to be one hundred and thirty-five persons. The advowson of the Essex rectory was first offered, the auctioneer observing that it must be worth at least £10,000 and that as the population of the parish was small the duties could not be heavy. The advowson was withdrawn at £5,000. The Suffolk rectory was next offered, when £600 was the first bid. The highest sum offered was £940, at which price the advowson was withdrawn.—*The News of the World*.

SIGNS ARE not wanting that the Turk is fully aware of the significance of the change of government in this country. We have every reason to indulge the hope that neither Montenegro nor Greece will much longer be deceived nor Europe trifled with by the Porte. The true character of the Ottoman, and the value of his promises of amendment, may be gathered from the following extract from a letter of a correspondent of the *Times* residing in Central Turkey: "The oft-repeated declaration that the testimony of Christians is now admitted in Turkish courts is untrue. Such declarations are made in several treaties, and are pointed at with considerable pride by the friends of the Turks as an evidence of the readiness of Moslems to change their methods in the interest of progress and civilization. The fact is that, so far as the interior of the country is concerned, such declarations remain a dead letter, the only effect of which is to irritate the Moslems and disappoint the Christians." Of all the religious systems in the world, Mohammedanism—as exemplified by the race of Osman—is the most fatal to human advancement. For some centuries the Saracens obtained from their creed a warlike stimulus, which made them conquerors and—thanks to the Jews—progressionists. The Turk, however, has from the first wrapped himself up in his religion, which he has converted into a barrier against the rest of humanity. We ought not, perhaps, to judge of the Mohammedan imposture by the Turk, any more than we should go to Spanish history for an ideal Christianity. It is certain, however, that the creed of Islam has but intensified the vices inherent in the Ottoman character, as Catholicism encouraged the sanguinary disposition of the Spaniards. The true solution of the Turkish difficulty is to foster the growth of new nationalities in the East.—*Secular Review*.

THE NORTH AMERICAN.

The June number of the *North American Review* contains "Popular Fallacies about Russia," by E. W. Stoughton, ex-Minister to Russia; "Divorces in New England," by Dr. Nathan Allen; "McClellan's Last Service to the Republic," by George Ticknor Curtis; "Has the Southern Pulpit failed?" by Rev. Dr. F. A. Shoup; "Caste at West Point," by P. S. Michie, Professor of Philosophy at West Point; and "Some Interesting Publications," by M. W. Hazeltine. This number closes the one hundred and thirtieth volume and sixty-fifth year of the Review. During the last few years, this magazine has made a most remarkable advance in popular favor. Many of its numbers have passed through several editions, and its permanent circulation has increased more than sixfold. The *New York Sun* says of it: "It is full of masterly disquisitions on the great questions that occupy the minds of the world." The *Brooklyn Times*: "It is the cream of the nation's thought." The *Albany Journal*: "It is the representative of the best American thought and culture." The *Hartford Courant*: "It is interesting from cover to cover." The *Boston Journal*: "It has not a page which an intelligent reader can afford to skip." The *St. Louis Christian Observer*: "It is a rich feast of intellectual enjoyment." The *Troy Times*: "It is endowed with unprecedented elements of popularity." The *Cincinnati Times*: "No other magazine has such a faculty for getting hold of live, fresh, interesting contributions." The *London (England) Academy*: "It seems to have no difficulty in keeping its position at the head of the periodical literature of the United States."

Communications.

CHRISTIANITY VS. MATERIALISM.

It has been my lot recently to witness the horrid devastation caused by the most furious cyclone ever known in South-west Missouri. Language cannot describe the revolting destruction of life and property wrought by the vengeful storm-king on the evening of the 18th of April. The demon of the clouds was heedless alike of the innocence of childhood and the helplessness of age. I have never seen the inexorable cruelty of nature more painfully revealed than in this late calamity. Viewed from a scientific standpoint, it seems to me that all the beauties of earth and sky could not atone for this one ruthless freak of nature.

I have been much interested in observing how the victims of this misfortune bore their losses and what strength they derived from their respective ideas of the government of nature. Nearly all of the persons with whom I have talked took a decidedly Orthodox view of the question. They believe that God rules the universe, and in some way inscrutable to human eyes does everything for some good end. The purpose of such a calamity as the late cyclone they do not claim to understand, but they never think of questioning the wisdom of that Power that is hidden behind the storm-cloud.

This view of the subject seems very absurd to materialists, but there is a moral beauty and strength in it that commands our respect. Materialists would smile at the childish faith that could accept such a stroke as the loss of friends in this horrid way as the work of a merciful God; but, placed in the same situation themselves, what greater comfort could they derive from their own views of nature? To the Orthodox believers, above the wreck of the cyclone there is an invisible mercy and sympathy. Behind the cruel aspects of nature there is a soul of love, and where reason and human strength break down faith comes to succor. The materialist looks up from this scene of death and woe to a heartless machinery of forces that knows not an emotion of pity or love. The shrieks of fond mothers who find their darling babes crushed to death under the debris of their shattered homes touch no chord of sympathy in the pitiless heavens. The ruin that marks the path of the cyclone suggests to the materialist only the thoughtless, purposeless, soulless power in nature that knows no difference between the anguish of a mother's heart and the atoms of the "senseless rock." To discover the inherent moral weakness of materialism one need only apply its teachings to such a crisis in life as many persons in this locality have recently passed through.

When materialism can go into such a scene of ruin and woe as the town of Marshfield, Mo., presented just after the storm of which I am speaking, and give strength and consolation to the stricken people as the Christian faith did, then I will obligate myself to preach its doctrine the remainder of my life.

I have never opposed materialism as being false in philosophy, for at times it seems to me the only tenable theory of the universe; but the longer I live, the more deep becomes the conviction that it is a miserable belief for the average man or woman "to live by." No one can admire more sincerely than I do those heroic souls that view life from the stand-point of materialism, and yet have an ardent enthusiasm for the demands of duty and the service of love and righteousness; but the ordinary man is too weak a creature to get nourishment from this system of philosophy. An ostrich may seem to relish rusty bits of iron, but that is no evidence that we should go to the blacksmith shop to get food for our common domestic fowls.

H. CLAY NEVILLE.

OZARK, MO., May 12, 1880.

[If Materialism is true, it will prevail, despite all protests of the sentiments, in the long run. Do not let us faintly surrender this question of truth; that is throwing away everything. For one, we deny the truth of Materialism, and will risk all on that issue alone. The question is one that the intellect, not the heart, must settle; and the heart is storing up remediless pain for itself, if it insists on attempting to decide an issue of truth by a wilful and unreasoning assumption.—ED.]

A MISUSE OF MONEY.

We are informed that the English Palestine Exploration Society has determined to spend from one to two thousand pounds a year in prosecuting its researches in the Holy Land. Is there to be no end of this sort of exploration? *Cui bono?* The Greek, Latin, and Hebrew past have all three been squeezed dry. There is not a drop of moisture remaining in either, which has not been taken up into the general circulation. If the English Palestine Exploration Society would expend five or ten thousand dollars a year in guano and phosphates and tree-culture to restore Palestine to the category of fertile countries, it would be doing a good thing. But the world has heard enough of Palestine and its ancient worthies. They have hitherto had too much of a monopoly of the world's regard. A good many of its supposed historic characters have been demonstrated by the remorseless critical spirit of late years to be mere myths, names, or eponymous fictions. For instance, what says Bishop Colenso of Moses? That the name of Moses should be regarded as merely that of the imaginary leader of the people out of Egypt, a personage quite as shadowy and unhistorical as Aeneas in

the history of Rome or England's King Arthur. So much for Moses.

Palestine is not a holy land, but a blasted land. What is its historic and mythic past compared with the cosmic past to which the geologist and astronomer introduce us? It is a misuse of mind, time, and money, to rake over the dust-heaps of Palestine longer or to expend any more critical acumen in explaining the Old and New Testament. The Tübingen and Dutch schools of Biblical exponents have exhausted that field. There is not a straw left in it for the gleaner. If one wants to know about human nature, about the contents of the human heart and head, he will take up, not the Bible, but the works of some great anthropologist like Spencer or Mill. In like manner, he will go to Humboldt's *Cosmos* for physical knowledge and the origin of things rather than to Genesis.

The first book of Ovid's *Metamorphoses* contains a much more poetic and coherent mythical account of the so-called creation and the so-called flood than the Mosaic books. It is a shame that the myths of the Bible are still taught to children in Sunday-schools. But even the childish mind is becoming too acute in many instances to harbor such rubbish. Colorado is a more interesting country than the so-called Holy Land, and will better repay the trouble of a journey. A virgin soil, where settlers can build up communities *de novo* on a rational basis in the light of current knowledge and current free principles, is the true holy land, and not a battle-scarred, blasted territory, covered with the dust and wrecks of priestly and kingly civilizations that perished long ago.

At last, the spell of Palestine is broken. No country or race can claim as its peculiar property and discovery the ethical principle or moral sense. This principle now dominates civilization, as it never did before. It is the sovereign principle of human nature. Matthew Arnold states the case of Palestine and its ancient men and things in his poem entitled *Obermann Once More*:—

While we believed, on earth he went
And open stood his grave.
Men called from chamber, church, and tent,
And Christ was there to save.
Now he is dead. Far hence he lies
In the lone Syrian town,
And on his grave with shining eyes
The Syrian stars look down.
Ah, from that sacred silent land,
Of sun and arid stone,
And crumbling wall and sultry sand,
Comes now one word alone.
From David's lips this word did roll,
'Tis true and living yet:
No man can save his brother's soul,
Nor pay his brother's debt.

B. W. BALL.

ROUSSEAU'S "CONTRAT SOCIAL."

Karl Rosenkranz, in his *Neue Studien*, speaks of this little work as having founded the democratic radicalism of modern Europe. From his article on Rousseau, I translate and condense the following statements. Rousseau examined first the nature and origin of the state, which according to him arises through a contract by virtue of which every member of the community surrenders his individual freedom to the universal will unconditionally and unreservedly. The state is regarded, either as a quiet, passive whole, or as an active individual sovereign opposed to other communities. The individual sustains to the state a twofold relation, that of subject and that of citizen: all the individuals, united by the state-contract, constitute the people.

In his idea of sovereignty and legislation, Rousseau proceeded from the presupposition of the abstract individual who enters independently into a contract. He ignored the fact that even among savages the individual, as the member of a family, is born into a primitive, naturally moral community.

Sovereignty, as the exercise of the abstract universal will, is inalienable. So, too, it is indivisible. Rousseau rejected as chimerical the division of power, taught by Montesquieu. The laws, as the expression of the universal will, ought to be the will of all. In so far as this cannot in fact be attained, as Locke had proven, the will of the majority which is the nearest approach to it must decide.

Rousseau, in his conception of the will, never rose to the comprehension of its concrete unity. His universal will was formed by adding together individual wills. Yet he acknowledged that, with the founding of states, men appear who influence the masses through the nimbus of divine authority, like Moses, Lykurgus, etc.

He made a distinction between the inalienable rights of man and the definite rights conferred upon a citizen by the definite laws of a particular state. He considered it, for instance, an inalienable right of man to withdraw at his pleasure from one social contract and enter another.

He attacked the representative form of government, because power can be transferred, but not will. He justly concluded that only small states could exist without representation, and wished them so small that the citizens might have a personal acquaintance with one another, as in Geneva, Athens and Sparta. He advised a confederation of these little states for mutual protection. Monarchy he rejected wholly. Democracy appeared to him the best, but on account of many circumstances the most difficult, form of government. He therefore recommended aristocracy.

He next examined the nature of government. It seemed to him best that the law-giving power should be at the same time the ruling power, but on account of external difficulties he thought it judicious that the execution of the laws should be intrusted to particular officers, who might act as mediators between the state (i.e., the will of the totality of individuals), and the people (i.e., the individuals united by the state-contract). To compel these officers to do their duty,

their conduct should be criticised at free popular assemblies, held periodically; an arrangement that destroys all magisterial authority, as the history of Terrorism at the time of the French Revolution proved.

Rousseau finally regarded the means for establishing the state on a firm basis. Equality he thought would secure freedom, and the laws as far as possible should distribute power and riches equally. The more homogeneous the condition of the individual particles of the state, the easier and firmer the government, whose action might be disturbed by too great inequality and complication of interests.

Modern States have an especial difficulty to overcome. With us state and church are separate: the individual as a citizen often lives in a wholly different order of things from that in which he believes, as the member of a religious society. Rousseau wished to rectify this by a state religion, containing only the belief in one God, in a future life with reward and punishment, in the holiness of the state and the duty of tolerance; for the private convictions of individuals in religious matters ought to be left free. Whoever could not accept this state religion must leave the state: whoever opposed it actively should be punished with death. Rousseau agreed in this point with his antipode, Hobbes. He thought religion the best means of strengthening the state, because it penetrates the mind of man; but he was himself intolerant in setting up religious dogmas as political articles of faith.

These are some of the principal statements of his little work, written in an arbitrary, laconic style, without a knowledge of which the history of the French Revolution cannot be understood. The leaders of that movement made it their beacon of legislation, drew from it their terminology, commented upon and discussed its points on the tribune, and sealed it with their blood on the guillotine. Its title, *Contrat Social*, is characteristic; for it shows the identification of the conception of civil society with that of the state. Rousseau comprehended the state, not as a moral organism, but as a mechanism, in which the individual is a political atom. The state according to him is a society, founded through the free determination of independent persons. I can enter or withdraw from a society as I please. Neither unity of race, or of custom, or of history, neither moral participation nor patriotic feeling, binds me, but only the accord of my individual will. Rousseau is always thinking of securing to the individual his independence, his sovereignty, his unlimited right of suffrage, and jealousy upon this point swallows with him all other interests.

ELLEN M. MITCHELL.

St. Louis, May, 1880.

FREEDOM AND NECESSITY.

The two theories, one that man is a free agent, the other that he is subject to necessity, instead of conflicting, harmonize with each other; or, instead of one or the other being alone true, both are true; or, again, each is a half-truth, one being the complement of the other, and together form a complete truth.

Freedom implies not, on the one hand, that the will operates independently of conditions, nor, on the other, that man can do what he wills to do; for between willing and doing there is often an impassable distance; but that man can will to do one thing or some other, according as, under the circumstances, the one or some other seems the most desirable. Necessity, on the other hand, apparently implies that man must do as he does; whether he will or not. It really implies, however, not that man must do things against his will, but that he must will to do that which, for the time being, he is most powerfully moved to do.

Freedom, as related to necessity, can be stated in the following terms: The direction which a man's will takes is determined by necessity; that is, he must will to do that which, for the time being, he is most powerfully moved to do; and yet, as he cannot be compelled to do anything against his will, he is a free agent.

A man can be compelled to do what it is now against his will to do, but before he does it he must will to do it. We will to do under some circumstances what we would not under other circumstances; we will to do something disagreeable to avoid doing something more disagreeable, or to escape the consequences which would result from not doing it; but we never do anything against our will; that is impossible.

Now, as man cannot be compelled to do anything against his will, and is, therefore, a free agent, he is responsible for and cannot escape the consequences of his actions, be they good or evil, right or wrong, wise or foolish,—responsible, justly responsible, notwithstanding he of necessity wills to do that which, for the time being, he is most powerfully moved to do, or which, in other words, exercises the greatest compulsion; for without responsibility there could be no progress, as man's lower impulses, attractions, desires, instead of ultimately yielding to the higher, would always continue to exercise the stronger compulsion.

Within a limited sphere, man is free—free to will. Within a more limited sphere he is free, not simply to will, but to do,—nothing can prevent him, within the limit of his power, from doing as he pleases. Nothing can prevent man, within the limit of his power, from doing as he pleases, because he cannot do otherwise than as he pleases.

Man, then, is free, yet subject to necessity: free, because, within the limit of his power, nothing can prevent him from doing as he pleases; subject to necessity, even within the limit of his power, because he cannot do otherwise than as he pleases. Hence necessity does not invalidate freedom, freedom being as consistent with necessity as the finite is with the

Infinite, which, although there is nowhere where it is not, not only admits of the finite, but is its cause and preserver. E. B. B.

JESTINGS.

A FLORAL SWELL.—The dandelion.

THE FASTEST TRAIN out.—The train of thought.

LEMON-ADE is better than spiritual aid as a beverage.

BISHOPS play croquet because they are used to the lawn.

"QUITE A COLD SNAP," as the fox remarked when the trap took him in.

A St. LOUIS rich man drew up a will which was so pathetically worded that it moved all his relatives to tears. It left all his property to an orphan asylum.—*Boston Post*.

"I WOULD hate to be in your shoes," said a woman of the east side, as she was quarrelling with a neighbor. "You couldn't get in them," sarcastically remarked the neighbor.

"HERE'S A letter," said Pat Maloney, yesterday, "from me gurrl, and would ye please be readin' it to me wid yer ize shut, that ye can't be a-larnin' my secrets."—*Oil City Derrick*.

A MOTHER admonishing her son told him that he should never defer till to-morrow what he could do to-day. "Then, mother, let's eat the rest of the plum pudding to-night," replied the urchin.

THE KING of Sweden is a poet, and yet his subjects don't shoot at him half as often as do the subjects of the prosy Czar. There is no accounting for the freaks of humanity.—*Turner's Falls Reporter*.

"SAVE ME FROM MY FRIENDS."—*Artist*: "Oh, so you think the background's beastly, do you? Perhaps the cattle are beastly too, though I flatter myself."—*Friendly Critic*: "Oh, no, my dear fellow! That's just what they are not!"

A BARGAIN.—(Scene a country inn.) *Tourist*: "Confound it, woman! There's a chick in this egg!" *Landlady*: "Well, sir, you are a lucky one! In a few weeks I could have had half a crown for that fowl, and 'ere you get it for twopence!" [And still he was not satisfied!]—*Funny Folks*.

ARISTOCRATIC OLD GENTLEMAN: "You do not mean to tell me, waiter, that this establishment doesn't furnish its guests with toothpicks?" *Waiter* (in a reproachful and melancholy tone): "Well, you see, sir, we used to keep 'em; but, sir, the gents almost invariably took 'em away with 'em, sir."

THAT WAS IT.—"There may be such a thing as love at first sight," remarked an unsophisticated girl, "but I don't believe in it. There's Fred—I saw him a hundred times before I loved him. In fact, I shouldn't have fallen in love when I did, if his father hadn't given him that nice little farm."

A WORTHY couple in a Massachusetts town had lost their only daughter and were deeply depressed. As they sat one evening in the drawing-room, heaving sighs at intervals, the wife remarked: "Well, George, there is one consolation. Situated as we are, we could never have gotten Jane into Boston society."

A YOUNG pastor who has recently had a son born to him notifies a brother pastor as follows: "Unto us a child is born; unto us a son is given.—Isa. ix., 6." It was written on a postal card. The receiver showed the message to a sister in his church. "Ah, yes," said the woman, after reading it, "it weighed nine pounds, six ounces."

MR. SIMPKINS often declares that he never drinks anything stronger than claret. Last night he came home at midnight, and, putting his lips to his wife's ear, he whispered mysteriously: "Hush, my dear, don't be alarmed, but there are burglars about. They have already stolen our keyhole. I had to get in by the cellar window!"—*Boston Courier*.

CHURCH-GOING.—It was a new girl who was a stranger in the town. The young lady of the house was much put out by her wanting to go to church Sunday morning when she wanted her aid in dressing. "I don't see what you are so anxious to go to church every Sunday for," she petulantly observed last Sabbath: "you don't know any fellow in Danbury."

A PIOUS MAN found a roll of bank-notes, and he had a terrible struggle with himself whether he should quietly pocket the prize or advertise for the owner. Just as his conscience was on the point of coming out second best, he discovered that the money was all counterfeit, when he concluded that honesty was the best policy, and handed the money over to a police superintendent.

JOHNNY wanted to go to the circus, and his father said: "Johnny, I'd rather you'd go to school and study, and maybe you'll be president some day." Said Johnny: "Father, there's about one million boys in the United States, isn't there?" "Yes." "And every one of them stands a chance of being president?" "Yes." "Well, dad, I'll sell out my chance for a circus ticket."—*Oil City Derrick*.

TRAVELLER: "Say, boy, which of these roads goes to Milton?" *Stuttering Boy*: "B-b-both on 'em goes thar!" *Traveller*: "Well, which is the quickest way?" *Boy*: "B-b-bout alike: b-b-both on 'em gets there 'b-b-bout the same time of day." *Traveller*: "How far is it?" *Boy*: "'Bout four m-m-miles." *Traveller*: "Which way is the best road?" *Boy*: "'T-t-they ain't nary one the b-best. If you take the right road and go about a mile, you will wish you was back; and if you turn back and take the left-hand one, by the time you have gone half a m-m-mile you'll wish you had kept on the other road." *Traveller*: "G'lang!"

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 To increase general intelligence with respect to religion:

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

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SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

GLIMPSES.

THIS KEEN JOKE is from the *Independent*: "One Dr. Pierson was appointed to travel and 'preach the distinctive doctrines' of the Cumberland Presbyterian Church. Imagine his horror to find that the *Cumberland Presbyterian's* types put punch for 'preach.' Perhaps it was as well."

THE SPRINGFIELD *Republican* of May 30 reports that "the Pennsylvania railroad company has determined to run almost as many trains on Sunday as on any other day. At a recent meeting of the directors, the question was put to vote, and the Sabbatarian directors were in a minority. Hitherto only about eight passenger trains have been run on the Sabbath, but the traffic is so large that more accommodations are needed. It is understood that the Central of New Jersey will follow the example of the Pennsylvania road."

REV. W. G. ELIOT, D.D., of St. Louis, said at the Unitarian Festival, May 27, that, "although now especially engaged in the work of education, he thanked God that he had not severed his connection with the Christian ministry,—a profession out of which no man could go, no matter where he went, without going down." On Dr. Eliot's theory, we must have "gone down" since 1868, when we "severed our connection with the Christian ministry." We will not quarrel with the good doctor for his opinion or its logical consequences, but will simply point out that one man's "down" may be another man's "up," and that, if "Truth lies at the bottom of a well," as the old proverb says it does, the truth-lover will go where truth is, no matter if it takes him "down" to the infernal regions.

THIS IS AN instance of beautiful liberality in the *Christian Union*, in striking contrast with the illiberality of those professedly liberal papers which have only sneers for all, however noble in character, who profess Christianity: "Tuesday of this week was remembered by all lovers of American literature as the seventy-seventh birthday of Ralph Waldo Emerson. Mr. Emerson's work in literature is of course the most striking result of his long and fruitful life, but it may well be questioned whether the simple, unaffected beauty of his character has not been more potent than all his eloquent words. The coarser ambitions of the age have had no power to draw him from his loyal devotion to truth and beauty, and in the struggle for place and fortune his serene face has been a perpetual witness to the unfailing rewards of true living. Long may he remain with us to enjoy a reverential affection such as has fallen to the lot of few men since the beginning of time."

THE SPRINGFIELD "Saunterer" sets not a high value on philosophy: "Much of all the talk at the Concord summer school will be on matters uninteresting and unintelligible, not merely to the average man, but even to intellectual men. Speculative philosophy is, as its name indicates, remote from human interests. It produces no appreciable effect on life, it has in fact nothing to do with life as we live it, its comprehension is barren except to one man in a million, and that man is not likely to be a force by virtue of it, except as all mental discipline gives force. Visitors to Concord last summer could not but observe that, while Prof. Harris and in a degree Dr. Jones spoke in enigmas to them, they had no difficulty in understanding Mr. Emerson. Mr. Underwood, in his *North American Review* paper on Emerson, puts this well: 'To read Kant, Hegel, and Hamilton may be intellectually stimulating, but when so much practical work remains to be done, it is like a Western settler's practising with Indian clubs to develop his muscles, when he might be felling trees and building a cabin.'"

A PAGE of the Czar's diary, if we may believe a San Francisco paper, runs as follows: "Got up at

7 A.M., and ordered my bath. Found four gallons of vitriol in it, and did not take it. Went to breakfast. The Nihilists had placed two torpedoes on the stairs, but I did not step on them. The coffee smelt so strongly of prussic acid that I was afraid to drink it. Found a scorpion in my left slipper, but luckily shook it out before putting it on. Just before stepping into the carriage to go for my morning drive, it was blown into the air, killing the coachman and the horses instantly. I did not drive. Took a light lunch of hermetically sealed American canned goods. They can't fool me there. Found a poisoned dagger in my favorite chair, with the point sticking out. Did not sit down on it. Had dinner at 6 P.M., and made Baron Laischounowonski taste every dish. He died before the soup was cleared away. Consumed some Baltimore oysters and some London stout that I have had locked up for five years. Went to the theatre, and was shot at three times in the first act. Had the entire audience hanged. Went home to bed and slept all night on the roof of the palace."

KESHUB CHUNDER SEN has sunk into a mere mystagogue, according to recent reports. This is from the *Springfield Republican*: "The Brahmo Somaj of Eastern India, which has been for a number of years the most vigorous religious movement apparent among the educated Brahmins, has recently begun under its leader, Keshub Chunder Sen, an extraordinary proselytism modelled on the Salvation Army in England. Great meetings are held, pilgrimages and processions carried on, and open air preaching attended by thousands is conducted by travelling preachers. This movement was originally intended to restore the primitive Aryan faith, and has been contemplated with considerable interest as likely to affect a radical change in native religious thought. It has degenerated, however, into a wild mysticism which, as M. D. Conway says in describing it, is essentially Semitic in its manner and manifestations, and it is accompanied by religious dances curiously like the manifestations of Shakers and Quakers in this part. It is at present, with all its extravagances, a growing religious movement which counts its Asiatic devotees by hundreds and its believers by thousands."

THE PARIS correspondent of the *New York Tribune*, writing of Victor Hugo and his new poem *Religions and Religion* (for a copy of which, in the original, we acknowledge our indebtedness to the kindness of a subscriber to THE INDEX, Mr. B. Gerish, American consul at Bordeaux), reports the following as the ripe fruit of the great novelist's life-long experience: "Victor Hugo says that he feels he is on the threshold of eternity, though his body is vigorous and his mind in splendid working order. Before taking leave of this existence, he wished to write something which God would accept in proof that the talents he gave him had not been thrown away. Religion was the saving grace of human societies. It drew them together and fused them into a vast brotherhood and sisterhood. Religions were walls of separation. They were the custom-houses of the human soul, erected by priests who wanted to coin money out of the soul's highest needs. As the final day approaches, Victor Hugo loves more profoundly the God revealed to him in Nature, in his conscience, and in history. He is now seized with a holy ardor to preach this omnipotent and all-present Father, to affirm his providential care for the universe, and to hold up to ridicule and contempt the atheists, the materialists, and the dogmatists of the old religions. The tendency of the atheistical creed was to eat, drink, and be merry to-day, because atheists had no future before them. Atheism would suppress posterity. It had no affection for coming generations. Victor Hugo turned a deaf ear when the name of Mr. Bradlaugh was mentioned."

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 Maine.....D. W. H. BROWN, Bangor.
 Maryland.....J. S. RUSSELL, New Market.
 Massachusetts.....E. A. SAWTELLE, Boston.
 Michigan.....KARL SCHERMANN, Detroit.
 Minnesota.....J. B. BASSETT, Minneapolis.
 Missouri.....R. PETERSON, St. Louis.
 Nebraska.....W. E. COPELAND, Lincoln.
 Nevada.....V. G. BARRETT, White Rock.
 New Hampshire.....WILLIAM LITTLE, Manchester.
 New Jersey.....FRANCIS W. ORVIS, Passaic.
 New York.....O. D. B. MILLS (Chairman), Syracuse.
 North Carolina.....J. W. THORNE, Warren.
 Ohio.....E. D. STARK, Cleveland.
 Oregon.....SAMUEL COLT, Humboldt Basin.
 Rhode Island.....GEORGE LEWIS, Providence.
 South Carolina.....P. W. FULLER, Columbia.
 Tennessee.....DR. E. H. PRICE, Chattanooga.
 Texas.....DR. L. J. RUSSELL, Harrisville.
 Vermont.....R. L. HAUGHTON, North Bennington.
 Virginia.....L. SPAULDING, Norfolk.
 West Virginia.....DR. A. M. DENT, Weston.
 Wisconsin.....ROBERT C. SPENCER, Milwaukee.
 Dakota.....D. P. WILCOX, Yankton.
 District of Columbia.....W. H. DOOLITTLE, Washington.
 Utah.....W. FERGUSON, Provo City.
 Wyoming.....NORMAN S. PORTER.

Finance Committee.

D. G. CRANDON, Chairman.....Chelsea, Mass.
 MRS. SARAH B. OTIS.....137 Warren Avenue, Boston.
 HARLAN P. HYDE.....231 Washington St., Boston.

LOCAL AUXILIARY LIBERAL UNIONS,

Chartered by the American Liberal Union.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.
 SYRACUSE, N. Y.—[Officers not reported.]
 ALBANY, N. Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. C. Andrews.
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.
 PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orvis.
 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.
 ROCHESTER, N. Y.—President, Anson C. Allen; Secretary, Hume H. Hale.
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N. Y.
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.
 NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, case, N. Y.
 GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N. Y. waukee, Ill.
 HARRIET A. MILLS, Syracuse, N. J. J. H. ADAMSON, Passaic City, N. Y.
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
 T. C. GAGE, Fayetteville, N. Y. HOPE WHIPPLE, Boston, Mass.
 B. F. UNDERWOOD, Thorndike, D. G. CRANDON, Chelsea, Mass.
 CATHERINE C. HURLBUT, Al-cuse, N. Y. CHARLES ELLIS, Boston, Mass.
 EBEN TURK, Chelsea, Mass. JOHN W. TRUESDELL, Syra-bany, N. Y.
 JOHN NILL, Watertown, N. Y. H. P. STARK, Rochester, N. Y.
 E. A. SAWTELLE, Boston, Mass. JOSEPH McDONOUGH, Albany, N. Y.
 THOS. DUGAN, Albany, N. Y. D. M. MORREY, Malden, Mass.
 JAMES B. PIKE, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 Mass. D. B. MORREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[For THE INDEX.]

Proportional Representation.

BY L. F. C. GARVIN, M.D.,
OF LONSDALE, R. I.

Of the several departments of government, that branch of the legislature which directly represents the people, commonly known as the Lower House, is the most important. It alone is the legitimate substitute for the assembling of the whole people, now become impossible; and, in the event of serious conflict with the Executive, the Judiciary, or the Upper House, must override each and all of them.

What a Representative Body should be.

A body possessing such power and prestige cannot too perfectly represent the citizens for whom it stands. In the words of Mirabeau, "That presentation should bear the relative proportion to the original, precisely as a map brings before us mountains and dales, rivers and lakes, forests and plains, cities and towns." To use the figure of another, it should be an exquisite mirror, reflecting in miniature the leading political sentiments of the people.

It does not follow that the average intellect, morals, and opinions of the community must be portrayed in the legislature. If a thousand workmen were about to invest their earnings in a mutual savings bank, they would not be so short-sighted as to select for the board of directors the average men among them, but would look for the few, who, from their high character and knowledge of financial matters, commanded general confidence, and were capable of instructing all the others. So a republic ought to be less impulsive, less improvident, less ignorant, less selfish than a pure democracy. Because a member fails to accord with his constituency in all matters, we may not conclude that he misrepresents them. As multitudes may comprehend a law which they could not have originated, so upon explanation they may approve a transaction to which at first they were hostile. The erasure of the names of the battles of the Rebellion from the flags of the regular army, when first proposed by Charles Sumner, was exceedingly distasteful to the North, and brought upon him the censure of the Legislature of his State. In another year, that condemnatory vote was rescinded; and, had the life of the great statesman been spared, his triumphant reflection to the Senate was assured. "The instincts of the people are right." While they properly require of a representative agreement in general principles, they will not reject him because of minor differences. They dimly recognize a truth propounded, I believe, by John Stuart Mill: What use is there of study, if, after all, the conclusions of the scholar remain the same as those of the unlearned?

The philosophical Guizot has said, "The sole object of the representative system . . . is to discover and concentrate the natural and real superiorities of the country, in order to apply them to its government." And we may feel assured that the people will be more than satisfied, if they can raise to the offices of greatest dignity and influence those of their fellow-citizens who are best fitted to make happy and ennoble the generation and posterity.

Legislatures not Representative.

If the Legislature ought to delineate every phase of political belief, each in its due proportion and by its ablest expounders, it is profitable to inquire next how nearly that perfection is now attained.

The census of 1870 showed in the State of Massachusetts 312,770 adult males; the total vote at the fall election of 1874 was 185,990; hence, 49 per cent. absented themselves from the polls. In the spring of 1875, the town of Lincoln, Rhode Island, which may be taken as a sample of the State, had enrolled electors, as follows: property holders, 568; registered voters, 611; total, 1,179. The whole number of votes cast at the annual election of Governor and members of the General Assembly was 532, indicating an absenteeism of 647. That is, in a contest at which was polled, with a single exception, the largest vote ever before cast at a State election, of every 100 voters 55 stayed at home. Such lack of interest in an absolute monarchy might be harmless, but in a commonwealth it may well excite solicitude and alarm. Ours being a coöperative government, whose completeness as a whole depends upon the working of all its parts, the mere quiescence of one-half of the individual coöperators detracts from the strength of the organization to at least that degree. It is not the worst elements of society that stay away from the polls, nor yet the best, but an intermediate class which is not powerfully actuated either by duty or greed. Evidently, neither law-givers nor laws receive any impress from the convictions embodied in that large section of the community which neglects the first act of citizenship.

Another very considerable fraction of voters is not merely unrepresented, but misrepresented. In Massachusetts, the whole number of votes cast for congressmen in the year 1872 was 145,632, of which Republicans polled about six-tenths, Democrats three-tenths, labor reformers and prohibitionists one-tenth. Although the relative strength of parties had been substantially the same for twelve years before, and so continued for two years longer, the entire congressional delegation of thirteen were sent by the Republican party. Consequently, since the commencement of the Rebellion up to the forty-third congress, fifty thousand voters of one of the most influential States in the Union had no voice in national affairs. If the sentiment of Massachusetts has been mirrored at Washington, one-third of the reflecting surface has been obscured.

But is the majority itself really and fairly represented? If that much could be asserted, since the major part of Americans are honest and sensible,

there would be no occasion to despair of national prosperity, however much reason the minority might have to complain.

No better way can be devised of determining the degree of perfection of representation than to analyze the limitations which are thrown about an individual voter of the dominant party. A perfect representation demands no less than that each elector should have the privilege of taking his choice of all other electors,—to be numbered even in a small State by tens of thousands; otherwise, he may be excluded from selecting the one, and perhaps the only one, who fitly impersonates him. Making the application for convenience to Rhode Island, what are the actual restrictions upon one whose vote aids in electing a member of the Lower House?

First, each citizen is arbitrarily confined in his choice to the inhabitants of one of the thirty-six towns into which the State is divided, so that, unless he chances to dwell in the city of Providence, whose population nearly equals that of the remainder of the State, the prospect of his ever being represented satisfactorily is not great. If a citizen's lot be cast in a town of medium size, he is allowed to select from about one-fiftieth only of his fellow-voters. Just across the river or beyond an imaginary line may reside a life-long friend who possesses every requisite of a statesman. He may be a Solon and a Lycurgus combined, but the town boundary is an absolute bar to the reception from his appreciative neighbor of any direct aid into the position which he would grace.

Again, since parties are about as likely to go into another State after a candidate as into the ranks of their opponents, the individual elector whose case we are considering is restricted to his own party adherents. This, it may be said, is not an artificial, but natural restraint upon free choice. In theory, that may be admitted, but in practice it is far otherwise. The sole reason why scores of good men are kept out of office is not because their opinions clash with the majority, but that, from some accidental cause, they are enrolled with the minority. They are men who would remain forever among the "outs" rather than "rat over" to the winning side,—of whom it is common to remark: Mr. So and So is the best man for the place, but he is a Democrat.

Thirdly, within strict party lines, is our worthy elector to have his desire? It would be interesting to know how many in a given town would answer that question in the affirmative. It is safe to infer, very few. To begin with, there must be compromise. Owing to the diversity in human nature, men rarely think just alike about anything; no two set precisely the same estimate upon any individual: so that, when a small number meet together to elevate a neighbor to a position of honor, there must be a sacrifice of personal preferences. Such compromises are apt to resemble the one made between Chateaubriand and his wife as to the supper hour: she would have five o'clock, he seven, so they fixed upon six,—which suited neither. Likewise, in a caucus, conflicting opinions are reconciled by the nomination of a third person, termed "available," who has not character sufficiently salient to make enemies or create enthusiasm.

All the above limitations are unavoidable under the present electoral system. The most perfect "Protection of Majorities," such as is advocated by Josiah P. Quincy in his suggestive little book upon that subject, cannot do away with one of them.

In practice, furthermore, another evil creeps in, and is so closely connected with the system itself, that all efforts to banish its baleful influence have proved unavailing. The impediment to a rational and tolerably satisfactory compromise presents itself in a clique who make a trade of politics. To succeed in this business requires a certain sort of talent, which cannot include modesty, need not include patriotism, but usually does include self-seeking. It necessitates a knowledge of men, especially of their lower propensities, but not of the principles of government. The primary meeting, to which the elector, already considerably hampered, resorts for the selection of candidates, is unregulated by law, so that the fullest opportunity is given for a compact cabal, working together in accordance with a previous well-laid plan, to have its choice foisted upon the unorganized many as their choice. The only manner of "breaking the ring" is by the formation of a counter-clique, which, although gauged upon a higher plane, is open to like objections. It is not needful to enter into all the disagreeable and degrading details by whose means what is called the ticket of a town or electoral district is in reality that of a few self-appointed committee-men, each bent upon grinding an axe for himself. Suffice it to add, when the elector has been obstructed by district, party, caucus, and ring, what little remains of the boon, misnamed the franchise, is not likely to occasion excessive pride or pleasure.

On the contrary, a wide-spread discontent, manifested by a continual grumbling concerning every person and thing connected with the government, has come to be accepted as the necessary friction of republican institutions. Friction it certainly is, with its roughness aggravated by the consciousness that the legislature, besides failing to represent, is also incompetent.

Legislatures not Capable.

The custom of speaking contemptuously of the assembled law-makers of the United States is so universal as to require no proof; and yet the station with its responsibilities and honors is calculated to inspire the minds of all citizens with unmingled respect. In the early days of our history, the encomiums from abroad were reëchoed and redoubled in the hearts of a partial public at home. But, in consequence of the growth of abuses in the manner of constructing the legislature, its members now occupy, but do not fill

the position. "Like master, like man," is preëminently true here, where master and man are one and the same individual, or very near akin; since the manager of the caucus secures the nomination and election of himself or his friend. Hence it occurs that men of very ordinary capacity tinker at laws which they do not comprehend, and, containing within themselves no single element of real progress, provide a government but little better than none at all. Laws are passed at one session, amended at the next, and repealed at the third,—all without any change in the wishes of the people. Multitudes of acts, often impossible of execution, make the statute book an insoluble mystery to the common mind, to the benefit of no one class of the community save the legal profession. Legislation goes on without system; trivialities monopolize the attention of members; subsidies impoverish the treasury; special legislation gives to those who have; justice is crucified, while the people who pay the bills are neither instructed nor edified by the proceedings. Well may Professor Francis A. Walker, long an observant looker-on at Washington, characterize all our legislation as "ignorant, clumsy, and brutal." Those who could make it otherwise, the independent thinkers on political subjects, are left at home. In many States, it is observed that the ablest arguments upon any measure before the assembly do not occur in its sessions, but come from outsiders, before a joint committee or through the press. When important commissions are to be formed, such as have investigated the subject of taxation in New York and Massachusetts within a few years, they are taken from private life. The assembled wisdom being unequal even to the task of selecting the commissioners, that duty devolves upon the governor. It is found that better material can be obtained for a Constitutional Convention which meets but once, and is an occasion of work rather than show or profit, than for the annual sessions. Hence, in Missouri and other States where new constitutions or amendments have been under consideration, it was proposed that certain powers, hitherto left to the legislature, should be embodied in the organic law. For instance, such necessary provisions as that "no law shall be passed except by bill," "that no bill shall be amended 'so as to change its original purpose,'" "that every bill shall be read on three different days in each house," etc. [the *Nation*, July 15, 1875], designed to guard against hasty or fraudulent legislation, have been so frequently suspended for the occasion, or for the session, that it is no longer safe to leave them discretionary.

The Prospect of Improvement.

Not does the future hold out any prospect of improvement, so long as the present system, found already antiquated by our fathers in 1776, is continued. The temptations of patronage and the lobby, multiplying rapidly with the growth of the country, constantly tend to place more money and power in the hands of party managers; so that what is now bad must become worse. It is only within the past twenty years that bribery has assumed prominence in the political campaigns of New England. Now, Connecticut, Rhode Island, and even New Hampshire, which used to raise men, are openly carried by the lavish expenditure of money. The conclusion of observers like Dr. Bellows is therefore natural: "Science is the only safe pursuit for men of genius in this country." Unless, however, the ingenuity of Yankees has been overrated, an opportunity will be afforded the *savans* to apply their science to the art of government.

The triumph of Civil Service Reform will not do it. That will benefit the nation rather than the States, the cities rather than the towns, appointed rather than elected officers, and remove but one of several pitfalls which beset the unwary Congressman. It will merely force the unscrupulous to pay their henchmen with some other coin than government office.

The "Protection of Majorities" by a legal and rational primary meeting, in which the advice of the wise and disinterested will have due weight, cannot bring about the desired result, unless we are ready to give up as a mere figure of speech the thrilling idea of "government of the people, by the people, and for the people"; unless we are prepared to subscribe to a government by a *majority of the majority*, often in sentiment a minority of the whole; unless we imagine that statesmen can assume, as a strait-jacket, one of two sets of opinions, supplied and changed according to party exigency.

The remedy, to be effective, must be more radical than civil service reform or the protection of majorities. It is to be found in a modified form of Hare's System of Representation, similar to that which for twenty-five years has worked so successfully in the Danish Rigsraad. For the benefit of those not familiar with the work of Sir Thomas Hare upon this subject, a brief description of its operation must here be inserted.

Personal Representation.

His system forbids any vote to be counted for more than one representative. Wherever one district sends several members, very inferior men are sandwiched in with the more respectable, the voters failing to scrutinize each name upon the ticket, as they would if confined to a single alternative. The exercise of the inalienable right of scratching rarely succeeds to the extent of rendering the slate-makers any more cautious.

It does away with districts and local residence. That is, citizens may vote for those who stand for other towns and districts, and a gentleman may become a candidate for any part of the State without regard to his place of abode.

Let us suppose that the election of members of the Rhode Island House of Representatives, which occurs each spring, is to be conducted upon Hare's plan. Let it become the duty of the Secretary of State, Mr. Addeman, on and after the first day of January, to

receive, and a fortnight before election to publish, in the order of age and length of service, a complete list of all candidates. It may be advisable, in order to prevent persons from offering their names capriciously, to require the payment by each of from ten to twenty-five dollars to be devoted to the discharge of all election expenses; any other use of money whatever being forbidden under a heavy penalty. Candidacy may be purely voluntary, or may be in response to the private or public request of any number of citizens, be they five or five hundred.

From the list thus formed, which will probably comprise when complete as many as two hundred names, including, without doubt, the most eminent personages in the State with any inclination for political life, seventy-two are to be selected as the representatives of the people for one year. On the night before election, after a fortnight of discussion and comparison, each voter, quietly seated at home, chooses from the number that one whom he deems most desirable, writes the name in ink at the head of a sheet of paper, and underneath, in the order of preference, he may place his second, third, fourth choices, and so on. Upon going to the polls, this paper, certified by his signature or mark in the presence of the moderator or clerk, is deposited as his vote. This is the sum and substance of the labor which devolves upon an individual elector under Hare's system. Is there not something in the contemplation of such a mode of expressing our wishes for the welfare of the Commonwealth to occasion a feeling of content and even exhilaration?

The moderator of each voting district, having first counted the votes, seals, and repairs at once to the central office, where, under the supervision of the Secretary of State, the final assignment of each is made.

The quota required to elect one member is ascertained by dividing all the votes cast in the State by the number of seats to be filled. At the given election, suppose twenty-one thousand six hundred polling-papers to be thrown. Dividing by seventy-two, the quotient of three hundred results. Each candidate whose name stands at the head of three hundred or more papers is at once pronounced a representative elect for the ensuing year. Whenever a popular favorite has more than the required quota, his name is cancelled upon all the ballots in excess, which are then transferred to the next choice upon them. By the second distribution, other candidates having acquired the necessary three hundred are declared successful. Whenever the point is reached that no other has a full quota, the remaining members are designated by the comparative majority which each candidate has, commencing with the highest and counting downwards until the last of the seventy-two seats are filled. Electors who have placed at the head of their polling-papers a name which proves unsuccessful are reckoned, when possible, in the constituency of one appearing as a later choice. Thus it may easily happen that no qualified voter in the State will go totally unrepresented, since, to avoid that catastrophe, it is only necessary for him to include in his ballot an approved candidate of such distinction that his return is certain.

At the close of the election, the constituents of each member may be known by name; and though not all fellow-townsmen, they will be united by the closer tie of concordant sentiments. Each member of the House, being supplied with a printed list of all who have given him their suffrages, will know precisely to whom he is responsible, and in most cases his character will be gauged and his influence largely determined by the class of people who made him their choice. He may expect his constituents to watch closely how he voted upon measures which they approve, what he says concerning bills which they condemn, what his animus and controlling motives. He will be aware of being pointed at with pride when worthy, and, when base or feeble, of being reserved for the due reward of a future rejection.

The Effects of the Proposed System.

What results are anticipated from the abandonment of the usual method? Under personal representation, the primary meetings will be robbed of their power, and consequently of their virus. The caucus and the convention are the natural, and now all but universal, accompaniment of numerical majorities and two party contests. They are the best known instrumentality for marshalling and drilling the combatants,—of rousing the lukewarm and compelling the recalcitrant. As a rule, interest is more aggressive than duty, the self-seeker more persistent than the patriot. Hence the preferences of the best and wisest citizens are unheeded, and overborne by the selfish trickery of a few.

Under a system of Proportional Representation, it will be out of the power of any to silence another or to render his franchise valueless. I shall not venture to predict that primary meetings will certainly fall into disuse. Those who think alike, perhaps those who bear the same party label, may meet in an informal manner to agree upon candidates; but the minority of such an assemblage will be as independent and just about as strong as the majority,—no danger of its being crushed. The reason that the defeated faction, departing from the conclave in silence, is wont, under the existing arrangement, either to stay away from the polls, vote the regular ticket, or bolt to another evil, is because resistance is hopeless. Then by the selection of a standard-bearer who is a tower of strength in himself, a small minority will be enabled to gather from other towns votes sufficient to elect. The dictatorial spirit now manifest in the stronger toward the weaker wing of the party will all vanish; the domineering master will give place to the importunate lover, and there is no telling how many bad habits he will discard to win the favor of his coy and distant fair one.

It will not be strange, however, if the caucus, or anything bearing a close resemblance to the meeting

which bears that name, should die out as a useless appendage. If any one wishes to send a distinguished citizen to the House, he will simply write a note of invitation, procure the signature thereto of such as favor his election, despatch one copy of the completed request to the daily papers for publication, and another to the gentleman himself. By such means, multiplied indefinitely, more sterling candidates can be secured than primary meetings ever create.

The End of Party Duels.

Gnizot, not being aware of the relief to be afforded by Proportional Representation, wrote: "It is a great defect of representative government that, leading as it necessarily does to the systematic organization and permanent conflict of parties, it habitually divides the truth into two parts, and induces men never to consider questions on more than one side, and to see only half the ideas and facts in reliance upon which their decision must be made." [*Representative Government*, p. 473.] If there is anything which will rob an ordinary mortal of patriotism, and reduce him to the plane of a partisan, it is to be forced to side with one of two opposing parties in a political contest. The code of honor, which required gentlemen to prove their valor by the test of coffee and pistols, fortunately has become obsolete; owing, doubtlessly, to the fact that the civilization which has wrought the change depends more upon individual than governmental development. The legalized duel between the *ins* and the *outs*, however, is in its glory; and two parties, many of whose members by calm comparison would discover their convictions to be in harmony, are dead-set at each other's destruction. Lest the belligerents, when they find their struggles of no perceptible benefit either to themselves or their country, should lose all heart in the purposeless strife, they are goaded again into battle by a loud outcry concerning the destructive intentions of the foe: we are a set of thieves, it is true; but they are robbers and burglars, lean and lank from long deprivation.

Such is the state of affairs when the combatants are quite equally matched; but who shall depict that worse condition, when the weaker party has become cowed, beaten beyond hope? In the late Rebellion, the outscourings of the cities were tolerable when engaged in an active campaign, the sniff of powder and the whiz of lead turning their brutishness into its most useful channel; but the same regiments in camp, surrounded by non-combatants, became devils incarnate. As a duellist who has killed his man often becomes an insufferable bully, so the dominant party, which is divested of the wholesome restraint of a watchful antagonist, gives itself up to corruption. No longer compelled to give a reason for an act, it does as seems best in its own eyes, and because it so wills, although science and common-sense be plainly defied. It is high time to end these party duels with their direful days of peace,—peace made by "the lamb's lying down inside the lion." When the electoral system here under consideration is adopted, as eventually it must be, the bootless conflict will cease, long-time adversaries will smoke the pipe of peace, and find their true affinities in the ranks they have decimated.

Already the whippers-in of both parties are finding their task grow harder and harder. The people have been lashed into a frenzy of excitement so repeatedly, and when the object was accomplished, left to cool off so suddenly, that they have become in a measure callous. The army of independents, who see through and despise these partisan tricks, is larger than ever before, illustrating the truth that there can be no great evil without some small good.

While the breaking of party shackles has given liberty to some, it has only impelled others into license. Many electors, having little motive to vote one way rather than another,—a state of mind easily accounted for by what has preceded,—are easily led by wheedling, patronage, or money, to give their support to A or B, according to the relative degree of attractiveness of the immediate inducement offered. Accordingly, bribery has reached an extent and magnitude that would have amazed that founder of the Republic who uttered the prophetic warning, "Corruption in elections is the great enemy of freedom." Who can doubt that one of the most pressing duties of the hour is to reduce to the lowest possible minimum that corrupt use of money which is rapidly making our elections a farce which provokes no laughter, and causing even the friends of free government to tremble for the future? Judging by experience, little is to be expected from the heaviest penalties aimed at either buyer or bought.

The Suffrage made a Pleasure.

The problem for our lawgivers to solve is the removal of the temptation now so powerful. In a single town, the purchase of less than a score of votes at five dollars apiece has been known to turn the scale; but under the proposed system, with the whole State for a constituency, Croesus will need to buy almost an entire quota, in order to be equally sure. And, more important still, the higher motives of the electors being reinforced by the conscious possession of power and responsibility, the market price of votes will rise so high as to lead candidates to count the cost before indulging in the extravagance of a purchased seat. The intriguing politician will find, too, that office gained by the help of the depraved in society is robbed of its wonted influence, and that for them also the surest way to receive distinction is to deserve it. But, after all, the most that law can accomplish (and, when it has achieved this in any department, it has done grandly) is to render the duties which it exacts also pleasurable. So long as election-day offers but a choice of evils, men will remain indifferent to results, a prey to the rich and wicked. No insignificant bribe could induce the same persons, under healthier conditions, to forego the satisfaction of supporting a leader who expressed

their cherished desires in words, and strove to frame them into law. Enthusiasm is an element in humanity to which American politics makes but slight appeal, yet one which the State can ill afford to dispense with.

Having attained the age of one hundred years, a republic ought to be prepared to receive, not to say command, a mode of representation less crude. An infant, at first, can express only his dislikes; if anything hurts, whether a pin or the pangs of hunger, he will scream and kick. In a few months, he becomes capable of manifesting a positive preference: he reaches out for a bright cherry, and clings to his mother to the rejection of a stranger. All that can be made known by attendance at the polls to-day is that less objection is felt for Mr. A than Mr. B: the attempt to express in the vote cast a genuine option would be equally effective as to have stayed at home and deposited the ballot in the fire. Our electoral system is still in its swaddling-clothes.

The Coming Representative.

If the effect of totality representation upon the private citizen will be marked, upon the character and tone of representatives, as a class, it will be far more manifest. At present there is either slight desire, positive objection, or absolute refusal on the part of those best qualified to serve in the General Assembly. Men of mind and taste are unwilling to pursue the usual course to political preferment. If by chance, as occasionally happens, one such finds his way into the Legislature, he is surrounded and enthralled by a stolid mediocrity, which is petrified by party spirit; he is a martyr futilely dashing himself against dungeon walls. "What is the use of debate, when it is enough to count noses?"

A better condition of things exists in most other representative governments, in each instance by the adoption of some of the features comprised in Hare's system. In Germany, France, and England, the representative assemblies contain a larger proportion of illustrious men than does Congress. In Germany as in England, residence in the electoral district is not required; and as a matter of fact more than half the representatives to Berlin dwell outside the respective districts which send them. In France, the *scrutin d'arrondissement* requires each *arrondissement*, which is nearly one-fourth of a department, to send one deputy, who must be a resident. The *scrutin de liste* makes each department an electoral district; so that citizens vote for a list of candidates, who may be non-residents, and who, in order to be successful, must have departmental reputations. "Men like Thiers, Dufarre, Laboulaye have the best chances, in this way; while the *scrutin d'arrondissement* would in all probability destroy their election." [*Providence Journal*, Nov. 13, 1875.] Like causes produce like effects in the New and Old World: small districts with local residence give small men here as there. Rhode Island, certainly, will not be pronounced overgrown or unwieldy, although her thirty-six districts be thrown into one. When a constituency must be gathered from every quarter of the State, candidates not already widely known will of necessity take measures to make the acquaintance of the public. It no longer sufficing to make friends of the mammon of unrighteousness, or of a few expert wire-pullers, appeals by the candidate and his friends from press and platform will give zest to the campaign. Such pleas are invariably addressed to the reason. Assaults which rely for their success upon the pure selfishness in human nature are made in the dark, triumphing far more surely in an ambushade than when exposed to open repulse by truth and patriotism. The real danger to the State is not that the evil will outnumber the good, but that by artifice they may stifle their voices.

At present, not content with sending commonplace minds as lawgivers, they are put under bonds not to improve. At best, the legislator is dependent upon the whim of a small district, which often mistakes its own pet schemes for the general weal; and, if he fails to support them, a period is put to his public career, however promising. To such an extent is the folly of rotation in office carried, that in the rural parts of Massachusetts it is a sufficient objection to a proposed candidate to say, "He's been." To affirm that no business conducted in a manner so imbecile can succeed would seem superfluous. The manufacturer who changed his superintendent every two years would be a laughing-stock in a New England community, and his early bankruptcy foreseen. And yet these same shrewd Yankees appear to think that a complicated scheme of government can prosper under the like absurd management. Buckle's remark applies with peculiar emphasis to us: "In the present state of our knowledge, politics, so far from being a science, is one of the most backward of all the arts." It is our suicidal district system that made it possible for Schurz of Missouri, Phelps of New Jersey, and Hawley of Connecticut, after rendering exceptionally valuable service in Congress, to be lost temporarily, or permanently, to the national councils which had no statistics of the kind to spare.

England understands her interests so much better, that she rarely lets slip a man of commanding talents from the House of Commons. Sir Robert Peel, thrown out by conservative Oxford because his views concerning the Roman Catholic question had become more liberal, was subsequently returned by Little Tamworth, which he represented to the close of his life. If a member of Congress, he would have been driven, at more than one stage of his career, to the alternative of suppressing his convictions or of abandoning public services. With us, usefulness and honesty are sacrificed to consistency. "Once a fool, always a fool," seeming to be the maxim. As an inevitable consequence, Congress is inferior to Parliament, and the legislation of the United States less scientific than that of Great Britain. The latter has a policy settled in accordance with the fundamental

principles which are taught by the ablest political economists. While for more than fifty years the necessity of a gold basis to the national currency has scarcely been questioned there, we not only have had inflicted upon us an irredeemable currency, but are still so far doubtful of its ill effects as to have in prospect another Presidential campaign with that as a leading issue. The protective tariff likewise, condemned more than thirty years ago by the mother country, has scarcely passed the zenith of power with us, and has many years to wax and wane before our democracy admits the right of freemen to buy in the cheapest market.

The introduction of personal representation will rectify all this nonsense of discarding an employé so soon as he becomes really useful. The native powers of the gifted men who then compose the Legislature will be stimulated and enhanced by their independence. No longer embarrassed in action or speech by a small knot of professional politicians at whose nod he must go and come, a member need suppress nothing that is within him, may be as bold and individual as he can be, without incurring the risk of displacement. True, he may alienate a portion of his constituents; but the very peculiarity which displeases some, if indeed a merit, will attract other and more congenial admirers, resulting in a rectification of his constituency, by which he becomes a more perfect representative. In disparaging politics as a business or profession, reference is made to the illegitimate manner in which it is conducted. Politics, in the original and higher sense of statesmanship, ought to be an avocation in which the men at its head can be assured of permanent employment and livelihood. Until that point is reached, legislators, as such, will continue to be a scoff and by-word, as are the members of no other respectable calling.

In the alternation of State laws, it is profitable to keep in mind what effect will ensue to federal relations. That electoral law is good which works well at home, but better if it has a beneficial influence upon national affairs. A high—some political writers think the highest—function of a representative body is discussion. Here all topics which concern the welfare of the people should be thoroughly canvassed, the diverse views being given in full through the daily press. By this means, each annual session will become a most valuable school, instructing alike speakers, auditors, and the public at large. Here, amid the clash of argument, will be fashioned that forensic eloquence whose native air is a republic; here will be fabricated that most needed material in an age of enterprise and a nation of Yankees, the statesman. Then it may be expected that legislators will grow to a stature too large to beg or connive for a seat in Congress; then the query will no longer be, Who will do the State the least dishonor at Washington? but, Who of many fit and unexceptionable citizens will exercise the greatest influence? That the United States Senate has lost the superiority to the House of Representatives, which forty years ago was so perceptible to De Tocqueville, is due to the deterioration of State Legislatures; and, so long as the National Constitution remains in this matter unchanged, the only possibility of its retrieving lost ground depends upon their elevation.

The Coming Legislature.

The improved character of the individuals composing the Legislature of course will raise its tone as a whole. Owing to the ability of any three hundred voters to send the most trusted advocate of their special opinion, the House is in no danger of becoming the scuffling ground between Republicans and Democrats, administration and opposition, murdering justice in their eagerness to destroy each other. A dozen different knots, representing all the live issues of the day, will be scattered over the floor: here a score of earnest temperance leaders; there half a dozen radicals, who think woman suffrage the next most important move; closely, a couple of thoughtful members sent for the purpose of equalizing taxation; while not a few may be expected who have no hobby, but owe their election to a broad and deep wisdom. Any one of these coteries, in order to carry a measure, must convince others who possess less enthusiasm or knowledge concerning its desirableness and feasibility. Legislation will thus proceed with greater deliberation,—reason, conciliation, and compromise being substituted for the party lash.

When a legislature, which is perfectly representative, speaks authoritatively, the highest and final verdict of the popular will is rendered. The executive will scarcely venture to appeal in support of his course to the people as against the legislative branch of the government, knowing as he may that the one will but reëcho and ratify the utterance of the other. Now it may easily happen that Congress is at utter variance with the wishes of the people, and the possibility—I had almost said probability—of such a discrepancy leads individuals and classes, other branches of government and other governments, to be chary or rash in trusting it.

Objections Considered.

It is said, and with truth, that under Hare's system the worst characters in the community will be enabled to combine, as well as the best. The rum-sellers and (to say what many think) the Roman Catholics would each have their proportionate representation! And pray, in the name of justice, why not? If the bad characters really outnumber the good, while the State continues republican in form, then the government would be bad. It ought to partake of the nature of its citizens; otherwise, ceasing to be democratic except in name, it is become an oligarchy. But upon the conviction that the majority of the people in every State is honest rests our claim to self-government.

What is the frightful result that is anticipated by these objectors? The liquor-dealers are to send some one to the legislature who will present their case in its

best light. It is for their interest that he should be able, respectable, and trustworthy. If he can prove to the satisfaction of a majority of an assembly, as above constituted, that free rum is best, then let all liquor laws be abrogated. There would be at least the good result that those engaged in the traffic would thereafter have no more cause to combine than do grocers now. Under any circumstances, the influence of a known representative of immorality would be less dangerous than that of the men now sent who are literally its paid advocates, but are so in disguise.

Furthermore, it is objected that a legislature composed of the leaders of the various *isms* will be a narrow-minded, hobby-riding set, hurling anathemas at one another in an assembly where they are sure of being retained by the class interests which they champion. Need it be said that this anticipation is based upon the same false premises as the former? It is the spirit of the Federalists of the last century, pardonable when universal suffrage had nowhere been fully tested, but since the presiding of Jefferson groundless. It trusts men grudgingly and hesitatingly, first putting them under bonds not to pass certain limits; it fails to comprehend the fullness of liberty which would strike off every fetter upon the completest volition, expression, and action of man; it is unable to perceive that the source of the existing disgraces of government lies in the fact that the will of the people is not done, and that the remedy consists in the removal of all friction and imperfection in the machinery by which their wishes are wrought out. Who can doubt that, to-day, if the people could do what they would, a complete revolution in officials would occur, in every case for the better? When Massachusetts, at the Congressional election of 1874, burst the bonds of party by choosing a majority of the delegation in opposition, the regular Republican candidate in each instance was inferior to his successful competitor. Experience demonstrates that the masses, when attentive and disenthralled, are able to distinguish between the smatterer and the *savant*, between the demagogue and the statesman.

My first impression of Charles Sumner was received from the characterization of his enemies in North Carolina. In the parlor, he was termed "a man of one idea"; on the corners of the streets, he was said to have "nigger on the brain." With what complacency did the village politicians look down upon the narrowness and ignorance of the senator, who united the frequent incompatibles of scholar and thinker, and who was a brilliant illustration of the truth that there is no better preparation for the consideration of affairs in general than the complete mastery of a single subject!

The chief, and, in my opinion, the only sustained objection to Proportional Representation is that the process of counting the votes is complicated. As has been shown, the procedure of the voters themselves is no less simple than at present. Any one capable of doing the work of a town-clerk would be perfectly able to comprehend and fulfil all the duties required of the election clerk under the proposed system. Subject to general direction by one equally efficient with the present Secretary of State of Rhode Island, it is highly probable that the whole business could be done without the occurrence of a single mistake. Should any error be suspected, inasmuch as the name of the member to whom it is finally appropriated will be inscribed upon each polling-paper before being filed away, the correctness of the disposal can subsequently be verified, or its misapplication rectified.

That its intricacy is greater than that of the existing method is granted. More time and attention will be needed than in the assortment of the votes in separate districts, simplified as the labor is by the limitation in practice to a small variety of printed tickets. Is that a sufficient reason for rejecting an improvement? The mowing-machine is more complicated than the scythe; the management of a locomotive requires greater skill than the driving of a stage-coach. Indeed, since the adoption of what in England is contemptuously termed the "American plan" of election with its hidden ballot, geographical constituencies, local residence, and numerical majorities, Anglo-Saxon ingenuity has revolutionized the instruments of private enterprise. The spinning-wheel has become a curiosity, remanded to the garret by the steam-driven mule; the threshing-machine has usurped the province of the flail; the pine knot and the tallow dip have fled before the gas light, each step of progress adding to the complexity, it is true; but who would dream of returning to the old way? Yet men will seriously talk of preserving the electoral system, because conferred upon us by the wisdom of our forefathers. "It is not by a servile crawling in the paths of our ancestors, but by following the spirit of their institutions we most fitly show our respect for antiquity." The men who wrought at Philadelphia one hundred years ago were radical among radicals, and scorned to perpetuate an evil because it was venerable.

Imagine the figure that would be cut and the success won by the granger in Illinois who should return to the use of the hoe, the rake, and the pitchfork, consecrated by the approval of his grandsire, to hand-planting and sickle-reaping, to carrying his grain to the mill and the consumer on horseback! It would be a matter of doubt which would lay the speedier claim to him, the poorhouse or the lunatic asylum. Nevertheless, such action is perfectly paralleled by the adherence to our antiquated, bungling, utterly inadequate machinery of elections.

Appropriately, indeed, does that legislation receive the epithets "ignorant, clumsy, and brutal," which for so many years has refused to make one obvious improvement in the process of electing representatives. Why is it that a nation which in the Centennial Exposition excelled in its mechanical inventions has failed ignominiously to economize the wasted power of its elections? One need not grope long for the ex-

planation. By the action of a natural law, the inventor turns up in a machine-shop, just as the man who can keep a hotel succeeds, while the others fail. But, in politics, not that citizen who has the widest familiarity with the origin and nature of laws, who best apprehends the principles of government, and who would be most unflinching and convincing in their advocacy, goes to the legislature, but in his stead the fellow who exhibits the greatest degree of shrewdness in the manipulation of the party caucus. Emendation of political machinery can no more have its origin in an assembly so composed than the telegraph could have been invented by the Fat Men's Association.

Thomas H. Benton has pointed out that "select bodies are not the places for popular reforms." Parliamentary Reform, for instance, which in 1832 remedied the palpable injustice of the rotten boroughs, was agitated for forty years before becoming a law. A similar history attends the inception of free-trade, for which Cobden and Bright battled in the Anti-Corn-Law-League, before either of them was admitted to Parliament. The abolition of slavery, the chief advance recorded in American politics, received no encouragement in its early stage from Congress or the State legislatures. As little can it be expected of select bodies to favor a radical reform in representation, although the change is purely mechanical, and presents none of the peculiar difficulties which prevented peaceful emancipation. The real opposition of members to Proportional Representation would be that its inauguration by them would be suicidal. Some legislators are not overstocked with brains, but they know enough not to cut off their own heads. Evidently, Hare's system would say to many of them as Cromwell said to the Rump Parliament: "Get out of here. Make room for better men."

Compared with other Reforms.

As yet but a voice here and there is lifted up for a reform in the manner of representation, while tens of thousands are demanding prohibition, and thousands, woman suffrage. So far the progress of prohibition has been fluctuating and unsatisfactory, and when enacted into a law, owing to deficiencies in other parts of the code, has remained almost a dead letter. If admitted to be the judicious and timely measure which its friends believe, still it is but one of a multitude of unconnected subjects, each calling for more thorough legislative treatment. Personal representation, on the other hand, promises not only to quadruple the chances for a right and final settlement of the much-vexed liquor question, but also at one bound to perfect the source of all laws, the Legislature itself. The advocates of woman suffrage claim that its adoption will be of greater benefit than the passage of an ordinary law, because it radically alters the basis of suffrage. Admitting all that they assert, it will, as it were, but double the number of laborers in the harvest field supplied with the same antiquated implement, while McCormick's reaper, which multiplies the existing force tenfold, is left upon the hands of the inventor. If woman suffrage is so positively right as to be highly expedient, proportional representation is so pressingly expedient as to merge into a right to be demanded. Following the return of the familiar figures is wanted a revival of the Spirit of '76: we, too, need a Declaration of Independence and a Revolution, because of Taxation without (real) Representation.

THE ORTHODOX QUANDARY.

In his opening lecture upon the present condition of religious thought, Mr. Edwin D. Mead, insisting upon the lack of hearty sympathy with the scientific spirit, and the great prevalence of disingenuousness and palliation in many Orthodox quarters, spoke as follows:—

"I would not be understood to imply that this temporizing and insincerity in the ranks of Orthodoxy is greater than it is. I have no sympathy with the vulgar and brutal shout that orthodoxy and hypocrisy are synonymous terms. He must have had small experience and strange experience, who questions the sincerity and devotion of the masses of men and women in the Orthodox churches. To most, the questions which are really working the old Church's disintegration have never even been presented. The traditional beliefs have ever compassed them about like the air they breathe, becoming things of second nature, things of course; they know of no other forms with which to associate religious ideas and the religious life. Others there are, too, who seem scarcely to experience the need of accurate expression; who see the truth which constitutes the kernel of a decaying form, and see it so entirely as to forget the encompassing decay, and the necessity of embodying the truth in true and living forms, in order to its own integrity and efficacy. Deficient in puritanism or in the sense of proportion they are able to make almost any words mean almost anything; and, while sympathizing at bottom with the vital thought of the age, to use the phrases of old systems which thought has left behind, with no real feeling of untruthfulness or incongruity, with but occasional and flitting consciousness, if with any at all, that the words they speak are not the natural and fitting expression of the thoughts they think.

"But, while all this is true enough, it is no less true that Orthodoxy's pulpits and Orthodoxy's schools are full of men half-convinced of the haleness or untruth of what they have to teach, standing where they do stand with all sorts of mental reservations, damning books which they dare not read. 'A large acquaintance with clerical life,' says Phillips Brooks, 'has led me to think that almost any company of clergymen gathered together and talking freely to each other, will express opinions which would greatly surprise, and at the same time greatly relieve, the congregations which ordinarily listen to them.' 'How many

men in the ministry to-day,' he asks, 'believe in the doctrine of verbal inspiration which our fathers held? yet how many of us have frankly told the people that we do not believe them?' Of the doctrine of eternal punishment, he speaks in the same way.

"No one can have a large acquaintance with the thinking young men of the time, especially with men preparing for the pulpit in the lines of Orthodoxy, without being deeply impressed by the prevailing discord, and often most painfully impressed by the purposed one-sidedness, the violent ignoring of fundamental questions, the spirit of compromise, which are so common. So palpable are the difficulties of the Orthodox position, that the number of really good minds which are drawn to the ministry is constantly becoming less and less. Journalism, and similar fields, call louder to men who would wield a legitimate influence, who would be wholly true to truth, maintain inviolate their intellectual honor, and keep themselves unspotted from the world. Dean Stanley, in his well-known *Letter on Subscription*, calls attention to the fact that attentive observers of the signs of the times have long perceived that the intelligent, thoughtful, highly-educated young men, who thirty years ago were to be found in every ordination, are gradually withheld from the service of the English Church. Such men cannot now subscribe to articles which did not much trouble men thirty years ago. The case in America is precisely the same. A careful survey, especially of the colleges from which heretofore Orthodoxy has chiefly recruited its ministry, a comparative study of the numbers and the quality of the men in successive classes who are aiming at the pulpit, would teach some most striking lessons.

"It is impossible for science any longer to make any fair translation of the distinctive doctrines of the old church; and the inroad which the new religious ideas have made, during the present generation, into all Orthodox circles, is well enough known. There are very few men to-day, of any considerable culture, to whom they are any longer strange or shocking. The books into which they enter, in some diluted form or other, are the books which constitute the favorite reading of the theological student at Andover or New Haven, while the dust gathers on the volume which gives bold expression to the old beliefs. The English Broad Churchmen, Robertson, Stanley, Stopford Brooke, our own Brooks,—such men give real satisfaction to the better minds in nominally Orthodox quarters; but men against whose 'soundness' no word has ever been raised earn no enthusiastic following. The great success of the lectures of Joseph Cook is an indication of the relief which the more vigorous and real minds in Orthodox circles feel in having their traditional doctrines metamorphosed into generalities, which conflict less harshly with established facts and principles of science. These men are ladders, by which great multitudes are rising to the highest planes of thought, popularizers of methods whose free application must make way with all the limitations of the traditional theology."—*Christian Register*, April 10.

Poetry.

[FOR THE INDEX.]

THE WHISPER OF THE VOICES.

Out of the darkness advancing,
Out of my palace of Night,
To the surface of Being I rose,
To the mystical garden of Light.

Oh, high and sweet its music rang,
The wild-bird's note was loud and clear,
But Death came by in solemn robe,
And hushed its song with his glance so drear.

And the rustling of his cerement-shroud
Filled my heart with nameless dread;
"O God," I cried, "thy name, thy name!
And where is the home of the dead?"

Now pouring out passionate tears,
I sank upon the Mother's breast,
And warmly beat her mighty heart,
Her rude arms tenderly caressed.

Then from her thousand voices weild
I heard a whisper deep and strong,—
The words were words of solemn cheer,
The murmur of a chanted song:

"We are the voices of Love,
Love is our Lord and King;
And we are the voices of Law,
For Law is Love in becoming.

"Swift are the changes of shapes,
Shimmering like facets of flame,
Yet crumbling, unmasking they flow
But into the moulds preordained.

"Dream not, and ask not His name;
Learn thou the law, and obey;
Trust to His whispers of love,
In action thou findest the way."

W. S. K.

H. U., May, 1880.

CASH RECEIPTS.

FOR THE WEEK ENDING MAY 29.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Mrs. J. C. Merrill, \$7.87; W. E. Coleman, \$1.60; C. H. Phillips, \$2.20; H. Pratt, \$3.20; Rev. S. H. Winkley, \$3.20; George Iles, 25 cents; J. E. Oliver, \$23.30; F. Kralich, \$1; G. Grove, \$3.65; Free Religious Association, \$101.00; J. P. Titcomb, \$1.60; W. K. Smith, \$1; American News Co., \$4.76.

The Index.

BOSTON, JUNE 3, 1880.

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N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged May 27.....	\$2,280.00
Mrs. L. B. SAYLES, <i>Killingly, Conn.</i>	5.00
D. H. CLARK, <i>Florence, Mass.</i>	2.00
A. P. WARE, <i>Andover, Mass.</i>	5.00
FRED. LOESER, <i>Brooklyn, N. Y.</i>	10.00
WALTER C. WRIGHT, <i>Boston, Mass.</i>	5.00

Total.....\$2,307.00

WILLIAM J. POTTER,
Secretary F.R.A.

SPECIAL NOTICE.

The Ninth Annual Meeting of the Stockholders of the Index Association will be held at the office of the Association, 35 Monroe Street, Toledo, Ohio, on Saturday, June 5, 1880, at 2.30 P.M., in accordance with the articles of incorporation.

"THE STEP NEXT."

It is intended, we believe, to publish a full report of the Annual Convention of the Free Religious Association in THE INDEX, after our friend Mr. Potter has assumed the editorship; and we will not here anticipate this report. But the main topic of the Friday morning session, "Dr. Channing, Theodore Parker, and the Step Next," is one on which we wish to make some statement now. The discussion was introduced by a paper of our own on the question, "What does Free Religion offer as the Guide of Life?" This paper was originally delivered, on invitation of the Harvard Philosophical Club, at Boylston Hall, Cambridge, March 1, 1880; and, in order to adapt it to the occasion, a new introduction was written for the late Convention. Since we propose to publish three weeks hence the entire lecture as originally delivered, in the last number of THE INDEX that we shall ever edit, and since no other suitable opportunity may occur, we publish the new introduction by itself below, as giving succinctly our own answer to the question discussed at the Convention.

What does Free Religion offer as the Guide of Life?

Great souls are the milestones of human progress. They do not make it so much as they measure it. They sum up in themselves the tendencies of an epoch, and condense the unuttered thought of myriads into speech which the myriads accept as their own. Mind is universal, cosmical, unitary; its laws are objective and unconditionally valid; and individual thinking is resultless except so far as it conforms to these laws, and therefore interprets the common experience. All the illuminating force of the world's great historic lights comes from the fact that they do but focalize, as it were, the diffused and universal light of their respective periods. Here lies the significance of biography, which would otherwise be—

"Like a tale of little meaning, though the words are strong."

Two great souls have been of late very widely commemorated in this community. The hundredth anniversary of Channing's birth, and the twentieth anniversary of Parker's death, have been celebrated with honor and gratitude for the spiritual illumination which streamed upon the world through their strong, brave, pure lives. Their virtues and their special messages to man will be dwelt upon by those who are to follow me; I name them now simply to add my tributary mite to the common praise, and to take up the problem of religion where they left it. They agreed that the supreme guide of life is religious truth; but they differed in regard to the ultimate source and test of that truth. To Channing, its ultimate source and test was the supernatural revelation of God in the objective, historical Christ. To Parker, its ultimate source and test was the natural revelation of God in the individual's subjective intuition. The stand-point of the one was Neo-Christian Historicalism; that of the other was Neo-Christian Transcendentalism. That another step forward has become necessary since the death of the great-hearted and great-thoughted Parker, twenty years ago, is now seen or felt by multitudes. For all who have kept abreast of modern thought during this period, in which the acorn planted by Darwin has become a mighty, spreading tree, neither Christianity nor Neo-Christianity of either type can maintain its place as the true guide of life. A vast change is coming over the religious world; everybody sees that. But what is this change? What is to be the guide of life, according to the teaching of Free Religion, the evident heir of Transcendentalism? What is to be the "step next"?

This question is answered unequivocally by the Constitution of our Association, the true successor and heir of Parker, by which we are all alike pledged to the SCIENTIFIC METHOD IN RELIGION. The fundamental principle of Free Religion, as laid down in the first article of our Constitution, is the assertion of the right to deal with "man's religious nature and history" in all the freedom of "scientific study"—that is, in all the freedom of the scientific method. The freedom of science is unlimited, save by the universal laws of logic and of verification; and that, neither more nor less, is the freedom of Free Religion. The method of science is our method; our Constitution acknowledges no other method, because all others are dogmatic; and the scientific method, which by our Constitution we all profess, is the one great mark which distinguishes Free Religion from all the movements that have preceded it. It is the glory of this Association to have been the first to

plant itself upon the only principle by which perfect intellectual liberty in religion is assured; and further advance in the direction of larger freedom of thought seems, from the very nature of the case, to be an impossibility. Were there a "step" beyond this, I should be eager to take it now. Henceforth it remains only to use wisely and well the freedom that has been gained.

To the question, then, "What does Free Religion offer as the Guide of Life?" the answer of this Association can only be, "Science, or the known laws of Nature." I do but give the same answer in another form, when I say, "Philosophy, or Science as a whole made systematic." Philosophy needs to be reformed exactly as much as religion; and the reform it needs is exactly the same, namely, the substitution of the scientific method for the old method of dogmatism. But when once this reform has been accomplished, then science and philosophy become identical, as the systemized totality of all that man knows of the universe he inhabits. Action ought to be governed by knowledge, ought it not? Ignorant action is surely dangerous to all concerned. SCIENTIFIC PHILOSOPHY, therefore, or well-digested, well-arranged, and well-applied knowledge of the universe we dwell in, is the Guide of Life that Free Religion offers to mankind. And to affirm and practise this principle is the "step next."

Rev. W. H. Channing, Rev. W. R. Alger, Dr. Felix Adler, and Dr. C. A. Bartol spoke in the discussion that succeeded the essay. Mr. Channing thought that the "next step" would be back to Christianity. Mr. Alger and Dr. Adler thought that the "next step" now would be to take up practical work for the regeneration of society. But this would be no new "step" at all, since both Channing and Parker labored like giants in that very work, spent heroic lives in the cause of human elevation, and set examples of practical beneficence which may possibly be equalled, but surely not excelled. Moreover, what this practical work shall be must be, and will be, determined by the philosophy that is first adopted.

It surprised us not a little, we confess, when Dr. Adler demurred at and opposed our proposition that philosophy is the guide of life offered by Free Religion. Nothing is more evident than that philosophy is the guide of his own life. His Society for Ethical Culture, with all its noble activities, is nothing but the objective realization of his philosophy. His favorite motto is "Deeds, not Creeds"; bravely, unweariedly, persistently, is he acting out that motto. He surrenders the questions of God and immortality, as speculatively unanswerable; he turns away from speculation, with its painful antinomies of optimism and pessimism, because he believes that speculation cannot decide which of the two is true; he abandons the riddle of the universe as philosophically insoluble, and takes refuge in a heroic practical endeavor to help on the good in this human world of ours, to better the bad in it, and to foster (in his own beautiful phrase) the "creation of joy." But in all this he does but follow philosophy as his own guide of life. Dr. Adler is an adherent of Kant's "Critical Philosophy," the general conclusion of which is that the "speculative reason" cannot possibly solve the great questions of "God, freedom, and immortality"; but that the "practical reason" should govern life as if "God, freedom, and immortality" were proved. This general conclusion of Kant is the ground-principle, the theoretical formula, of Dr. Adler's practical action; and it is nothing in the world but philosophy of a certain sort. In fact, Kant was the chief founder of all our modern agnosticism; and Dr. Adler is, so far, his faithful disciple.

It is most true that this philosophy is not ours. Of all things, the most repugnant to our thinking is that despair of the intellect which lies at the bottom of the Kantian system. No agnosticism for us! We believe in the power of the human mind to master every difficulty in the long run, and to answer every reasonable question which it can propound to itself; and "God, freedom, and immortality" are reasonable questions. If philosophy has as yet arrived at no established truth on these great questions, it is solely because philosophy needs to be reformed as fundamentally as religion, and precisely in the same way: namely, by the substitution of the objective scientific method for the method of subjective dogmatism. This profoundly reaching revolution will eventually be wrought, and the greatest task now awaiting philosophical investigators is to effect it. But this is not the place to consider this subject. Our point is that Dr. Adler's entire movement is based upon, and guided by, a very definite philosophy, and that he

himself evidently accepts it as his "guide of life." For this reason we are surprised that he should demur at our general proposition, expressing as it does the fundamental and distinctive characteristic of the Constitution of the Association of which he is the President. And the question at once comes up: *What, if not science and philosophy, does Dr. Adler take as his own guide of life?*

F. R. A. ANNUAL MEETING.

In due time, though possibly in different form from that heretofore used, will come the full report of the Annual Meeting of the Free Religious Association held last week. Not to anticipate that report, it may be well here to jot down a few notes concerning the occasion, which may serve as a kind of *table of contents* of what is coming.

The Committee feel well satisfied, and have reason to be, with the results of the thirteenth anniversary meeting. After the second year's meeting, one of the Boston daily papers predicted that the Association would have only an ephemeral existence, and would not survive the interest created by its own novelty. But thirteen years have passed, and that same paper is still reporting its meetings. Naturally the attendance is not so large as in some of those earlier years. Fewer people attend from curiosity now than then; nor does the place of meeting this year and last, the Parker Memorial Hall, draw in passers-by who may happen to read the placard at the door, and other casual attendants, as did the more central Horticultural Hall and Tremont Temple. Still, the attendance this year, especially considering the heat, which was unprecedented for anniversary week, was good; and the interest among those attending seemed as fresh and hopeful as in the earlier days. For the first time all the meetings, including the business session and the Festival, were held under the same roof; and as the Festival Committee had provided a substantial lunch between the morning and afternoon meetings, the building with its different halls and rooms was found a very convenient one, and offered more opportunity for social intercourse than has been possible heretofore.

At the business session, the plans which the Executive Committee reported, concerning the adoption of the publication of *THE INDEX*, and a more efficiently organized work under the conduct of a central office, appeared to be heartily received, and were referred back to the Executive Committee with full power to carry them into effect; while the Treasurer's report showed that a goodly sum of money had been raised for making a beginning in the latter enterprise.

At the Convention Friday morning, the discussion was well sustained in ability and interest throughout. It was characterized by the last speaker, Dr. Bartol, as the "liveliest meeting" of the week. Mr. Abbot introduced the intellectual repast with an essay worthy of himself and his subject,—"What does Free Religion offer as the Guide of Life?" His answer was *Philosophy*,—philosophy in its broadest sense, as the generalized and harmonized results of all scientific knowledge concerning every phase of human existence. In view of its being the centennial year of Dr. Channing's birth and the twentieth since Theodore Parker's death, it was intended that the after addresses should state the contributions made in the order of historical development by these two great religious reformers towards the coming of full freedom in religion. This part of the subject was announced as "Dr. Channing, Theodore Parker, and the Step next." But all the speakers seemed to prefer to speak on the *Step next*, which got rather more than its due share of attention. The speakers, W. H. Channing, Wm. R. Alger, and Felix Adler, crossed each other's orbits a good deal; but, though this perhaps detracted from the logicalness of the discussion, it very likely added to its liveliness. Certainly their speeches were listened to with intense interest, and bristled with points; and the same may be said of the few closing words of Dr. Bartol, who came as a volunteer among the speakers, but was none the less welcome for that.

The subject for the afternoon, "Liberal Principles as opposed to Sectarianism in Education," was one of even more vital interest, as having an immediately practical bearing. Mr. J. F. Clifford, who gave the essay, opened the subject broadly and carefully. He is a new speaker on the Association's platform, but for many years, even from the time that he was a student in Mr. Hepworth's Divinity School, has shown his fidelity to free religious principles. He was followed by Rowland Connor, in the early years a frequent speaker at our conventions, but latterly engaged in pursuits that have rather withdrawn him

from the field. In the course of his speech, he dissected a book of child's poetry used in the public schools of Boston, showing how the young minds of its readers must imbibe from it the most superstitious theological notions. Miss Mary F. Eastman continued the discussion, making especially the point that sectarian influence in education is the foe of "intellectual veracity"; and Prof. Adler added a few earnest remarks from some experiences of his own with regard to sectarianism in the schools of New York.

The closing speech of the day, and in some respects the most enlivening, though not directly upon this topic, was made by J. L. Jones, a very liberal and very live missionary of Western Unitarianism. It was a speech inimitable and unreportable, full of the fire of natural eloquence, and none the less acceptable to the audience because of the Methodistical fervor in it nor because of the good-natured satire with which, along with his expressions of sympathy and admiration, he criticised what seemed to him the shortcomings of the Association. The key-note of this criticism was struck in his opening sentence, expressing his disappointment at finding the Association "in the thirteenth year of its existence still struggling with the dictionary." The bugle summons with which he called the Association to the struggle against not philosophic, but real and immoral materialism in the West, in a field where no religious denomination could find a hearing, met a response in many hearts present.

The Social Festival in the evening was very enjoyable, with music and speeches and conversation and refreshments interspersed. M. J. Savage presided.

W. J. P.

THE F. R. A.'S APPEAL FOR THE NEW "INDEX."

At the Annual Convention of the Free Religious Association last week, the following appeal was circulated, and supported by the officers in their speeches from the platform:—

To the Friends of Free Religion.

On the 1st of July next, the Index Association is to close its affairs and transfer the publication of *THE INDEX* to the Free Religious Association. . . . Under the new arrangement, the entire financial and business management of the paper is to be intrusted to a board of seven incorporated trustees, to be appointed by the Free Religious Association, and, after the first appointment, only one to be elected annually. The entire editorial responsibility and control are to be assumed by Mr. William J. Potter, the present Secretary of the Association.

The present patrons of *THE INDEX*, the members of the Free Religious Association, and all others interested in the development and promotion of free religion, have cause for congratulation in the fact that Mr. Potter has consented to become the editor. He is a man conspicuous for the wisdom as well as the intensity of his convictions. Bold and fearless in the presentation of his thoughts, whether in the pulpit, on the platform, or by publication, his utterances are always emphasized by a rare and singularly modest reserve that gives them peculiar force and weight. A journal in his charge will, of necessity be characterized by an absolute integrity of purpose, literary excellence, intelligent, wise, and efficient management. He will bring to the work a large heart, a keen conscience, broad mental culture, a sound understanding, and a level head. As a special feature of the paper, it can be announced that Prof. Felix Adler, the President of the Free Religious Association, is to furnish, for exclusive publication therein, each month, one of his lectures before the Society for Ethical Culture, New York. And the editor will furnish frequently, perhaps an equal number of, his discourses given to his society at New Bedford.

Book notices of current literature having a special interest to free religion, it is proposed to make a regular feature of the paper; and correspondents will be sought with reference to securing reliable information of all matters pertaining to the free religious movement, both in this country and abroad. Pains will be taken, systematically, to secure articles as far as possible on all the great phases of the movement,—as the Relations of Religion to Science, the Sympathies and the Antagonisms of the Special Religions, the Bearing of Religion on questions of Philanthropy and Social Science, the emancipation of the public schools and the State from sectarian control and bias. Competent writers in these several departments are already pledged or will be found.

Now is our opportunity to make the Free Religious Association a power in the community. We can do

so by giving Mr. Potter substantial support. He must have the means to engage able contributors, intelligent correspondents, a competent assistant in the office, and to defray other expenses obviously involved in the conduct of a first-class journal. If we expect to publish and to read a good paper, we must be willing to pay for it.

In time, *THE INDEX* may become self-supporting; but, to continue it on a reasonably safe basis, we must raise at least ten thousand dollars, aside from proceeds of the subscription list. For this sum we now appeal.

Small donations will be gladly welcomed, but we most earnestly ask all those who have the ability to contribute sums commensurate with the importance of the object and gravity of the occasion. Send contributions to Mr. John C. Haynes, Treasurer, No. 451 Washington Street, Boston, Mass.

FELIX ADLER, President F.R.A.

JOHN C. HAYNES, Treasurer.

HANNAH E. STEVENSON, Ass't Sec.

May 27, 1880.

"THE UNITARIAN BOUNDARY."

A QUERY.

I think that no one who knows me will bring against me any "railing accusation" of theological narrowness. Perhaps, therefore, it may be fitting for me to say a word on the above subject as dealt with by Mr. Abbot in *THE INDEX* of May 20th. My query is this: Which is narrower, "the Unitarian Boundary" or the limits which Mr. Chainey has just set up for himself? My answer off-hand is, *Most certainly Mr. Chainey's.*

In briefly treating this topic, the reader's pardon is asked for the writer's reference to himself. I only take the easiest way of dealing with the question.

1. I, as one Unitarian, have never regarded the Syracuse vote concerning "the Lordship of Jesus" as having any authoritative and binding force. It was only a majority vote for one year; and any other year is at liberty to reconsider. I do not feel myself obliged to believe with the majority.

2. Six years ago, in Music Hall, at the anniversary of the American Unitarian Association, I said plainly that, if Unitarianism was anything narrower than the boundary lines of the universe, then I was outside. No one has disfellowshipped me for saying so.

3. Sunday by Sunday, I freely consider *all* topics—God, Jesus, Bible, Church—from the scientific standpoint; and no one presumes to question my right so to do.

Now as to Chainey. He wrote me the other day, asking whether I would consider that he had a right still to be classed with Unitarians, with his society reorganized on the basis of his new ideas. I wrote him that I thought not. And the reason I gave was this, that *I was not willing to narrow myself, nor to see Unitarianism narrowed, to the limits of his new platform.*

Until somebody settles the question as to who is a Christian, I do not care whether he calls himself a Christian or not. Non-Christians, of Mr. Abbot's kind, I should be glad to see in Unitarian pulpits. But Mr. Chainey has become a *dogmatist*, of a narrow kind, and that concerning things that he himself confesses he knows nothing about. He has deliberately left out of his platform two things that are among the mightiest forces of the world, and that no rational man can escape,—*the God-ideal and religion.* He may call himself theist or pantheist, as he pleases. But when he proposes to say no more God at all, but only *nature*, then he dogmatizes negatively; and negative dogmatism is as offensive as orthodox dogmatism. The word "God" includes nature, and whatever there may be in the universe that is *not man*. The word "nature" assumes that the negative view of the great open question is decided. It is broader and more philosophical to leave it open.

Then as to religion. What is it? It is the feeling and action of man springing out of his relations to the universe. So long as the universe and one man remain, so long religion *must* survive.

Unitarianism then *has not* turned Mr. Chainey out. He has himself built about himself a fence narrower than the lines of Unitarianism; and now he asks if we will be willing to call his self-imposed limitations Unitarianism. For one, I say, No. My Unitarianism is a good deal broader thing than that. It is as broad as all ascertainable truth. When any authoritative voice tells me I am not a Unitarian on that basis, then I am out. If anybody builds a fence, I propose to climb it. But as yet I find none.

M. J. SAVAGE.

[We append here a brief article from the Rochester,

N.Y., *Chronicle*, and postpone at present all further reply to our friend's article.—Ed.]

A Question of Belief.

Two-thirds of the members of the Unity Church at Evansville, Ind., have voted to retain their pastor, Rev. George Chainey, who recently stated that he was not a Christian, and resigned. This action has raised some interesting legal and theological questions. In 1876, Mrs. Ann Maidlow left the sum of \$6,000 to three trustees to establish a Unitarian Church at Evansville. With this substantial help, the Unity Church has been kept up. The opponents of Mr. Chainey claim that, if Mr. Chainey be retained, the Church will no longer be Christian as implied in the gift of Mrs. Maidlow, and that the gift must be surrendered. They assert that the Church cannot be Unitarian without being Christian, and in the legal proceedings that are likely to follow the exact status of Unitarianism will be sharply defined, if legal talent can get at the question.

The holding of the Church depends upon what "Unitarian" means. Mrs. Maidlow's nephew, now President of the Board of Trustees, adheres to Mr. Chainey, and urges that his views are in full accord with those of Mrs. Maidlow. The Orthodox people of Evansville favor the claims of the minority, and now stoutly assert that the Unitarians are Christians, although Christian fellowship has been hitherto denied them. The great anxiety seems to be to send Mr. Chainey away from Evansville. Mr. Chainey is an Englishman by birth, and is twenty-nine years of age. He was formerly pastor of the Methodist Church of Napierville, Ill. He left that Church in 1877, having publicly declared that he was a Unitarian. He was immediately called to Evansville. It is said he is a devoted student of modern rationalism.

Whatever may be the outcome of it, Mr. Chainey has taken the honorable course in publicly announcing his disbelief, if he has really abandoned the tenets which a Christian minister is expected to teach. He has the credit of sincerity, at least, when such sincerity would probably end in personal loss.

MR. UNDERWOOD'S LETTER TO A FRIEND.

The following letter, with the writer's permission, has been sent to us for publication:—

THORNDIKE, Mass., May 26, 1880.

DEAR FRIEND:—

I have read the scurrilous attack on Mr. Abbot, myself, and others in the *Truth Seeker* of the 15th. Thanks for your suggestions; but I shall send no reply. The last communication I sent that paper, in vindication of myself from Bennett's malicious thrusts, was kept a month, and returned to me unpublished. But these vindictive assaults can injure nobody in the judgment of men and women whose respect is worth having. All such mean and mendacious attempts to injure reputation recoil against their authors. I regard it as a credit that I am abused by such a man as the course that Bennett has pursued proves him to be; while I feel honored by his association of my name with that of Mr. Abbot and some others he has the past two years so persistently defamed,—men with whom he is not to be compared, but contrasted,—men immeasurably his superior in every intellectual and moral quality,—men who have done as much to elevate liberalism as he has done to trail its standard in the dust.

I am unable to imagine the immediate cause of this unscrupulous attack, so full of falsehood and vile insinuation, unless it be a tract recently published, giving extracts from some of his filthy letters,—a tract I never saw till I received a copy by mail. But he has quarrelled with, and applied the foulest epithets to, nearly every editor and advocate of liberal thought in the country who has had the temerity to criticise his course or object to his method; and how could I expect to escape his malice? But for my extreme aversion to personal quarrels, which has kept me from making any public reference to private grievances, I should have been long ago honored with those who have been objects of his lies, scurrility, and abuse. Conciliating as I have been, he has done what he could, by methods peculiar to himself, to injure me with the liberal public; and, if he has accomplished nothing in this direction, it has been owing to no lack of disposition, but to the insignificance of his influence and that of his paper among liberals of intelligence, character, and worth. I now recall vividly some of the expressions of Mr. Abbot, giving his estimate of the man. I am obliged to acknowledge that from the first his insight into Bennett's character surpassed my own; and I am now convinced that the latter has received from me, against the advice and protests even of leading liberals, a consideration of which he was wholly undeserving.

When Bennett was arrested for selling the coarse pamphlet with a salacious title, although I thought he had been guilty of great folly, yet, in my adhesion to the principles of freedom of the press, I protested against his arrest, and sent him five dollars as a contribution to the expense of defending himself. When

he was, as I thought and still think, unjustly sentenced, I did what little I could toward getting him pardoned. I called on him twice during his imprisonment; but I notice he makes even these visits, with which he professed to be much pleased, a subject of fault-finding and contemptible misrepresentation. I do not now regret what I did, even though I have come to see the baseness of his character.

Nearly every statement in regard to me in his attack is either a downright falsehood or a mean distortion of facts. The best way, I am satisfied, is to have nothing to do with such a man. Point out one falsehood, refute one slander, and he will invent another; and there is no lack of men like himself who, from various motives, join him in this disreputable business.

Very truly yours,

B. F. UNDERWOOD.

THE LONGWOOD MEETING.

Our valued friend, Mr. Mills, sends us this notice of a widely known Liberal gathering, held annually for many years at Longwood, Pennsylvania:—

Annual Call.

The twenty-eighth annual meeting of Progressive Friends will be held at Longwood, Chester County, Pa., on Fifth-day (Thursday), June 3, 1880.

This meeting is called in the interest of truth, humanity, religion, and progress; and it seeks in a catholic and earnest spirit to consider and to study those questions that appertain vitally to human welfare, and in particular those which come nearest and are most pressing in the present hour and time.

It extends cordial invitation to all of whatever name or belief, who feel interest in this behalf, to attend this, its annual gathering, and especially to those whose interest is practical, one that prompts to cheerful labor and service in behalf of the upbuilding of humanity.

The hour is propitious and prophetic, the opportunities are high, and the responsibilities of the gravest. Come, that we may learn in our conferring together more of the duties and the privileges that are before us. Come, that we may gather in each other's presence fresh renewal, mutual encouragement, strength, and inspiration.

Able and well-known speakers from abroad are confidently expected to be present and aid in the deliberations.

All communications addressed to the meeting should be directed to Isaac Mendenhall, Hamorton, Chester County, Pa.

Longwood is one and one-half miles from Rosedale Station on the Philadelphia and Baltimore Central Railroad.

CHAS. D. B. MILLS, } Clerks.
PATIENCE W. KENT, }

HAMORTON, Pa., May 5, 1880.

PERSONAL ITEMS.

RALPH WALDO EMERSON has just attained the seventy-seventh year of his age, accompanied with "honor, love, obedience, troops of friends."

REV. ROBERT COLLYER delivered a beautiful, characteristic, prose poem on children, at the Unitarian Sunday School meeting in Boston last week.

IT HAS BEEN suggested that it would have been a good time for Col. Ingersoll to be around with his lecture on "Hell" during the hot weather we have lately been having.

MR. ARCHIBALD FORBES, the well-known war correspondent of the London *Daily News*, will come to see us next September, and will do some lecturing while in the country.

MR. MONCURE D. CONWAY will sail for America in July, accompanied by his wife and children, and will remain here for four months. He will put his eldest son—a young man just attaining his majority—in a law office at Cincinnati.

TAINE, THOUGH fifty-one years old, is one of the hardest students of the day, yet he recently penned the general experience with autograph albums, in one he was asked to write in: "One can never write anything when he has not an idea; and that is always my condition when before an album."

MISS COLLINS, of Boffin's Bower repute, has made elaborate arrangements for the observance of the tenth anniversary of the death of Charles Dickens, on the evening of June 9th. Miss Collins is entitled to much sympathy and praise for the energy she has displayed in behalf of her meritorious enterprise, and the success that has attended it.

JOHN F. QUARLES, a colored lawyer who has practised law for several years in Washington, D.C., and who for the past three years has been United States Consul at Malaga, Spain, has been admitted to practice in the courts of the State of New York by the General Term of the Supreme Court. Mr. Quarles is tall, good-looking, and very black. He was born in Augusta, Ga., as a slave; first studied law in Georgia, and was subsequently admitted to practice at Washington.

IT IS NOW pretty generally known that Prof. Felix Adler is henceforth to have added helpfulness and

sympathy in his work. The Professor was most auspiciously and happily married Monday, June 26, at Brooklyn, N.Y. The bride, Miss Goldmark, is the daughter of Dr. J. Goldmark, a well-known wealthy and educated German gentleman of Brooklyn. The legal portion of the ceremony was performed by Mayor Howell, of Brooklyn, in the presence of several friends, at an early part of the day. In the evening, Dr. Goldmark's commodious and handsome residence and beautifully illuminated garden were thrown open to a most hospitable and cheerful "reception," which was attended by a company of several hundred persons. Among the many valuable and interesting tokens of friendship with which the happy bride and bridegroom were affectionately remembered, one of the most noteworthy was the presentation, by several friends, of a donation entitled "The Library Fund," for the Professor's personal use, amounting to the exceedingly generous sum of \$3,000. Such indications of cordial sympathy and hearty appreciation between the Professor and his people is an augury of the best results in the mutual work and aspirations upon which they have entered and toward which they are so harmoniously striving. Blessings upon the union just consummated between Professor Adler and his young wife, and blessings upon the more public union which subsists between him and the Society for Ethical Culture, and blessings upon the great liberal cause which he so conspicuously and effectively represents! May prosperity and long life attend them!

FOREIGN.

THE PERMANENT Italian Catholic Committee at Bologna has addressed a circular to the district committees, intimating that Catholics should abstain from voting in the coming elections.

THE GOETHE monument at Berlin will be unveiled on the 1st of June, in presence of the German Emperor and Empress. They both knew Goethe intimately, the Empress being a daughter of Karl August, Grand Duke of Saxe-Weimar, the patron and friend of Goethe, and their courtship and marriage at Weimar having occurred during the latter years of Goethe's life.

A GREAT FEDERAL SINGING FESTIVAL will be held at Zürich in July, beginning on the 4th and terminating on the 11th. Seven hundred of the best vocalists Switzerland can produce, assisted by singers from various parts of Germany, will take part in the proceedings; and a building capable of accommodating an audience of 6,000 persons is in course of erection near the lake.

AT THE ANNUAL MEETING of the Protestant Reformation Society, in London, Lord Oranmore and Brown, who presided, referred to the appointment of the Marquis of Ripon as Governor-General of India, and remarked that the conduct of the noble marquis in negotiating the treaty of Washington did not augur well for his success as a diplomatist. He asked the meeting to join in a solemn protest against the appointment of a pervert to Rome to that high position.

THE LATEST REPORT of the Municipal Statistical Department for Munich shows that the number of marriages in that city has been annually declining since 1875. This is quite in accordance with what has taken place generally throughout Germany. In 1875, the number of marriages was 2,318; 2,067 in 1876; 1,947 in 1877; 1,902 in 1878; and only 1,621 in 1879. But these diminishing figures do not fully represent the rate of decrease, for the population of the city has been all the time increasing. In 1875, the proportion of marriages to every 1,000 inhabitants was 12.18, whereas in 1879 it was only 6.99. Some interesting particulars are given in the report. Thus, 83 per cent. of the men married in 1879 had been previously unmarried, and 90 per cent. of the women. The corresponding proportion in 1875 had been for each sex ninety-three. The youngest bridegrooms were in their twenty-first year, the youngest brides in their sixteenth. The oldest bridegrooms were seventy-nine and seventy-six years old respectively. The oldest bride was sixty-eight. This lady, who had been hitherto single, chose for her partner a widower some ten years younger than herself. The youngest bridegroom married a widow double his own age; while the youngest bride, a girl barely fifteen years of age, had for her husband a man in his 33d year. In 17 per cent. of the marriages, the parties belonged to different religions.

MR. HERBERT GLADSTONE, the youngest son of the Premier, was elected for the borough of Leeds without opposition. The new member addressed the electors from a platform erected in front of the Town Hall immediately after the official declaration of his return; and a vast concourse of people, variously estimated at from fifteen thousand to twenty thousand, assembled in Victoria Square at the hour named for the declaration. Mr. Gladstone in his address said the people must remember to be tolerant of the Liberal Government, and to have confidence in it. He believed that all the interests which were most dear to sections of the party would receive fair and full consideration. He trusted that in future they would show to him, as a supporter of the Liberal Government, that sympathy and forbearance which he expected them to show to the Government itself. Mr. James Kitson, Jr. (with whom Mr. Gladstone and his mother had been staying), mentioned that the Prime Minister had that day been returned unopposed for Midlothian, an announcement which evoked the heartiest cheers. He also stated that it was Mr. Gladstone's intention to be introduced in the House of Commons next week by his two sons, and that Mr. Herbert Gladstone would be appointed one of his father's private secretaries. After cheers had been given for the new member and his father, the large crowd dispersed.

Communications.

A REVOLT IN ORTHODOXY ITSELF.

ROCHESTER, N. Y., May 20, 1880.

EDITOR OF THE INDEX:

Dear Sir,—I herewith enclose to you a report of a sermon delivered last Sunday by Rev. Myron Adams, pastor of Plymouth Church, the large Congregational Church of this city.

Yours, etc., CHAS. H. TRUE.

Conditional Immortality.

THE THEORY BROACHED BY REV. MYRON ADAMS AT PLYMOUTH CHURCH.—A STARTLING SERMON.—WHAT THE MEMBERS OF THE CONGREGATION HAVE TO SAY ABOUT IT.

At the close of the services at Plymouth Church yesterday morning, the Rev. Myron Adams requested all his congregation to be present in the evening, as he had something to say to them that might possibly affect his standing in the Church. Accordingly a large congregation assembled together in the evening, who listened to a sermon that broached some startling theories from a theological point of view. The reverend gentleman took his text from Romans, "Let love be without dissimulation," and then proceeded to state that he proposed to study the state of Christianity at the present time with reference to the doctrine of eternal punishment. Was the Church in a state of decadence? Those in the Church claimed it was not, while those outside were equally certain that it was. Bishop Simpson, in an eloquent discourse recently preached at Cincinnati, had stated that the Church was never so prosperous; but some might think this was merely whistling to keep up their courage, and others have stated that never in its history was there such a wide-spread and general denial of God and his revelation. He believed that the Church was being crushed with scepticism, and that the fault of the matter lay within the Church itself. Were the Church pure, it would be unassailable; but it had presented to the world a Deity who was not good and just, and had forbidden any investigation into the subject. It has taught that God for his own pleasure keeps millions of his creatures in torture. If a man were to keep a fellow-being alive a year for the sole purpose of torture, we would cry aloud at his cruelty; yet we hear it said of God that he will eternally keep the majority of the human race in torment. We say that he foreordained men for torture, and that he is infinitely good. Men will say, Then give us wickedness instead of God. A constitutional principle of the mind stands in the way of accepting such a being. Men may fear him, but they cannot love him. The opinion of John Stuart Mill is rapidly gaining ground,—that such a God is a mere chimera of a disordered imagination: he is an infinite enemy, not an infinite friend. Rather than accept him, many are forced into the awful darkness of atheism.

The preacher then proceeded to argue on the belief of conditional immortality and the annihilation of the soul. Was it not conceivable that souls unfit for the kingdom of righteousness should be permitted to lapse out of being? Some years ago, in conversation with an eminent Presbyterian divine, he denied that God could annihilate a soul. The gentleman asserted most positively that he could. He asked, "If He could do it, why does He not, if it will end the torments of so many?" Leslie Stephens said, "If this be the end of Christianity, better atheism by far." The present age was one of personal convictions, and not priestly teachings. It was hard to break from the trammels of old beliefs; but we were dishonoring God with our traditions, and the doctrine was fostering the darkness of the world. It raised up Christians to worship and adore a gigantic Moloch, and sank the Father in the tyrant. He did not need to go outside the New Testament to prove his assertions; and, after a careful study of the passages on which this doctrine rested, he had come to the conclusion that it should not be believed. It was a merciless doctrine of the past ages, and the world will yet come to believe it the doctrine of the devil. It is urged that God is just. What worlds of torture have been done in the name of justice! We did not torture prisoners any more, because it was held to be cruel; and yet this cruelty was imputed to God. Could it be just to do an injustice to punish any one eternally? If this were so, heaven would be only fit to be inhabited by savages; and they would be on their knees in tears to petition God to cease being just sufficiently long to annihilate the poor suffering creatures. The reverend gentleman closed his very eloquent discourse with the following quotation from Canon Farrar: "Here I declare and call God to witness that, if the popular idea of hell were true, I should be willing to renounce an immortality of happiness, if thereby I could save a single soul. I can conceive of no happy immortality while millions of my fellow-creatures, some of whom I had dearly loved, were at the same time writhing in agony and without hope."

At the conclusion of the services, an application was made by a representative of the Union to allow the sermon, which had been read from a manuscript, to be published. Mr. Adams declined, however, urging that it would draw the fire of other ministers, and he was not ambitious of seeking notoriety in this way. The theories he had advanced had long been studied by him as well as by other ministers, and the Church would yet have to bend to the growing belief. Several members of the congregation were subsequently interviewed on the stand they intended to take. The matter had come upon them too suddenly for them to decide; but the general feeling seemed to be in favor of the sermon, as the following interviews show:—

D. C. Hyde, President of the Board of Trustees,

was the first visited; and he believed the majority of the church would sustain Mr. Adams in his schism. It was a bold step for an Orthodox minister to take, and he looked upon it as the possible beginning of a revolution in church doctrine. He did not think there would be a church meeting, unless it created a good deal of disturbance, which he scarcely thought likely. There was no occasion for Mr. Adams resigning. Congregational Churches were authority unto themselves; and, if the congregation accepted these doctrines, that was all that was necessary. For himself, he indorsed them; and he believed nine-tenths of the Board of Trustees were of the same opinion.

The next gentleman interviewed was ex-Senator William N. Emerson, who was also cordially in favor of the stand taken. Some time ago, in a conversation he had held with Mr. Adams, he told him that he did not see what use there was in his going to church, as he did not believe in the doctrines as preached; and in the conversation the reverend gentleman foreshadowed his ideas, which were promulgated yesterday. He did not know how it would take in the church, but he thought he would be generally sustained. If the majority indorsed the theory, that would be all there was to it; and he did not look for any meeting of the church. It was a bold step and one that he thought would work a revolution, but he did not doubt that Mr. Adams would be sustained.

L. P. Ross cordially indorsed the sentiments of Mr. Adams, and believed that the church would sustain him. If it did not, he would follow Mr. Adams to another church. There might be a few who would object to them, but he did not think a meeting would be held.

S. D. Porter was rather conservative about the expression of his views, and did not wish to be interviewed. None of the members had been to see him, and he had heard no talk about a church meeting.

M. D. L. Hayes also did not wish to express his ideas further than to say that he thoroughly believed in Mr. Adams. He was a man who acted from purely conscientious motives and with no idea of sensationalism. He also thought there would be no meeting of the church on the subject.

Ex-Ald. Newell H. Stone took the opposite side. He did not hear the sermon, for the reason that he did not wish to. He thought Mr. Adams was a man without creed, and it would not surprise him to hear him preach any doctrine. He did not believe in upsetting a revelation that had stood the test of hundreds of years and made men better. He did not know what action would be taken, but thought the Congregational Council would have to act on the subject.

A great many other of the members who did not care about being interviewed expressed themselves as pleased with the stand taken, and the general opinion seemed to be that there would be no meeting of the church on the matter. This morning the Presbyterian ministers held a meeting in the study of Mr. Adams at Plymouth Church, where the sermon was discussed; and it is understood that all present disagreed with his teachings.—Rochester Union, May 17.

MR. UNDERWOOD'S TRIAL.

THE SUIT AT IRWIN STATION, PA.—EXPRESSIONS OF LIBERAL SENTIMENT.

MR. EDITOR:—

Judging from the number and tone of the letters I have received the past few days, in regard to the case at Irwin Station, Pa., the feeling among Liberals is one of surprise and indignation at the injustice of the verdict, with a strong desire to have it decided whether a man can be punished with fines and penalties for giving an anti-Christian lecture in the State of Pennsylvania.

I have never, in a single instance, made an appeal to the Liberal public in my own behalf for money. But here is a case in which Freethinkers throughout the country must feel a common interest, and the extracts from letters given below probably express the general sentiment. A few bigots at Irwin Station have attempted to punish me and two other gentlemen for our temerity in opposing Christianity; and they found a judge willing to charge a jury that Christianity is a part of the law of the State of Pennsylvania, and that if my lecture was anti-Christian it was illegal, and the parties from whom the hall was obtained were under no obligation to respect the contract. The lecture, for giving which I was charged with "immorality," was a discourse showing the truths of science and the absurdities of theology. It is a clear case of persecution.

We have appealed, and shall contest the case thoroughly before submitting to the unjust verdict rendered against us. The suit will involve considerable expense; and following the kind suggestion of the editor of the *Investigator*, and the advice of nearly every one who has written me on the subject, I have decided to receive contributions to meet the expenses of this suit. All contributions will be acknowledged in the *Investigator*, and every dollar received will be used to the best possible advantage to prevent this effort to make infidelity a crime, punishable with penalties and fines, in the State of Pennsylvania. Contributions and pledges of contributions—to be sent when needed—may be addressed to me direct at this place, Thorndike, Mass., or through the office of the *Investigator*.

I give extracts from a few of the letters recently received by me.

A prominent Liberal of Providence, R. I., writes:—"I am gratified that you have appealed from the decision of the stupid bigot of a judge, and I hope as much publicity as possible will, in the mean time, be given to the case, as it will serve the cause of moral soul-freedom. . . . In this case of yours, count on me always as an active friend."

A well-known Liberal writes me from Florence, Mass.:—

"The result of your trial was indeed a surprise to me, and I feel a deep interest in the case. You must see to it that a thorough trial is given on the appeal. I think the discourse upon which you are indicted should be printed in the *Investigator*, and perhaps other Liberal papers, and an appeal with it for funds to carry the question before the United States Court, if decided against you in the State Court. I shall stand by you for one. Make the appeal, and let the contributions go on. Rely upon my doing something when the money is wanted."

Again: "Make your lecture in the evening [at Florence, May 9] the identical discourse which you gave in Pennsylvania, and for which you are prosecuted."

Wm. McIlwrath writes me from Missouri:—

"I enclose you five dollars, which is not much, but with it goes out my strong desire to see that question taken to the higher courts, where I am confident such a decision would be reversed. You should not be allowed to bear the expense of this prosecution alone."

C. De Roberts writes from Nebraska:—

"I enclose you my draft for eleven dollars, ten for myself and wife, and one for J. M. Hackett. Please send me the papers containing the lecture on which you were convicted."

From Missouri, George M. Houston writes:—

"I have noticed in the Missouri *Republican*, of 21st, the disgraceful affair at Irwin Station, Pa. It was shameful, and I blush for my native State."

A friend from Illinois writes:—

"This case should go up to the highest court, and the Liberals of the country must feel a common interest in it. A subscription should be started and funds raised, so as to have the case managed with the best ability. Count on my assistance."

A gentleman from Pennsylvania writes:—

"The matter should be presented to the Liberals in such a manner that it may meet with a hearty response. This is undoubtedly a case of pure persecution, growing out of the bigotry and intolerance of Orthodox Christianity; and for this should claim the sympathy and support of the entire Liberal public."

One of the best known Liberals of the West writes me:—

"You must, by all means, carry the Pennsylvania suit to the United States Supreme Court, if possible. It is a matter in which all are interested; and money should be freely contributed to pay the costs of settling the matter in the highest court, that we may know what to expect hereafter."

Geo. F. Bailey writes from Ohio:—

"I am sorry to see you were convicted in the case at Irwin Station. I send you a dollar. I should like to know the name of that bigoted judge that gave the charge to the jury."

From Canada comes a letter, from which I give a paragraph:—

"I did not suppose such a prosecution, with the result, possible in the United States. The case at Irwin Station is as bad as that at Napanee, to the expense of which, I remember, you generously contributed. Your Canadian friends will now have a chance to repay you for your contribution and your appeal in their behalf when they were in need of funds." Respectfully,

B. F. UNDERWOOD.

THORNDIKE, Mass., May 6, 1880.
—*Investigator*, May 19.

JESTINGS.

FOREIGN ladies presented to the Queen do not kiss her hand, but merely courtesy and move off sideways so as not to turn their backs upon royalty.

GLOOMILY the merchant sat looking over the books and through the few remaining papers in the safe the morning after the junior partner had got away to South America with alacrity and \$42,000 of the firm's money. A consoling friend says to the merchant: "Ah, well, you'll work out of it all right. There's no great loss without some gain." "True," sighed the man of trade, with a brighter light dawning in his face,—"true, my wife went with him."—*Burlington Hawkeye*.

THE ARKANSAS FERRYMAN.—An Arkansas Ferryman posted the following notice on a tree: "If ennybody cums here arter liker or to git across the river, they can jes' blow this hear horn, and ef I don't cum, when my Betsey up at the house hears the horn blown, she'll come down and sell them the liker or set them across the river when I'm away from hoam. John Wilson. N.B.—Them that can't read will have to go to the House arter Betsy, 'tain't but half a mile there."

"THE CIRCUS is coming," remarked Mrs. Goodington, laying down her paper, "with no end of trained horses and caramels, hypothernuses and other bedizens of the forest and jungles. How well I remember the first time Daniel took me to the circus! As we entered the tainted enclosure, I said to him, 'How terribly the wild animalcules growl, don't they?' I was eenamost frightened to death till Daniel told me it was only the vendooos of peanuts and prize packages plying their rogation."—*Boston Transcript*.

MISTRESS (to new arrival, who had been sent to put a letter into the lamp-post box): "Why, Bridget, where have you been all this time?" Bridget: "Where have I been, ma'am? Sure I've been with the lethther, ma'am." Mistress: "I know that; but what kept you so long, and why didn't you put the letter into the box, as I told you?" Bridget (with desperate emphasis): "Why didn't I! Sure enough! Didn't I go to ivery wan o' them, and the doors of wid boxes was all locked, ma'am. I'm kilt intirely wid travellin' round the shtreets all day, so I am."

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FRANCIS ELLINGWOOD ABBOT.

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In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

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SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

GLIMPSES.

LORD HOUGHTON, in the *Fortnightly*, tells this good anecdote: "In such a house as Lord Ashburton's, at the Grange, Wilberforce was seen at his very best. Memorable were the encounters of humor between him and that brilliant hostess. I have one especially in my mind. 'Mr. Carlyle and I have had a splendid ride over the downs: we went through the mist like Faust and Mephistopheles on the Brocken.' 'Which is which?' asked the lady."

SOCRATES is reported by Plato (Jowett's translation, I., 262) to have made this strong defence of free inquiry: "Some things I have said of which I am not altogether confident. But that we shall be better and braver and less helpless, if we think that we ought to inquire, than we should have been if we indulged in the idle fancy that there was no knowing and no use in searching after what we know not: that is a theme upon which I am ready to fight, in word and deed, to the utmost of my power."

A LONDON letter gives the following highly important intelligence: "Mrs. Gladstone does not confine her attentions to the domestic government of Hawarden Castle. Her influence will be enormous when Mr. Gladstone sits once more on the treasury benches and two of her sons are in Parliament. She is a clever, pleasant, earnest woman, but she dresses badly. Her bonnets are of the dowdiest. The provincial ladies quite resent her bonnets. Gladstone himself is not a 'buck.' He wears trousers that are baggy at the knees. His coats never fit him. His gloves are always too long at the fingers. But, when he goes down to the House of Commons prepared to make an important speech, he is always well brushed, his hair is oiled, and he wears a flower in his button-hole. Mrs. Gladstone always revises him before he leaves home on important occasions. Old members of the Commons straighten their backs and get ready for 'larks' when they see Gladstone come in with his hair smooth and a flower in his coat."

THERE IS GREAT BEAUTY, and truth of profound significance, in this passage from *Aloha*, the recently published and charming story of a trip to the Sandwich Islands by Rev. George L. Chaney, formerly of Hollis Street Church, Boston: "That evening I lay on a cane-woven couch, in a grove of coco palms, looking up into the sky. Is there any reserve so complete as the utter openness of the heavens? 'Come, look into my heart,' they seem to say; and yet who can say that he knows what is there? I saw the stars dimmed, but not quenched, by the almost dazzling brilliancy of the moon. A giant palm waved its punks over me, and the rustling of its great fan seemed one with the low moan and sighing of the sea. Why must bliss turn to indifference or pain as soon as man is conscious of it? Why cannot I lie still in this perfect hour and on this perfect spot, without a question, a thought even, to break the spell? Stranger yet, why is it, when earth and air and sky and soul agree, and everything seems to favor the mutual revelation,—why is it that nothing comes? I fell sound asleep."

IN MISS COBBE'S recent excellent reminiscences of that good and useful woman, Miss Carpenter, is the following instructive little tale. The institution "semi-miraculously" supported was, of course, that of Mr. George Müller at Bristol. Miss Cobbe says (speaking of Miss Carpenter), "She told me one day of her visit to a celebrated institution, said to be supported semi-miraculously by answers to prayer, in the specific shape of cheques. Miss Carpenter said that she asked the matron (or some other official) whether it was supported by voluntary subscriptions. 'Oh dear, no, madam,' the woman replied: 'do you not know? It is entirely supported by prayer.' 'Oh, indeed?' replied Miss Carpenter. 'I dare say, however, when friends have once been moved to send you money, they continue to do so regularly?'

'Yes, certainly they do.' 'And they mostly send it at the beginning of the year?' 'Yes, yes,—very regularly.' 'Ah, well!' said Miss Carpenter, 'when people send me money for Red Lodge under those circumstances, I enter them in my Reports as Annual Subscribers.'"

THE EXCITED discussion now going on among our Unitarian friends (we use that word "friends" in no perfunctory or formal sense, but in deep-felt cordiality and unalloyed sincerity) leads us to publish this week in full, for the first time, the farewell discourse we delivered to the Unitarian Society in Dover, N.H., March 29, 1868, when we severed forever the cherished tie uniting us to the faith of our fathers; and also the first discourse delivered to the new Independent Society in the same place, April 26. Next week we shall publish the last discourse delivered to the Independent Society, October 4, 1868; and also an extract from the fifty-third volume of the New Hampshire Reports, giving the opinion of the Supreme Court of that State, as pronounced by Judge Sargent, on the essential facts of the law-suit which grew out of these events. These documents give a full and clear sketch of the first organized protest, so far as our knowledge goes, against the "Unitarian boundary," and deserve a most candid and dispassionate examination in their bearings on the present agitation. They mark at least a decisive epoch in our own life and thought, if nothing more; and we yield to the wish to lay before our dear INDEX friends, before we part, the original grounds of a movement which we have spent the best ten years of our life in defending and promoting. Since that day, the movement itself has become strong, and is even now rapidly spreading; and the history of what took place twelve years ago in that little New Hampshire town is an essential part of the history of Free Religion.

THE VINELAND *Independent* is true to the duty incumbent on the press, when it speaks thus frankly and bravely in its issue of May 27: "Dion Boucicault, the great comedy author, is a social delinquent. This practice of family disunion, domestic infidelity, and general social unfaithfulness is becoming quite prevalent and fashionable among theatrical people, prima donnas, and high-toned actors. Boucicault has, it is said, been practising open adultery, and now his wife sues for a divorce and the custody of her children. It is about time general public sentiment pronounced loudly against these social outrages on the part of public men and women, who seek the applause, the praise, and the patronage of respectable people. The writing of a good comedy cannot atone for the sins against social order which a man commits who openly violates the marriage laws of his country, and libels the family relation by the grossest infidelity. It is a fine example for the rising generation, this social nastiness on the part of public men. Boucicault's young daughters must grow up to womanhood with a poor appreciation of manly character and domestic virtue, when at every turn they are confronted with the fact that despite their father's great talents he is a common adulterer, and a violator of the civil law, say nothing about the thunderings of the Decalogue, and the unwritten moral law of society. Any man who holds the responsible position of a father, who thus lays the heavy burden upon his children of overcoming the taint of his bad name, and who sets them a constant example of evil, is a social monster, who should not be held guiltless by the society he has outraged. If the decent people of the United States in this nineteenth century do not soon frown upon such delinquencies, though committed by the intellectually great, they will find that the virtue upon which the nation and society rests has been so eaten by the filth of disorder and licentiousness that both will crumble to ruin before their face and eyes."

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

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LOCAL AUXILIARY LIBERAL UNIONS,

Chartered by the American Liberal Union.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.
SYRACUSE, N.Y.—[Officers not reported.]
ALBANY, N.Y.—President, Hon. E. P. Hurlbut; Acting President, Adam Strever; Secretary, B. O. Andrews.
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ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.
CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.

RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N.Y.
Z. T. WATKEYS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N.Y.
GUSTAVUS E. GORDON, Mil-MOSES W. DODGE, Albany, N.Y. waukee, Ill.
HARRIET A. MILLS, Syracuse, N.Y. J. H. ADAMSON, Passaic City, N.Y.
W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.
T. O. GAGE, Fayetteville, N.Y. HOPE WHIPPLE, Boston, Mass.
B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.
CATHERINE C. HURLBUT, Albany, N.Y. JOHN W. TRUESDELL, Syra-bany, N.Y.
EBERT TURK, Chelsea, Mass. H. P. STARK, Rochester, N.Y.
JOHN NILL, Watertown, N.Y. N.Y.
E. A. SAWTLE, Boston, Mass. M. SCHLESINGER, Albany, N.Y.
THOS. DIGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.
JAMES B. PIKE, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.
DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
D. B. MORREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propaganda of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[For THE INDEX.]

Farewell Discourse

TO THE "FIRST UNITARIAN SOCIETY OF CHRISTIANS IN DOVER, N.H.," MARCH 29, 1868.

BY FRANCIS E. ABBOT.

My text this morning is taken from no Hebrew Scriptures, whether of the Old or the New Testament:—America is every whit as sacred as Judea,—God is as near to you and to me as ever he was to Moses, to Jesus, or to Paul. Wherever a human soul is born into the love of truth and high virtue, there is the "Holy Land"; wherever a human soul has uttered its sincere and brave faith in the Divine, and thus bequeathed to us the legacy of inspired words, there is the "Holy Bible." To find my text, therefore, for this last morning of my ministry in Dover, I cannot travel across the Atlantic and the Mediterranean to ransack the Orient for a prophet, nor leap the gulf of eighteen centuries to find a word that shall fit this occasion, to me so earnest and full of moment. I am impelled to turn to some American Scripture, instinct with the deep religion of to-day; I am impelled to listen to some American prophet, whose soul is fired with the divine suggestions and fathomless significance of all human life. This, then, shall be my text, taken from a seer as truly and as highly inspired as any that ever prophesied in days of yore,—I mean, Ralph Waldo Emerson:—

"Nothing is at last sacred but the integrity of your own mind. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude. The relations of the soul to the Divine Spirit are so pure, that it is profane to seek to interpose helps. Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles."

These words, my friends, so well express the spirit and ideal aim of my ministry, that I have chosen them to introduce this, the last discourse which I shall ever preach to you as your minister. Common custom permits, on such occasions, a free and familiar rehearsal of facts; and I accordingly invite your attention to a general survey of my work among you. It will not, I trust, appear indecorous or egotistic, if I attempt to remove some misapprehensions concerning the manner of my settlement, by stating a few facts which have been forgotten or overlooked.

Early in March, 1864, I preached in this pulpit for the first time. The day was exceedingly stormy, and very few were present. Some little boys upstairs disturbed the afternoon services by whispering and laughing, until I restored quiet by pausing, and requesting "silence in the galleries." There was silence there, at once; and to you who contemplate week after week those great empty spaces, I need hardly add, there has been "silence in the galleries" ever since. The next day was still more boisterous; and, owing to the heavy storm, I spent the whole day in the station and the cars, not reaching Boston till about eight o'clock in the evening. Altogether, my first impressions of Dover were by no means pleasant; and when, a week or two later, I received a very urgent invitation from Mr. Samuel Hale, one of the wardens, to preach here as candidate, my impulse to decline was very strong. The one thing which determined me to accept, was this brief sentence in the letter: "Do come and help us." I had been many months preaching from place to place, and now for the first time I seemed to be really wanted. "If it has come to this," I thought,—"if my help is really needed, I will go anywhere." So I came to Dover, preached four Sundays in April and May, received a call, and was strenuously urged to accept it at once. I did so, supposing that the call was not only in form, but in fact, unanimous. As you all knew at the time, and as I came to know at a later period, this was a mistake; and here, while acquitting all concerned of all blame in simply following a common custom, I must enter a most emphatic protest against the custom itself. It is morally wrong, when a nomination is not unanimous, to pass a vote to call it so, unless all parties understand the vote to be a mere form; in which case the vote is useless. Inexperienced as I was in such matters, I did not suspect the truth, that only a portion of the society desired my settlement; the vote deceived me. Understand me,—I condemn the custom of passing such votes, not those who merely complied with it, intending no deception. If, however, I had not been thus unintentionally deceived, I should never have come to Dover at all.

Thus, on the first of June, 1864, I became your pastor; but the pulpit was supplied by Rev. W. H. Knapp until my ordination, August 31. My ministry really began, therefore, on the first of September, and terminates to-day, covering a period of a little more than three years and a half.

It is the proper place here to correct a misunderstanding of my course in your pulpit, which would in no wise disturb me, if it did not affect my character as a man. The impression existed at the time of my settlement, as I long afterwards learned, that I came to you with what are commonly known as "conservative" views; and when my views were perceived to be "radical," some persons thought, and said that I had not been sincere and plain-spoken in the outset. Forgive me, friends, if I set so much value on my reputation as a sincere and truthful man, as to devote a few moments to the correction of this very unjust judgment.

Three facts seem, so far as I can learn, to have given rise to the impression just mentioned,—the fact that I was recommended to your parish wardens by

Rev. Dr. A. P. Peabody, of Cambridge, Rev. Mr. E. E. Hale, of Boston, and others,—the fact that I refused to be examined by the Council at my ordination,—and the fact that my preaching was less radical before my settlement and at the commencement of my ministry than it has been since. Let me very briefly explain these facts, which are perfectly true.

In the first place, I knew nothing of my being recommended by Dr. Peabody or Mr. Hale, until many months after my settlement; nor do I now know precisely for what they recommended me. One thing, however, I do know. With Dr. Peabody I had never exchanged a single word concerning my theological opinions, and, to the best of my remembrance, the same is true of Mr. Hale. Whatever either gentleman may have said about them, I am in no degree responsible for his statements.

In the second place, I refused to be examined by the council at my ordination, and to submit to it any certificate of baptism, church-membership, or graduation at the Theological School, simply because I acknowledge no authority in any ecclesiastical council to require such preliminaries. Many days before the council convened in Dover, I had written to each person invited, stating that I should not submit to any examination by the council, although I would cheerfully answer any inquiries as to my opinions made privately by individual members of it. For myself, I declined to take part in the proceedings of the council, or in any way to recognize it; I looked at it as a mere farce, and, if I had known as much then as I know now, I should have refused to be ordained by a council at all. The time has gone by for ecclesiastical mummery of any sort, at least with me; and the reason of my refusal to be examined by the council was solely disgust at this relic of priestcraft, not at all unwillingness to avow my convictions. In short, I refused to be catechized like a schoolboy before an ecclesiastical examining committee, believing the custom had had its origin in a purpose to repress free thought, and should be abandoned by all liberal societies. But I offered to explain my opinions beforehand to all those invited to assist in the ordination, that no one might feel scruples in taking part in it. That, it seems to me, was very far from being politic and non-committal.

In the third place, while preaching as candidate, I did state plainly my most radical opinions; and any one at all familiar with the questions of the times must have perceived their radical character. With the distinct purpose of making my radicalism known, I preached two sermons, one on the "relations of politics to religion," the other on the "nature of Christ"; and in these I stated as unequivocally as I could my most radical ideas, both in politics and in theology. In the former sermon I used these words with reference to those ministers who had never denounced the sin of slavery,—"God will require the country's blood at the hands of those who see her sin and rebuke it not,"—and added;—"Ministers are men, and must be best respected when known to be manly men. It cannot add to their influence to repress their deep convictions and prophesy only smooth words. Whatever the Spirit of God puts into their mouths, that must be spoken without subtraction or modification." Was that conservative? In like manner, I find in the sermon on the "nature of Christ" statements equally frank. I said plainly,—"I cling most strongly to the belief in his pure humanity. All his wonderful power is the simple product of character." I defended the doctrine that "Christ is a mere man," and said that this doctrine is not a "reproach" to Jesus, but rather "praise and exaltation." Was this conservative? In those statements you have the germ of everything that is radical in theology. The moment a man gives up the absolute Deity of Jesus, he cannot stop till he accepts his mere humanity,—that is, if he can think. Unitarians, I confess, often succeed in stopping halfway; but they do it by ceasing to think. Begin to doubt the "Deity of Christ," and, if your mind is active and strong, you cannot stop doubting till you have doubted yourself out of Christianity into pure Theism. That is where I am to-day,—outside the warm shelter of the Christian Church, in the vast expanse of God's boundless universe, yet still at home! I have but faithfully followed the principles stated with the utmost distinctness in these sermons, which I preached before you gave me a call.

But I should not be honest to leave the matter just here. In these same sermons I find expressions and statements I could not now indorse: they are too "conservative" for me now. That my convictions have ripened and become more clear, coherent, and intense,—that my preaching has become correspondingly more pronounced, definite, and radical,—I certainly must admit. But what does this admission prove? That I did not sincerely avow my radicalism at the start? I think not. It only proves that my radicalism is living and not dead; that I do not count it the highest praise to say of any man, "He is unchanged, like any other fossil." If I had lived among you these three and a half years without any thoughts of my own,—if I had come to you with a theological hand-organ manufactured and guaranteed under the denominational patent, and had been content to turn the crank and grind out the old sectarian tunes,—I should indeed be ashamed to-day. Let me rejoice to confess that I have grown since first I came here; for every man must grow that is not a mummy. Consistency to principle, to the great law of gradual development, is the only consistency I crave. Over the limitless sea of life, who would sail his craft with a cumbersome weight of defensive armor, iron-clad with dogmas ten inches thick? The first tempest would sink the unwieldy mass a thousand fathoms out of sight. No finished system for me, but rather perpetual growth according to law. So far as I have matured my convictions, I have uttered them from this desk; I find little in my earlier dis-

courses to unsay, but very much that I should now say more strongly still. Traces still linger there of merely inherited beliefs; but from the very outset, radical principles are so plainly expressed, that, if misunderstood, the fault must be, not in the lips that spoke, but in the ears that listened. I could not now state those principles more distinctly.

Further, when by appointment I met your committee in Boston after receiving your call, I inquired whether the society here was prevailingly "radical" or "conservative." "Conservative," was the reply. "I wish it understood," said I, "that my sympathies are with the radicals, and that I expect perfect liberty of speech." "Of course," was the answer, "and you are prepared to take the consequences." "Yes," I said, "I always take the consequences of my words." This was the substance of a conversation which I supposed and expected would be made known among you; and hence I took it for granted that my position was understood, until I learned the contrary.

In the course of these three years and a half, I have attended twenty-three funerals, joined eighteen couples in marriage, and made more than one thousand and seven hundred pastoral calls. Under these dry figures, what a world of throbbing life and deep experience lies concealed! The record of a pastor's work cannot be set down in words; it writes itself on the tablets of his heart, never to be erased while memory endures. The most exhausting cares, the most consuming anxieties, the purest pleasures, the keenest pains, the divinest compensations, are connected with this part of the toils of a faithful minister. Not for worlds would I sacrifice the recollections that cluster about my private intercourse with you in your homes. No relation adds more of beauty or of grace to common conversation, than this bond between pastor and parishioner. It may be something, everything, or nothing. I cannot dwell in public on that which is so sacredly private; I cannot here, in the glare of day, even remind you of hours which shroud themselves, as it were, in the sanctity of twilight; I cannot betray your confidence, nor even hint at those experiences which have revealed to me the hidden divineness of human life. No words could overstate the value I place on my pastoral intercourse with some of you, or the sacredness I attach to it. Into your joys and your sorrows I have entered more largely than many of you will ever know; fear of intrusion and respect for the privacy of the human soul have often deterred me from expressing my sympathy, even when strongest and deepest. Too often ministers forget that "fools rush in where angels fear to tread"; and with blundering good-will torture those they would gladly heal. Unless I have felt myself indeed invited into your "holy of holies," I have forbore to cross the threshold with foot profane; and it may be I have seemed forgetful or neglectful, when I have only waited in vain for the signal of invitation. Enough that to my work as your pastor and friend, I look back with the purest satisfaction; for, imperfectly as the work has been done, it has borne great rewards. To those of you who have opened your hearts to me, and suffered me to share your own best life,—to those of you who have let me be a pastor indeed, and met my efforts to help with encouragement and appreciation,—to such, I am sure, I need say no more to express my grateful affection; and to others, I have said too much. I turn to the preacher's work.

As a preacher, I have endeavored, not to propagate opinions, but to awaken thought. Whether you agree with me or not, I care very little; my aim has been to bear faithful testimony to truth as I have seen it, and let my thoughts work as leaven in other minds. To make you think for yourselves, to prize above all things pure spiritual character, and thus lay the foundation of greater excellence in the future, has been my largest and all-including aim. The minister is no priest, speaking with authority; but rather a man who picks up with one hand to give away with the other. Simply as a man among men, divested of all official formalities, and uttering nothing but my own honest convictions, I have tried to fulfil my duty, and be a faithful minister of truth, humanity, and God. Nor, in looking back, do I find much that I would change in my past career. Never have I held back one word of my thought, from fear of consequences; never have I put forth a single word which I did not heartily believe. To speak the truth, the whole truth, and nothing but the truth, has been my aim; and, believing that the truth only is wholesome, I leave consequences to the God whose laws create them. While I have stood here, this pulpit has been free, absolutely free; and in surrendering back to you my charge, I only say, keep it forever unpolluted by a moral slave!

With regard to national questions, I have spoken out betimes,—in fact, sometimes before the people were prepared to believe my word. I remember with especial pleasure two sermons preached before Mr. Lincoln's second election in support of his claims; a sermon delivered on the Sunday after his death; a sermon advocating Negro Suffrage and foreshadowing the Congressional plan of Reconstruction, preached as early as July 2, 1865; a sermon preached February 25, 1866, just after the veto of the Freedman's Bureau Bill and the famous speech from the White House portico, urging open war between Congress and the President, and calling the latter what Charles Sumner afterwards called him, the "direct successor of Jefferson Davis"; also a sermon preached April 13, 1866, in which Mr. Johnson was taxed with direct usurpation, and the most stubborn resistance against it urged on the people. It is with pleasure, also, that I remember having repeatedly advocated impeachment for more than a year back, as the only remedy for the national disgrace and shame. When these sermons were preached, very few approved the measures advocated; but they have all come to pass, with

the universal consent of the Republican party. Forgive me, if I take satisfaction in the thought that *faith in ideas* has proved itself to me so trustworthy a guide.

With regard to questions of theological reform, my preaching has been equally direct. There is now no occasion to recapitulate; if my main drift can be described in a word, it would be this: *Self-reliance is God-reliance*. To find God in nature and the soul, and to realize him in human life, has been made the true end of religion; and this emancipates from all chains of creed or dogma. Character above everything, and truth next, for their own sake,—he who has learned to love these truly, is master of himself, and so the truest servant of the Indwelling Spirit. But no man can attain this true freedom who still hampers himself with rusty fetters of superstition; and I have not shrunk from the duty of aiming at universal spiritual emancipation. Hence this pulpit has been hated and feared by those who still love their bondage, and from their own point of view nothing is more natural. But the great chariot of Progress must still roll on, whoever is crushed beneath its wheels; the cause of free thought is the cause of humanity, and must prevail over all its foes.

In April, 1865, the New York Convention of Unitarians was held, and by shrewd management the denomination was for the first time saddled with a creed. When the vote on the famous preamble was taken, and the vote declared, a friend at my side exclaimed in exultation, "Now we are a sect!" "Yes," I answered, with a sad heart, "I am sorry for it!" The great reaction against free thought, commenced at New York, was carried out successfully at Syracuse in October, 1866; and the last hope of liberal measures from the Unitarian sect vanished away. Still, I hoped even against hope, and trusted that, when the whole denomination came to realize their false position, they would throw off the fatal policy of repression, and reassert the old idea of spiritual freedom. But all in vain. I feel convinced that henceforth the Unitarians, as a sect, will maintain their stand on what is called "distinctively Christian ground," which, in plain English, means, the Lordship or Messiahship of Jesus. That has become the Unitarian creed, and is working like all other creeds. This fact has greatly influenced my ministry, and at last bids fair to end it. Let me explain my course.

Two interpretations of the word "Christianity" are possible. One makes it mean what the disciples, Paul in especial, built up on the simple teachings of Jesus. In this sense, Paul is the great "Founder of Christianity," and "Christianity" becomes identical with the dogmatic system of the "Christian Church." The other interpretation makes Christianity mean what Jesus himself apparently taught, that is, simple Theism. The Unitarians were fast tending towards this interpretation of the word, when this tendency was suddenly and designedly checked at New York and Syracuse; from which time the Unitarians rank with the other "Christian" sects. As the case, then, now stands, the only denomination which could have cut out the dogmatic element from "Christianity," and given the word a purely spiritual meaning, ceases to occupy the undogmatic ground; and there is no denomination to take its place. What, then, can an individual like me, or a handful of individuals, do, towards fixing the spiritual meaning on the word "Christianity"? Nothing at all. By continuing to accept the titles "Unitarian" and "Christian," we should only stand embarrassed and committed to a false position. The Unitarian creed has destroyed my last hope of seeing the spiritual, undogmatic meaning attached to the name "Christianity"; there is no use in struggling against fate. Except for that ill-omened creed, I might still be a "Unitarian" and a "Christian"; but, as it is, I feel that a high manliness forbids, and I am neither. Understand me, then, I urge you. I drop these names because the Unitarian creed makes it impossible for me any longer to wear them with self-respect.

And so, dear friends, the day of my ministry here with you has drawn to its close. It has been a day of honest work, in which I may take a little honest pride. I believe that my labors have not been wholly wasted. Less than my wish, but larger than my expectation, has been the visible harvest. I have loved the toil, and leave it with regret. In coming years, I believe its results in Dover and elsewhere will still more plainly appear. The "Christian Church" is not large enough for this independent, sturdy, vigorous America. A native religion not fetched from beyond the seas, a religion universalized by the genius of American liberty, must yet supplant the narrow and cramping "Christianity" of the churches, and grow up like the giant pines of California. *Faith in God* is all that is true in "Christianity," and this is wide-spread as the atmosphere, and indigenous as the grass of the fields. Despite the inevitable sacrifices involved, I rejoice that I have been permitted to do a little humble work in fostering this native growth of our own clime and time. Other and better workmen will take my place, but in the greatness of the work we shall all live, and be one forever.

But I have talked too long. The sad word that I do not want to say, will be no longer cheated of its utterance, and comes at last. I look into your faces, and cannot speak the blessing I would bequeath. For the last time, must I call you "my people,"—for the last time! This old church, which, in all these years, I could never pass without a swelling in my heart and an inward prayer for diviner illuminations of love and truth,—this old pulpit, hallowed to me by so many an earnest word spoken to you and to the Viewless One,—these old pews, associated forever with the forms and faces of friends that have become part of myself,—the old organ that has joined us in many a reverent hymn,—to all, a long farewell! And you, who have listened to me, some with assent, some with dissent, but all, I trust, with friendly good-

will,—you, who have come nearest to me, and proved your faithful love by countless acts of ever-watchful kindness,—farewell, farewell! May the spirit of God fill your hearts and lives with tranquillity, joy, and truth, and endlessly increase the measure of your happiness! Once more, to each and all, to young and old, a most affectionate farewell!

[FOR THE INDEX.]

FIRST DISCOURSE

TO THE INDEPENDENT SOCIETY OF DOVER, N.H., IN AMERICAN HALL, APRIL 26, 1868.

BY FRANCIS E. ABBOT.

"And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."—MARK II., 22.

These words, full of wisdom as of courage, are reported to have been said by Jesus, the most ultra of all radicals, the most uncompromising of all come-outers. He began his public course, apparently, with great respect for the established church of his nation, declaring that he came not to destroy, but to fulfil, the law of Moses. His first aim was to reform the faith of his ancestors, to put life into dead ideas, to pour the new wine of Christianity into the old bottle of Judaism. But experience soon showed the uselessness of this. He was soon compelled, either to break with the past, or be faithless to the present; and so we find him eating with the hardest characters, neglecting the fasts held sacred by the pious, and trampling under foot the Sabbath laws of the Jews. In fact, those who try to make men observe Sunday nowadays, as a Sabbath, quite forget that Jesus, both by profession and practice, was a most notorious Sabbath-breaker. I admire the intrepid reformer who kept bad company to make it good, and disregarded bad laws to supply their place with better. But, of course, every respectable conservative, every prim and sanctimonious Pharisee, was struck aghast at such impiety. "How dares this man discard the ancient customs of his forefathers, violate their laws, and throw contempt on their religion?" "Because," answers the clear voice of Jesus, "new wine requires new bottles,—new ideas require new institutions,—new faith requires new forms."

Here, friends, lies the reason of our presence in this hall to-night. The age is fermenting with new ideas, and demands new organizations to express them in social form. The new wine is bursting the old bottles, and new ones must be found, or the wine will be spilled. The Christian Church, venerable with years and festooned with the luxuriant ivy of sacred associations, shows ominous cracks from base to pinnacle, and stands rather as a gray monument of the past than a habitable home for the faith of to-day. How ill at ease is the spirit of these modern times under the stern restraints of mediæval theology! The stir and activity of advancing civilization, the vast conceptions and discoveries of triumphant science, the amazing increase of industry and commerce, the intense earnestness of society in the development of its own resources, the equally intense earnestness of the individual in the pursuit of his own aggrandizement, foster a spiritual restlessness which makes religion more than ever a felt human need, and yet makes the decorous stagnation of the churches more than ever incompetent to supply this need. The hungry soul asks for bread, and receives a stone. The church creeds are clashing at every point with the established truths of modern science; the church forms are out of all harmony with the real spirit of modern society. Instead of being an institution fitted to develop human nature to its true stature, and promote human welfare in all possible ways, the Christian Church is little better than a business corporation conducted on the mutual principle, in which all the members take more or less stock, and from which each member, on payment of the regular premium, receives a policy of insurance against all risks by fire in the next world. To the honor of human nature be it spoken, this sanctification of utter selfishness finds less and less support from intelligent men. The world is outgrowing its period of childish credulity and helpless dependence on the church; from the vast masses of the people comes a low murmur as of distant thunder, and the practised ear detects the demand for purer truth and a nobler religion. For purer truth and a nobler religion, I repeat; let no one be so blind as not to see that it is the absence of these which has caused this deep and growing discontent with the Christian Church. Out of the great heart of humanity comes this mighty cry for something higher and better. The spirit of the age, bold and free as it is, is most reverent, most earnest, most loyal to the truth it sees, and most eager to see still more; it has, I believe, despite all its sceptical doubts, a deeper faith in spiritual things than ever yet prevailed in any age gone by. The daily increasing indifference to the church is, I believe, not owing to retrogression, but to progress; humanity asks more and more earnestly for the truth of God, but by bitter experience is learning less and less to look for it from the Christian Church. Now, as in the time of Jesus, it becomes plain that reform is impossible, and that exit is the only course. Now, as then, the new wine must be put into new bottles.

The movement which has resulted in our meeting here to-night as an Independent Society, comes, as I am most profoundly persuaded, out of no mean spite, no contemptible wrangling, no common or vulgar dissension about petty trifles in the administration of affairs. Towards those whom we have left, I think I speak for you, and I know I speak for myself, when I say, that we have no sentiments whatever but of sincere good-will. I should scorn to be a party in any parish quarrel, or lower my self-respect by encourag-

ing for any purpose a "tempest in a teapot." No, friends, I mean to act like a man; not like an animal-cule; and from all that I have heard, I believe that all concerned in the launching of our enterprise have been as much above small or mean motives, as I hope I have been myself. Still less do I believe that this movement has had its origin in mere friendship for me, which would be an insufficient reason for the sundering of old and strong ties. Believe me, I could not allow myself to be so misled, as to view your action as having no deeper cause than simple attachment to an individual. Grateful as I am for this proof of your respect, I am fully conscious that you accord it to me purely as the custodian of a great principle,—that you follow me only as the army follows the standard-bearer, both of us alike being under orders from on high. Were it not for this faith I cherish, that what you have done has been done out of intelligent fealty to the great idea of spiritual freedom, I could not consent to stand here as an open schismatic,—as a separator of those who have equally used me with kindness. But because I believe that simple fidelity to freedom has brought us both here to-night, you as listeners and me as speaker, I rejoice in our gathering as one of the most significant events of the times,—small in itself, but vast in its spiritual relations. It prophesies the coming day, the dawning of a better religion than that which now usurps the name. To me your movement, wholly spontaneous as it was, appears the most distinct, emphatic, unmistakable protest yet uttered against Christian superstition,—the most frank and unconditional enlistment yet made in the great cause of spiritual freedom. Its moral power must be immense, as widespread as beneficial; and although we must expect opposition, vigorous and determined (I care not how vigorous, provided it be fair), you will more and more clearly see what a mighty blow you have struck here to-night for human liberty and human progress. It requires no prophet's eye, but only a wise reading of effects in their causes, to enable us to foresee the profound influence which our enterprise, if well sustained, must ultimately wield. In the name of humanity and truth, aye, and of God, I congratulate you, my friends, on the bold stand you have taken. You have not feared to do what Jesus did,—to break away from the "Church of Christ," as he broke away from the Church of Moses; and in so doing, you have, like him, taken this great step purely on the responsibility of your own conscience and reason. Say what they may, the world will be permanently the better for the act.

Every thoughtful person will ask himself: "What is the meaning of this new organization? What is the new wine for which this new bottle is required? Why have these men and women found it incumbent upon them to make so earnest a protest against even that form of Christianity which calls itself Liberal?"

Having been appointed by you to address you from week to week,—being, so to speak, a "committee of one" elected to report to you on spiritual matters, which report you will accept or reject according to your individual judgment,—it apparently devolves upon me to find some distinct answer to these questions. This duty I cannot discharge without direct reference to my own course among you; but, as no man can feel more deeply than I that individuals have lasting value to the world only so far as they illustrate the practical working of great principles, I trust you will acquit me of unseemly egotism. In proportion as human conduct is inspired and guided by great ideas, it becomes of importance to others,—in fact, concerns the race. Whoever guides himself by principle, and makes his own life the exponent of universal truths, illuminates the world. But the illumination is no fitful flashing of human pyrotechnics; it is rather the calm, constant, starlike outshining of the God within. The power of any man's word or life must be traced out of sight beneath his individual existence into the fathomless abyss of the Divine; and whoever feels this truth, and dares to apply it to himself, will comprehend how impossible is vanity to any serious soul.

For three years and a half, I was the minister of the Unitarian Society in this place. When, on account of discontent with a freedom of thought and speech which was held to be incompatible with denominational limits, I found myself obliged to resign, the question came home to me at once: "On what terms can I honestly settle again?" Reflection soon convinced me that I ought to leave, not only the Unitarian denomination, but also the Christian Church,—that I ought to make my protest against Christianity itself, especially that milk-and-water dilution of it known as Liberal Christianity,—and that my voluntary dropping of the Unitarian and Christian names would mean nothing, unless it meant a firm resolve to stand henceforth outside of all Unitarian and Christian organizations. The names practically belong to the organizations, and to the world at large must represent whatever ideas the organizations please to make them represent. Individuals who, dissenting from the ideas thus expressed, attempt to attach different ideas to the old names, fail of their end, and only succeed in deceiving themselves and others. Although, consequently, to come out from the Christian Church seemed tantamount to giving up the profession for which I had with great difficulty prepared myself, no other course was open to me, if I was in earnest; and accordingly I announced my resolve at once from my pulpit. Some persons, among them some of my best friends, have thought my course morbid and over-scrupulous, regarding names as of no moment, and saying I ought to be content with the liberty of proclaiming the truth itself irrespective of names. But this verdict springs from loose thinking. The step I felt called upon to take was not a mere shifting of epithets, but a practical departure from the venerable Christian Church, the only organization in Christendom which

could give opportunity for the profession which I had chosen. The only complete protest, then, was to make the discarding of old names signify the final rupture of old relationships. It must be evident to you all, that this was the only consistent, logical, and unmistakable course to pursue. Consequently, I have been obliged to decline several invitations to preach as candidate, although coupled with tempting pecuniary offers and promises of perfect freedom of speech, simply because they were made by Christian organizations. I mention this fact reluctantly, to explain my dealings with yourselves, and to show that, in refusing to connect myself again in any way with the Unitarian Society here, I have been led by principle and not caprice.

To my great surprise, a movement sprang up spontaneously, immediately after the delivery of my farewell discourse, to sustain me here in Dover in the stand I had thus publicly assumed, outside of the Christian Church. At one time there seemed to be some danger of my being invited to remain as preacher to the Unitarian Society, through an imperfect comprehension of the ground I really occupied. But, as you doubtless remember, I stated to you plainly that I could only stay in Dover as minister to an Independent Society, unconnected with any sect, and uncommitted to Christianity itself. If, therefore, I was to remain with my former society, the name must be changed. "The name," I said, as you all remember, "is the flag. I could not fight the battle of the Union under the Confederate flag; neither can I fight the battle of free thought under a sectarian flag." If to any of you this requisition on my part has appeared to be an arbitrary and unreasonable infringement on your liberty, let me say that I felt inwardly constrained to make my public position so unambiguous, unequivocal, and plain that no one could mistake it,—and that I was as free to fix according to my own conscience the conditions on which I would remain, as you were free either to accept these conditions or to let me go. Be very sure, I respect your liberty as I do my own; and time, I believe, will confirm, not only the justice, but also the wisdom, of our course.

Here, then, you have met to-night, on a basis absolutely free, as an Independent Society, to which I have engaged to preach for the ensuing year. The Society as such stands untrammelled by any dogmatic name, being pledged only to perfect spiritual liberty; but for this very reason, the individual members of it are free to continue their old relationships or form new ones, if they please. No one is obliged to renounce any name, as a condition of fellowship with us; to require that would be as arbitrary as to impose one. The principle we defend is the right of each man to think, speak, and act for himself, with perfect freedom.

You have established this Society that there may be at least one place in America, in New Hampshire, in Dover, where liberal ideas shall find free, public, and logically consistent expression, and have thus entered a most emphatic protest against that narrow, timid, repressive policy which the Christian Church, even though styling itself Liberal, everywhere adopts. We have severed ourselves from all Unitarian and Christian connections, because the spirit of the age, which everywhere else is active in the direction of larger liberty, has at last produced even in Dover the mighty fermentation of new ideas, and because we mean to put the new wine into new bottles. The Christian Church cannot adapt itself to the wants of modern times; and, as the floods of ignorance subside, it must be left high and dry, like Noah's Ark in Jewish mythology. What we need is an institution free, hospitable, progressive, democratic, philanthropic, religious—in short, anything except ecclesiastical. All that I can do to make this new association a moral, intellectual, social, and religious power, I shall do with energy and earnestness,—not as a priest or clergyman, but as a young man in hearty sympathy with the fresh, free spirit of these stirring times,—not as a stiff official or solemn functionary, but simply as one of the people themselves, intent only on imparting what I have to give of moral and spiritual truth. I commit you to no specific opinions; you commit me to none. A free platform, at least, open for the speaking of all truth, you have here established; but I hope your movement will not end here. An active association which shall take up the work neglected by the Christian Church, and aim at the practical good of man here on earth, instead of trying to save him from a fancied hell hereafter,—an agency which shall unite the free efforts of all for the welfare of each,—a centre of beneficent activities and influences for the promotion of human progress in all directions,—such, I hope, will be the ripper development of our enterprise. Here we plant ourselves frankly on the ideas of to-day, and welcome every accession of new truth, whether in thought or life. Born of the living present, we are heirs of the mighty future; and, if we are faithful to our opportunities, the past shall be bettered in our hands. Religion, in its largest and deepest sense as the universal development of mankind into the divine likeness, the unfolding of all human powers in all directions, and their consecration to high and noble ends,—that be the object of our Independent Society! This faith in man as a being of boundless possibilities and of priceless value is the great American idea,—the great inspiration and living force in American civilization; is it not appropriate that our new movement, devoted as it is to the practical embodiment of this noble American idea in social form, should be inaugurated in "AMERICAN HALL"? I love America only as America loves humanity; but I do in my soul believe that to-night our "American Hall" foreshadows the American Church, the Church of Humanity, the Church of the People, which shall have no end but the elevation, education, and benediction of all mankind. What-

ever the form, or variety of forms, into which the new spirit shall enter,—whatever the nature of the organizations which shall furnish channels to the new life of reconstructed America,—sure I am that transformation of FAITH IN CHRISTIANITY into FAITH IN HUMANITY is the key-note of the next thousand years. On that faith in Humanity, as the cornerstone of Religion, let us build as bravely and as wisely as we have begun!

THEODORE PARKER.

Twenty-two years ago, forty persons met at Park Street Church in this city, on Saturday afternoon, in the height of the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O Lord, we know that we cannot argue him down, and the more we say against him the more will the people flock after him, and the more will they love and revere him"; another begged his brethren "to pray for Mr. Parker every day when the clock should strike one"; and at that meeting prayers were offered for no other person—besides Theodore Parker. The next morning three thousand people in Music Hall listened to a man whose religion was joy and light, and whose "soul dwelt therein, like an eagle amid the fields of the upper air." The antagonism of that day was an antagonism of twenty years' growth. Like Chalmers and Channing, Theodore Parker felt from boyhood that he must be a minister. It was born in him; and, when he was ordained in the summer of 1837 at West Roxbury, the prayer of the person whose hand lay on his head was "that no fondness for literature or science and no favorite studies may ever lead this young man from learning the true religion and preaching it for the salvation of mankind." One of the Cambridge professors, anticipating his career, advised him to be a "minister-at-large," preaching with the voice and with the pen; but this was easier said than done. No sooner did he begin what was really his life-work than all the great social forces of America were arrayed against him, the forces of the market and the State, not less than those of the church and the press. He lived in a seething time, when great changes were taking place in the moral and social life of the country. His famous sermon on "The Transient and Permanent in Christianity" did for free thought in America in 1841 what Cardinal Newman has stated that John Keble's significant sermon at Oxford on "The National Apostasy" did for historical Christianity in England in 1833. Newman and Parker are wide enough apart as leaders in religious thought; but Parker was not less positive for the absolute truths of natural religion in Boston than Newman was at Oxford in stating anew the ancient faith. Newman was not less persecuted in England than Parker was here. The movements which they represented were simultaneous, if divergent, and, from a larger point of view, had essentially the same end,—the bringing of men to God along the lines of positive truth. To-day, when the dust and smoke of conflict have cleared off, Parker is not the infidel the Park Street revivalists imagined him to be, and the movement initiated by Keble and Newman to bring the Church back to the earlier standard of belief and practice has been a healthy process in awakening religious thought and life. The transcendental movement in New England and the tractarian movement at Oxford were only different manifestations of the same restless energy in human thought; and the receptive mind of Parker, himself the disciple of Channing, was moulded, like the restless mind of Newman, himself the pupil of Keble, by influences greater and wider than he knew.

To-day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old war-horses in religion and politics have disappeared; and the questions for which they battled are settled, and recorded as a part of yesterday's history. The passions that environed Parker, that attempted to shut him out from influence upon his fellow-men, that reduced him finally to his own pulpit and to the lecture field,—passions so hot that even their memory to-day is like the blast of a furnace,—have essentially subsided, and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size, and Parker now stands forth as one of the bravest and truest sons whom New England has yet honored with growing fame. In 1860, it was chiefly his fighting qualities that were thought of and insisted upon in his biography. In 1880, his true work in the social and religious life of his time rises more and more into view. Dean Stanley saw the scholarly side of his work, when he recently spoke of him as the principal scientific religious thinker in New England during the first half of the century; and it is now generally conceded that we once had among us a man socially proscribed, personally hated, thoroughly misunderstood by the conventional representatives of religion, denied the proper recognition of his great and generous service to humanity while he lived, whom no one excelled in reverence, in piety, in manly courage, in devotion to great principles, in fidelity to religious truth, in the conception of a minister's duty to all classes and conditions of men, in the union of those qualities of head and heart which, found in a man of the people, and used for the people, finally gave him the transcendent joy that he had not lived in vain. Lying on his death-bed in Florence, Parker said: "I had great powers committed to me. I have but half-used them." And yet he had put fifty years into the work of a quarter of a century, and had fought battles, stood for unwelcome truths, and dared and braved, excepting Garrison, more than any other public man of his time. As seen from the point of to-day, he changed the idea in New England of what a minister ought to be. Channing led the

way in asserting the supremacy of moral and spiritual truth above the dogmas of Calvinism; but Parker never forgot that over his study-door rested the musket with which his grandfather at Lexington had "fired the shot heard round the world." He was a man of war from his youth, living in the thick heat of the fight up to the day when, with bleeding lungs and trembling heart, he wrote a sad farewell to people into whose souls he had breathed the principles of his own life. No man ever carried into a Boston pulpit, after Channing, such power of stating the relation of religion to life. He lifted the great seething multitudes into his own atmosphere of thought and feeling. He taught the preachers of the rising generation what and how to preach; and thousands of young men, careless of his special religious opinions, were inspired to noble and manly living by his words and by the character behind the words. He lived a great and open life among us. Its bare record is thrilling; but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he once said, with tears, could not be told even by himself, the story of what he suffered, of the men who betrayed him, of his inward conflicts of heart, of the heroism of a brave and silent suffering soul, of the man who never faltered when duty called, reveals Theodore Parker as one of the few rare persons who, whether in public or private life, fills out the idea of a truly religious man. It is time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now he is one of the bright and shining names in our calendar of great men, whose career is growing into clearer light as an index of New England character? It is high time that men of differing faiths should cast aside the prejudices of a quarter of a century, and give Theodore Parker his rightful place as one of the great students, and one of the great social, political, and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be; but he was also one of the most positive, constructive, upbuilding, and renewing men who have ever taught and lived for what is best in American life. —*Boston Herald, May 9.*

CHESTNUT STREET CLUB.

FIFTEEN YEARS IN THE HISTORY OF THE CLUB.—RECORD OF THE PRESENT SEASON.—YESTERDAY'S CONVERSATION BY PROFESSOR BENJAMIN PEIRCE.—THE AFTER-TALK.

The May meeting of the Chestnut Street Club, yesterday forenoon, in the parlors of Mrs. Sargent, was the last for the season of 1879-80, and completed fifteen years in the history of the club. For a few years after its organization, it was known as the Radical Club; but of late, under the name of the Chestnut Street Club, it has flourished under the same auspices as before, become known in this country and abroad, and has numbered among its lecturers distinguished literary and scientific writers. In its early days, among those who shared its discussions and delivered its lectures were prominent men in the anti-slavery agitation, such as Sumner, Garrison, and Phillips, with whom should be mentioned the late Mr. Sargent and the Rev. Dr. Bartol. Professor Tyndall has lectured in these parlors, also Mr. Thomas Hughes and M. Coquerel. Dom Pedro has been a guest; and the poets of the time, Longfellow, Holmes, Whittier, and others, have also been in the companies which have filled the parlors on the forenoon of the third Monday of every month during the cool season. During the first season after the Radical Club was formed, its meetings were held alternately at Dr. Bartol's and at Mrs. Sargent's; but ever afterward they have been, as a rule, at No. 13 Chestnut Street. As a memorial of the fifteen years of the life of the club, a volume is in preparation for publication in the fall, which will outline the club's history and furnish enough of each lecture which has been given to set before the reader a correct idea of what has been said and done at these gatherings.

During the season which has just closed, lectures have been given by Professor Benjamin Peirce upon "Ideality in Science," by Professor E. M. Morse upon what he saw and heard in Japan, by the Rev. Dr. Frederic H. Hedge upon the different schools of ethics, by Professor John Fiske upon "The Language of the Future," by Mrs. Julia Ward Howe upon "Representation," by Dr. C. C. Everett upon "The Philosophy of the Comic," by Dr. Oliver Wendell Holmes upon Jonathan Edwards and his theology, and by Professor Peirce (yesterday) upon "The Impossible in Mathematics." Dr. Bartol presided at yesterday's gathering; and Professor Peirce spoke almost entirely without notes, taking as his general subject the limitations to number and the advance into a new sphere of mathematical knowledge which seems to be at hand from the development of the science of quaternions. The mathematical student, he said, meets problems which cannot at the time be solved, but which afterward are found to have in them more ideality than was suspected; they have their place in science, which is often important, though not known at the time they were discovered. Two classes of mathematical observations may be noted, the direct and the indirect. Addition and multiplication were given as instances of the former, and subtraction and division of the latter. Professor Peirce mentioned the advance which has been made in the human conception of negative quantities, from the time when each case of a subtrahend larger than a minuend was made a distinct statement by itself, to the time when they were all covered by the statement of a general principle. Incidentally, to show how quickly the human mind reaches its limit in conception of number, Professor Peirce mentioned the African tribe, to whom everything above five is infinity, and remarked upon the characteristic lack

of superlatives in the language of great thinkers, and the frequent use of extravagant expressions by those who have no standard of thought. In one part of his lecture, the professor said that he did not regard the introduction of the decimal system of so much moment as is commonly thought. No scientific instrument has been constructed based on that system: the natural way of thinking in fractions is by halves, quarters, and so on. It is doubtful whether the American system of reckoning money is any more convenient than the English. The latter part of the lecture was upon the advance in mathematical knowledge made possible by the discovery of the science of quaternions. The algebra of quaternions is only an algebra which meets all the phenomena of spaces, and solves them all. Most of the older definitions of mathematics are too narrow to include quality, which is covered by quaternions as well as quantity. A new definition of mathematics was given by Professor Peirce as follows: "Mathematics is the science which draws necessary conclusions."—a definition, he said, wider than the ordinary definitions. It is subjective: they are objective. This will include knowledge in all lines of research. Under this definition, mathematics applies to every mode of inquiry.

Dr. Holmes began the conversation, and sparked as usual. He had once tried to compute, he said, the relative advantages on either side of the old problem of destiny. Suppose a period of time so long that it would be measured by the time it would take for the whole earth, if it was made up of grains of sand, to be wholly removed by carrying off one grain in a thousand years, to be compared with the time which comes after it without limit, would a man gain most happiness by choosing to enjoy himself in the first period and be miserable in the second, or by selecting to be miserable in the first and happy in the second? The doctor found by count under a microscope that about a hundred sands made a linear inch, or that there were a million in a cubic inch; but he did not remember the exact number of years in the first period. Professor G. H. Hewison was the other chief speaker; and Mrs. Ednah D. Cheney found a parallel between the ideality found in mathematical truths and the deeper meaning in religious truths. Dr. Bartol, the Rev. M. J. Savage, and Professor Landseer of the Institute of Technology also took the rôle of questioners, Professor Peirce replying in a running conversation. —*Advertiser, May 18.*

SCENE IN A COUNTRY CHURCH.—A strange and indecorous scene was witnessed in Penwortham Parish Church, near Preston, on Sunday afternoon last. The circumstances which led to the affair were these. A short time ago a person bought some property, and a pew in the church formed part of the estate. This pew had been tenanted by another family for about twenty years, and the year's rental expired about a fortnight ago; but they were unwilling to give up. Some uneasiness transpired on this account a week ago; but on Sunday last matters were brought to a climax. The pew was early occupied by the new owners, and when one of the family of the old tenants, a young man, made his appearance, he found the pew-door fastened against him. Unable to obtain admission, he climbed over into the pew, and seizing one of the occupants, another young man, attempted to eject him by force. The rest of the congregation were naturally scandalized at this conduct, and it was not until the vicar went and interfered that the disturbance was put an end to. The man who had caused the disturbance then left the church.

Poetry.

WORK.

Work! it is thy highest mission;
Work! all blessing centres there;
Work for culture, for the vision
Of the true, the good, the fair.

'Tis of knowledge thee condition,
Opening still new fields beyond;
'Tis of thought the full fruition;
'Tis of love the perfect bond.

Work! by labor comes the unsealing
Of the thoughts that in thee burn,
Comes in action the revealing
Of the truths thou hast to learn.

Work! in helping, loving union,
With thy brethren of mankind;
With the foremost hold communion,
Succor those who toil behind.

For true work can never perish;
And thy followers in the way
For thy works thy name shall cherish.
Work! while it is called to-day.

F. M. WHITE.

CASH RECEIPTS.

FOR THE WEEK ENDING JUNE 5.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

G. Goge, \$1.50; F. H. Guivits, \$1; Jno. W. Sullings, \$3.20; W. P. Wesselhoef, \$3.20; John Howes, \$6.40; Cash, \$2.55; John Adams, \$3.20; H. R. Russell, 45 cents; Joseph Whitney, \$3.20; Lewis Hunt, \$3.20; F. H. Lothrop, \$2.40; N. F. Griswold, 50 cents; W. L. Taylor, \$3.20; Hon. Adin Thayer, \$3.20; W. C. Little, \$3.20; William Linney, \$2.20; Dr. D. Ayers, \$5; Emerson Bentley, 50 cents; S. Milliken, 10 cents; William Smith, \$3.20; James McGrath, 45 cents; Walter C. Wright, \$1; Horace Hunt, \$3.20; William Wick-ersham, \$1.25; Mrs. G. R. Russell, \$3.20; H. W. Johnson, \$4; Geo. M. Olcott, \$3.10; William Hogan, \$3.20; W. H. Boughton, \$3.20; M. S. Fecheimer, \$3.

The Index.

BOSTON, JUNE 10, 1880.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Law of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

THE UNCONSCIOUS BREACH

BETWEEN MODERN SCIENCE AND MODERN PHILOSOPHY, AND HOW TO HEAL IT.

Professor Fowler, of Oxford, in the Introduction to his excellent new edition of Bacon's *Novum Organum*, says: "Bacon assumes the ordinary distinction of mind and matter, an universe of objects to be known and a thinking subject capable, with due care and discipline, of attaining to a knowledge of them, without apparently troubling himself as to the ulterior questions, what is knowledge, how can I become conscious of that which is not myself, and what are the ultimate meaning and relation of the two terms in this comparison."

Although Lord Bacon, justly considered, was little more than a popularizer of the method of experimental inquiry which is often called by his name, the merely empirical dualism attributed to him by Professor Fowler has been, and is, the fundamental philosophical position occupied by modern science. The astronomers, the physicists, the geologists, the zoologists, the physiologists,—in short, all the great investigators and teachers of science, so far as they are scientific men and not philosophers,—simply take for granted the existence of an external objective world, independent of the percipient or cognizant mind, and proceed at once to study its phenomena and laws as ultimate facts. The ground they take is essentially that of the so-called "common sense"; they devote no time to metaphysical subtleties of any sort, for which, indeed, they not infrequently feel contempt; they not only assume the existence of an external world, but also its essential intelligibility, as a permanent reality whose relations can be discovered, verified, and formulated. In taking this position, they are in truth more solidly and impreguably fortified than they themselves are perhaps aware. The objectivity of the cosmos they explore is to them a "working hypothesis" only; they would perhaps concede the reasonableness of those very doubts respecting the existence of an external world which, nevertheless, by a happy instinct, they dismiss without examination. When, however, they are called upon to vindicate the validity of their position, they have a right to claim that their "working hypothesis" of an objective cosmos has been abundantly verified by experience, and converted by verification into a demonstrated theory. The verification of any hypothesis must consist in its ability to account for all the facts; and the hypothesis of an independent external world is the only one into which all the facts of human experience will exactly fit. Modern science, therefore, by its practice at least, has planted itself immovably on the objectivity of the cosmos, as a "working hypothesis" long since triumphantly verified and now transformed into a demonstrated theory.

The case is quite otherwise with modern philosophy. If any one characteristic feature can be found which is common to nearly all philosophical speculations of the present day, it would seem to be a marked tendency to the Berkeleyan idealism. This tendency is shared by both the dominant schools, the *a priori* and the *a posteriori*, and in an equal degree, although neither school carries out this Berkeleyan tendency to its logical ultimate in "solipsism"—the doctrine that the individual thinker alone exists. Widely as these two schools diverge, they both substantially agree that, in the last analysis, all knowledge is phenomenal merely, and that all phenomena are nothing but states of consciousness; they both deny, consequently, that a noumenal or intelligible cosmos, objectively existent and independent of the mind, can be affirmed to exist at all—or at least can be affirmed to exist as an object within the scope of our own cognitive faculties. The inevitable corollary from these premises is that the world as science knows it is nothing but a magic-lantern show within the limits of the individual consciousness, and that science itself reveals nothing but the order in which the individual's subjective sensations succeed each other. We do not in the least exaggerate this matter. Professor Clifford, a brilliant genius too early dead, and at the same time a speculative thinker whose philosophy bewitched his science, declares explicitly that "matter is a mental picture in which mind-stuff is the thing represented"; and he sings a solo which is echoed in chorus by all modern subjectivists. "The objective order, *quid* order," he says, "is treated by physical science, which investigates the uniform relations of objects in space and time. Here the word *object* (or *phenomenon*) is taken merely to mean a group of my feelings, which persists as a group in a certain manner; for I am considering only the ob-

jective order of my feelings. The object, then, is a set of changes in my consciousness, and not anything out of it." Professor Bain similarly says: "The totality of our mental life is made up of two kinds of consciousness—the Object consciousness and the Subject consciousness. The first is our external world, our *non-ego*; the second is our *ego*, or mind proper."—"We are incapable even of discussing the existence of an independent material world; the very act is a contradiction."—"The sum of all consciousness is the sum of all existences." John Stuart Mill takes the same ground: "Of the outward world we know and can know absolutely nothing except the sensations which we experience from it." Even G. H. Lewes and Herbert Spencer, both of whom try hard to rescue some remnants of objectivity from the general flood of subjectivism, logically fail. Says Lewes, in spite of his "Reasoned Realism": "The starting-point is always Feeling, and Feeling is the final goal and test." Spencer fares no better. On the one hand he defines life as the "continuous adjustment of internal to external relations," which would certainly seem to imply the existence and recognition of an intelligible outward universe; and this implication is incontrovertibly contained in his general theory of the evolution of mind out of an external environment. Yet, on the other hand, he frustrates most effectually his own attempt to vindicate some intelligible objectivity for the cosmos by reducing it to an "unknown something," and even more plainly still by echoing the general assumption of the English school that all experience consists ultimately of "sensations." "In sensation," he says, "consciousness is occupied with certain affections of the organism. In perception, consciousness is occupied with the relations among those affections." Sensations are primary undecomposable states of consciousness; while perceptions are secondary decomposable states, consisting of changes from one primary state to another." In fact, the entire English experiential school is hopelessly aground on the shoals of idealistic subjectivism.

But the tendency to idealism inherent in the excessive subjectivity of modern philosophy is even more marked in the great Kantian school, of which Fichte's absolute egoism is the only logical outcome. When the cry in Germany is "Retreat upon Kant!" and when in this country the influence of the great thinker of Königsberg is visibly greater than ever, it is timely to quote from Lange's *History of Materialism* a passage which clearly and sufficiently points out the inevitable drift of the Critical Philosophy. "Not less 'paradoxical,'" he says, "must it appear to the sluggish mind of man, when Kant lightly and certainly overturns our collective experience, with all the historical and exact sciences, by the simple assumption that our notions do not regulate themselves according to things, but things according to our notions. It follows immediately from this that the objects of experience altogether are only our objects; that the whole objective world is, in a word, not absolute objectivity, but only objectivity for man and any similarly organized beings; while, behind the phenomenal world, the absolute nature of things, the 'thing-in-itself,' is veiled in impenetrable darkness."

Both the great schools of modern philosophy are thus plunged in a subjectivism which is the total negation of objective science, yet from which neither of the two is able to extricate itself. They both plant themselves upon the Kantian principle that things conform themselves to our cognitions; while all experimental science, by its great law of verification, plants itself upon the principle that our cognitions must conform themselves to things. Modern philosophy, beginning with the subject alone, cannot help ending with the subject alone,—that is, in idealism. Modern science, if it is permanently to begin with the object alone, cannot help ending with the object alone,—that is, in materialism. Both science and philosophy suffer greatly from the unnatural and indeed almost unconscious estrangement which results from their fundamental contrariety of method and foundation. Is there no way out of the hobble?

We believe there is. But the remedy cannot be found till the disease is fully understood. What is the origin of the serious misunderstanding so much to be deplored?

Briefly, in the wrong answers given to the great question of universals, which for hundreds of years absorbed the attention of philosophers in the Middle Ages. Realism, deriving its origin both from the Platonic theory of Ideas, and from the Aristotelian theory of Essential Forms, defended the objectivity

SPECIAL DONATIONS AND MEMBERSHIP FEES

IN RESPONSE TO RECENT CIRCULAR OF THE FREE RELIGIOUS ASSOCIATION.

In order to put the plan of work, stated in the circular, into operation, the Executive Committee of the Association have decided that at least \$2,000 should be secured. But to insure the success of the experiment beyond a single year, a much larger sum is desired: \$5,000 will not be too much.

Acknowledged May 27.....	\$2,310.00
Mrs. L. B. SAYLES, Killingly, Conn.....	5.00
D. H. CLARK, Florence, Mass.....	2.00
A. P. WARE, Andover, Mass.....	5.00
FRED. LOESER, Brooklyn, N. Y.....	10.00
WALTER C. WRIGHT, Boston, Mass.....	5.00

Total.....\$2,337.00

WILLIAM J. POTTER,
Secretary F.R.A.

of species and genus, but converted them into entities or the essence of entities. Nominalism, detecting this error, went to the other extreme, and denied their objectivity altogether, converting them into mere thoughts (concepts), or even into mere words. In this momentous struggle, Nominalism won the victory, and, under the more moderate form of Conceptualism, holds undisputed sway to-day; its error, quite as grave as that of Realism, remains undetected even now. What was the consequence? This—that genus and species, which in truth are *relations of resemblance among objective things*, and therefore, since relations are inseparable from their terms, *just as objective as they*, were reduced to merely subjective concepts, without any objective validity at all. By this fatal misconception the external world was wholly stripped of its intelligibility; relations, which are the proper objects of the intellect, vanished from the sphere of outward reality altogether, and were permitted to exist only as thoughts; classification, which is the soul of science, became possible only in the world of ideas, no longer in that of things; and all knowledge of things shrank necessarily to sensations alone, which, being mere affections of the subject, are exclusively subjective in character. Here is the root of that subjectivism, which, as we have seen, pervades equally the two great modern schools of philosophy; here is the root of that unnatural restriction of experience to mere sensations which is the common foundation of both these schools. So long as the Nominalistic or Conceptualistic view of genus and species prevails, just so long is philosophy doomed to a barren and dreary subjectivism.

Modern science, on the contrary, from the very start, escaped this blighting error; it impatiently waived aside all the philosophers, and entered boldly into the path of experimental discovery, assuming without philosophical warrant that the classifications it established were objectively valid. And science was right. In its practical and purely empirical procedure, it acted on a sounder philosophy, albeit in unconsciousness of it, than that of the philosophers themselves. All the truth of the natural laws it has discovered rests absolutely on the truth of the principle that genus and species, and all other relations, are just as much objective realities as are things themselves; the objectivity of relations is the broadest, profoundest, and most magnificent of all scientific generalizations, and it has been verified even to superfluity by its proved capacity to explain the facts of the universe. But science herself is unconscious of the philosophic treasure she actually possesses, while philosophy has not yet learned even of its existence. Here and there, as in George Henry Lewes and in Ueberweg the historian, may be found adumbrations or anticipations of the truth; yet nowhere has it, so far as our knowledge goes, ever yet been fully or adequately developed. In this most important principle of the *objectivity of relations*, opposed as it is to the traditions of both the modern schools, lies the great gold-field of the philosophy of the future; and many a rich nugget awaits the bold explorers who shall rush to work it. The prize is well worth the winning; for by its winning alone can the false subjective method of modern philosophy be reformed, the sound but unphilosophized objective method of modern science be justified, and the intellectual-consciousness of the world, now divided against itself to the equal detriment of science and philosophy, be restored to unity and to peace.

THE CHIEF END OF MAN.

Finding himself in this world without wish, act, or responsibility of his own, a man's first natural inquiry so soon as he attains the reflective age is, "Why was I created, and what is my duty?" To this self-questioning there are as many answers as there are temperaments.

The Stoics, Cynics, and Epicureans of old anticipated replies given nowadays by modern schools of thought under different nomenclature. The utilitarians oppose the pietists, as the positivists the Presbyterians.

Sardanapalus condensed the practical philosophy that animates the lives of too many millions nowadays in those words Lord Byron puts into his inscription upon the two cities erected in one day: "Eat, drink, and love; the rest's not worth a fillip." But, on the other extreme, we may quote the sole greeting of the melancholy monks of La Trappe,—"Frère, il faut mourir"—as remaining to this day the key-note to many uncowed lives. Wm. Rounseville Alger has, perhaps, made as close an approximation to the golden mean, in latter-day philosophy, of living as any other modern guide, when he names as the supreme

duty of life the "fruition of function"; that is to say, the perfecting of our characters by the highest possible development of our mental, moral, and physical capacities. Education, culture, the acquisition of the benefits bequeathed to us by past ages, as a *means* to the duties of life, are everywhere recognized as invaluable, as also the possession of perfect health, that our bodies may respond to the minds which dominate and inspire them; but beyond this what? These are but the preparations; and, to even those not wholly engrossed in the oftentimes difficult task of bread-winning, there must be proposed an inducement to all the exertion implied in the trained intellect and skilful body. Auguste Comte taught that this inducement is to be found in a natural impulse, latent within most individuals, to assist humanity to progress still farther upon the road to happiness; but, while it cannot be doubted that this impulse is strong enough with many unselfish souls, yet history proves it has never sufficed with the masses of the people, for long at a time, to restrain them from degrading vices and ultimate retrogression, when once it comes to be relied upon exclusively, or even mainly, to the subordination of that religious government, which includes threatened penalties for evil-doing as well as glorious promises for abstinence from selfish sins.

The old English maxim may be held to include in detail the summing up of Confucian philosophy upon this subject, when it recites a man's whole duty as being "to get a boy, write a book, and plant a tree." Poor Richard himself could not have placed the ordinary duties of life in plainer or terser language, easy to be understood and acted upon by "common-sense" mortals, who share the ordinary ambition of leaving posterity, embalming their individual ideas, and beautifying to some extent the land they love. Perhaps it would be as well to adhere to this rule as any other; enlarging it only so far as to have it well understood that our duty is first to ourselves, next to our families, and last, but not least, to society in general. By precept and example, by the tone of our thoughts not less than by the habits of our lives, we are always moulding the careers of others about us, albeit unconsciously for the most part; and that man who deliberately places pleasure in the place of duty, or the woman who selects the butterfly rather than the bee as an exemplar, has much to answer for beside mere loss of time. If our first duty be to ourselves, it is only in the sense of those noble words of Polonius to Laertes,—"To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man." The Christian's idea is essentially a selfish one in proposing to himself only so to live as to avoid the wrath of an offended Deity; nor can it be held one whit superior to that of the Mohammedan who hopes to earn a future harem in Paradise by prostrating himself toward Mecca and eschewing liquor.

To leave the world better and happier than we found it,—to make two blades of grass grow where only one grew before, or to clear the ground from noxious weeds and make it fit for the grass to grow; to plant trees, dig wells, found hospitals, inculcate charity, patience, humility, with the hope of the devout Buddhist of earning Nirvana, and peace and rest at last,—is as high a destiny as can be indicated in these restless, eager, unscrupulous times, when the ambition that animates the great majority of mankind is simply to earn the legal right to possess many times more than one's fair proportion of the good things of earth. First, to teach ourselves how to live so as to do the most good; next to find our special vocation, in which we may hope to excel; then to secure the modest means which are essential to the support of a family, and, selecting some congenial partner, welcome peaceful obscurity as the most fitting preparation for eternity, whether it be the Christian's Heaven or the Buddhist's melting back into the universe of matter,—is quite as much as it is possible for the average man to perform in his lifetime; and those exceptional natures, born to have honors thrust upon them, will still be guided by their instincts toward what is good and best for them, nor is their lot one usually to be envied by ordinary mortals. To escape from the turmoil and unrest of an existence in which only material interests are considered should be the grand object of desire; to purify our hearts and lives by abstinence, rather than indulgence of our appetites and passions, the means; and to leave this world without regret, but carrying with us the affection, respect, and sympathetic appreciation of our fellow-creatures, at once the perfect achievement and reward of "a well-spent life."

A. W. K.

PERSONAL ITEMS.

HORACE MAYNARD, the newly appointed Postmaster-General, is a native of Massachusetts.

THE JEWISH SCULPTOR, GULDENSTEIN, of Stuttgart, has received from the Emperor of Austria the gold cross of merit.

MISS HARRIET HOSMER contemplates visiting America, when she has completed some work at present upon her hands.

THE MARQUIS OF LORNE declines the invitation to Boston, to attend the two hundred and fiftieth anniversary of its settlement, next September.

MARK TWAIN says that he can't write in a "fixed-up" room. When he needs inspiration, he takes his paper and pens, and retires to an unfurnished room in his stable.

BANCROFT, the historian, is tall, thin, and a little stooped. His head is small, long, and thin; but his eyes are youthful, and his mouth expressive of great decision of character.

PROFESSOR PROCTOR thinks America an excellent field for scientific men. During his last visit, he delivered 136 lectures, the gross receipts of which amounted to \$50,000; his winter's work making him a clear profit of \$15,000. Under these circumstances, he approves of the American attitude toward science.

IT WILL BE gratifying intelligence to many to know that Mrs. Parker, widow of Theodore Parker, who was severely injured some months since, though still obliged to depend somewhat upon a crutch in getting about, has very nearly recovered from the effects of the accident. Mrs. Parker is now in the sixty-sixth year of her age.

THESE CHEERING WORDS have recently come over the waters from Italy: "I am happy to say that my health is much better than it was; in fact, it is as good as it ever will be. With my pen I can still do something for the cause I have had so near my heart so many years. Desiring still to be considered one of the fellow-workers in behalf of soul-freedom, I am cordially, as always, yours, O. B. FROTHINGHAM."

PRESIDENT ELIOT declared at the Unitarian Festival, last week, that Unitarianism is without a creed. Is it? The experience of more than a score of its ministers during the last twelve or fifteen years led them to quite a different conclusion. The President numbered Theodore Parker among the famous Unitarian divines of the past. There seems something rather amusing in this persistent counting of Parker among the distinguished representatives of Unitarianism, when it is remembered how zealously he was discarded by Unitarians while living.

IN HIS ADDRESS before the Discharged Convict Society, Anniversary week, Rev. Edward E. Hale paid this tribute to the warden of the State Prison of Joliet, Illinois. It is of value as showing what sort of warden it is possible to have over a State prison, in a State where nothing is in the rules, and where they still try to "get the best": "We were joined by the warden whom I had met for the first time at supper. Although one hears only favorable reports of Major Robert McClaughrey, I was not prepared to meet so unusual a person. He at once impresses one as a man of great firmness, combined with real gentleness. At one time a college professor, he still bears the air of the scholar and of one accustomed to think before speaking. All reckless bravado is restrained by his presence, and yet the most diffident man, alone with him, would have confidence to say what he truly felt. Nature, education, and life have fitted him to fill with honor the highest position where integrity, clear-sightedness, and a regard for all human rights are required. 'There goes a perfect gentleman,' said one of the prisoners, as the warden passed us; and that was but an expression of the almost universal feeling among those in the durance vile."

NEW YORK appears to enjoy a monopoly of its proscription of the Jews. The latest instance of this sort well illustrates the utterly absurd and coarse nature of the spirit of such outrage, if indeed any new evidence of the kind were needed. The person singled out for the vicarious insult this time turns out not to have been a Jew at all, but an accomplished and highly respected lady of a distinguished American family. It is true that she was the wife of an eminent Hebrew physician of New York, and bore his name. But this incidental circumstance was deemed sufficient to debar Mrs. Mary Putnam Jacobi from St. Mark's Hotel, Staten Island, a few days since, by its enterprising and fastidious proprietor. As Mrs. Jacobi simply desired temporary accommodation for herself and children, the sole objection of this sensitive innkeeper to her appears to have been that she bore a Jewish name. It would be interesting to know how far this kind of thing is likely to be carried. There are a good many of us who bear one or the other Jewish name, when it comes to that. Are we in danger of similar proscription when we visit the fashionable watering-places about New York? Would it not be well for us to determine this before turning our steps that way or too confidently trusting their proffered hospitality?

MR. DANIEL H. BOND, whose death occurred at Florence, Mass., last week, though a man of unusually retiring character, was a person of notable qualities and intelligence. He belonged to a family that traced its genealogy back to William Bond, who settled at Watertown, Mass., in 1630. Mr. Bond passed his early life in Canterbury, Conn., and was earnestly identified with some of the abolition events which transpired in that vicinity some forty years ago. He was an intimate friend of the Burleighs of Canterbury, of which family the late Charles Burleigh was so prominent a member. Upon the death of his wife, some eighteen years since, Mr. Bond moved, with his children, to Florence, where he continued to reside

up to the time of his decease. His children have all been conspicuous for the intellectual cast of their minds and influence in the community. Among them are District Attorney D. W. Bond; H. H. Bond, Esq., the law partner of the preceding, and husband of Mrs. Elizabeth Powell Bond, formerly resident speaker of the Free Congregational Society of Florence; George W. Bond, tack manufacturer; and Mary W. Bond, for some years principal of the Florence schools, now treasurer of its Savings Bank. Mr. Bond was very pronounced in his religious views, though little disposed to controversy, or to intrude them upon others. He was a constant reader of THE INDEX, and in common with his children warmly devoted to the Cosmian Hall Society.

PUCK HAD the following "little say" about Col. Ingersoll last week: "Mr. Robert Ingersoll has been lecturing again on his disbelief in revealed religion. We have no objection to Mr. Ingersoll's believing or disbelieving anything he pleases. His arguments are strong and, in many instances, unanswerable, and he may be right in all he says. At the same time there is nothing new or strikingly original in his remarks. He says only what numbers of nobler and greater minds before him said in a much better way. Paine, Voltaire, Buckle, Spencer, Huxley, and Darwin have circulated their opinions quite as freely, but more decently than Mr. Ingersoll. It is noble to teach truth and to battle against falsehood and fable; but Mr. Ingersoll is no martyr to the cause. He takes special care to charge a very good price for admission. He's not going to give the public atheism and materialism for nothing,—not much he isn't. If he did, he might be entitled to a little more respect. But the business he has undertaken savors of the Street-Cleaning Bureau. Some people have to be scavengers, for the health of others; but it is not a nice business. And it is a question if Mr. Ingersoll does not do more harm than good in lecturing in a flippant manner to a lot of half-educated people, unsettling their beliefs, and, in many instances, corrupting their minds. Materialism, morality, and ethics must go hand in hand. The ignorant labor under the delusion that they have nothing in common."

FOREIGN.

AT DUBLIN the other day, a tract distributor was sentenced to pay a fine of £1, with the alternative of fourteen days' imprisonment, for the offence of handing a tract in the street to a Roman Catholic clergyman, inviting him to a polemical discussion.

TURKEY.—A Constantinople despatch tells of horrible sufferings of the starving people at and near Mossoul. Their sufferings are indescribable. Finding no cereals, some eat corpses, and become ill in consequence. Most of them are dying, as they have nothing to eat. An identical note from the Great Powers will, in a few days, summon the Porte to settle the Greek, Armenian, and Montenegrin questions.

IT IS NO uncommon thing in the west of London to meet a lady on a tricycle. The tricycle is becoming to athletic girls all that the bicycle is to athletic young men. It is not so rapid, of course; but it is much safer, and for that reason is sometimes preferred even by bicyclists for an extended tour. A tricycle club, partly composed of ladies, has already been formed at Kensington, and the fashion having been set is being greatly followed. The British public views the whirling wheels and their mover with some astonishment, but at the same time with infinite toleration. The new ladies' exercise is, in one sense, more public than rinking, but it is safer in some respects.

THE VEGETARIAN SOCIETY.—The annual meeting of the Vegetarian Society of England was held at Cambridge not long since under the presidency of Professor Newman. There was a conference and banquet in the guildhall in the afternoon, and a public meeting, which was presided over by the mayor of the borough, in the evening. Many members of the university attended the banquet. The public meeting was addressed by Professor Newman, Mr. Axon (Manchester), Rev. W. Bennett Hayward, Mr. F. Baker (Wokingham), Rev. J. W. Monk (Doddington, Kent), Rev. James Clarke (Salford), Rev. C. H. Collins (Wirksworth, Derbyshire). Vegetarianism has recently gained many converts in Cambridge, particularly in the university.

THE ROMANISTS are prouder of nothing than their restoration of St. Ethelreda's in Ely-place. The last church which ceased to be Roman at the time of the Reformation, it is the first to return to the hands of the Roman communion. The Duke of Norfolk timely found the relic of Ethelreda to be placed under the altar, and it is carried round in procession at all high festivals. He gave a window,—a very fine one, too,—which cost him £2,000, and lights up the chancel. Other windows are now being put in. The crypt is in constant use, and is well furnished. A few years ago, this building resembled a huge barn with a dark vault. It is now in a fair way to become one of the handsomest churches in London. An old font, probably Norman, which has been dug up from the ruins and restored, is itself worth going to see.—*Liverpool Mercury*.

THE LEINSTER *Express* says: "A rumor to the effect that 'apparitions' similar to those witnessed at Knock have been seen in the Roman Catholic chapel, Ballyfinne, about four miles from Mayborough, has created quite a sensation in the Queen's County for the past week. Crowds flock nightly to the locality, and the seers are most positive that the visions are of a divine or supernatural character. From a personal visit to the place, we may state for the information of our readers that the apparitions are nothing more than passing shadows reflected on the altar by the rays from the setting sun, which those whose imagi-

nation is stronger than their reason resolve into saintly figures. On Friday evening, the curiosity of the people seemed even greater than before, for the roads converging on Ballyfinne were lined with pedestrians of all ranks, and vehicles of every size, form, and color.

THE *Weekly Times* indulges in these reflections in respect to the recent elections: "The policy of Lord Beaconsfield has failed in some of the most important directions; but it is not for failure that the people have decided upon his dismissal from power. It is because they believe his wars have been without justification upon moral grounds, and therefore criminal enterprises. For the same reason of its opposition to right, they condemn his support of the ill-doing Turk, and his neglect of the victims suffering from his misrule. The British people 'who come from below,' and also those from above, despise the sham glory of Disraelitish Imperialism, and they care very much that their country's influence, and, when needful, its power, should be exerted in the promotion of liberty and civilization. Beyond this, they do not believe that a policy can be expedient, if it is morally wrong. After all, what is defeated is, as Lord Hartington says, not so much the Tory party as the personal policy of Lord Beaconsfield, to whose misguidance they have implicitly submitted."

LOCAL OPTION IN SCOTLAND.—The Earl of Zetland, who has a feudal right as proprietor of Grange-mouth to close all the places for the sale of intoxicants in that port, has left the decision as to the liquor traffic to the inhabitants themselves. Six of the police commissioners, as representatives of the rate-payers, forwarded a memorial requesting his lordship to allow matters to remain as they are. A few days before, however, a memorial was forwarded to Lord Zetland by the chief magistrates, signed by 1,374 individuals of all classes, from sixteen years of age and upwards, including all the clergymen of the town, and at least four-fifths of the householders and parents. These memorialists stated that in their opinion the proposed prohibition would "tend greatly to advance the welfare of the town, and add very much to the comfort and peace of the community." Lord Zetland has decided to be guided by the expressed wish of the bulk of the inhabitants, and in about a fortnight the public will have an opportunity of watching the operation of a local option prohibitory law in a British seaport.

GEORGE JACOB HOLYOAKE comments in the *Secular Review* on Mr. Bradlaugh's refusal to take the oath of admission to Parliament as follows: "Any care taken to attain consistency between the thing believed and the thing said is a public advantage. There are persons in the House of Commons whose throats must have a furrow in them, occasioned by the multitude of false oaths they have swallowed; and the more those who profess freethought keep clear of this, the better. There are difficulties enough in any one of the declarations which have to be made by members, even in an affirmative form, which might make many men pause before taking it; but we shall hear more of this hereafter. In the mean time, the committee who have been appointed to consider Mr. Bradlaugh's request to make a Quaker declaration will probably report against it, as the construction now sought to be put upon it is one which has never yet been adopted. If Mr. Bradlaugh wanted to establish the precedent of using it, his course was not to challenge all the scruples of the House beforehand, but to have gone to the table when a Quaker member went up, and proceeded to make the same declaration, leaving it to the clerk at the table to raise objections if he thought fit; and probably nothing would have occurred, or, if any action had been taken by others, Mr. Bradlaugh could not have been accused of obtruding his private opinions upon the notice of the House. If he had found no oath upon the table which he could take, it would then have been obligatory upon him to have said so; but, as he found a form to which it seems he could subscribe, there was no necessity for saying anything."

EDUCATIONAL PRESSURE.—A largely attended meeting in connection with the Social Science Association was held on Monday night at the Caledonian hotel, Mr. Joseph Brown, Q.C., in the chair, when Mrs. Garrett Anderson, M.D., read a paper on "Educational Pressure." Declining to express any opinion on boys' schools, and confining her remarks to the methods of education adopted in secondary schools for girls, Mrs. Garrett Anderson urged the following practical points as a remedy for the complaints made as to overwork in such schools: 1. To get the elements of knowledge well and thoroughly taught at an early age, and not to urge the child to make up for early neglect by taking a very extensive range of subjects as soon as she goes to a good school; 2. To accept two and a half or three hours of class work as long enough at one time for almost all children, and to provide two or three short intervals of rest—e.g., five or ten minutes in each hour—during even this time; 3. To insist upon every girls' school having a playground; 4. To aim at greatly reducing the amount of writing in the home work; 5. To reduce the number of examinations, and especially to make them as unstimulating as possible, and to apply them with great reserve to the children most likely to shine in them; 6. Not to aim at completing the education by the age of eighteen. The main purpose of Girton and Newnham colleges is to encourage young women to continue their education in an organized manner after they cease to need the restraints imposed upon school-girls, and the existence of these colleges renders it more than ever unnecessary to attempt to teach girls everything they ought to know in early adolescence. An interesting discussion followed the reading of the paper.

Communications.

THE CHAINEY CASE.

TO THE EDITOR OF THE INDEX:—

In your remarks upon the Chainey matter, it seems to me you miss the point in the case. For all I can see, your arguments would be equally valid if Mr. Chainey had turned Catholic and read mass in the church at Evansville, or if he devoted himself to preaching free love or soft money. There must be a line drawn somewhere, and it seems to me it is at the word *church*. The Unitarian Association does not undertake to support philosophical societies or debating clubs, but churches; and, however broadly we may define the word "church," I think nobody would use it for an association in which the "clergyman" declares prayer to be "a hideous mockery," and advises his people to sell their hymn-books for old paper.

I am connected with a church which is largely supported by the Unitarian Association, and there has never been the slightest indication of a desire to control the free expression of opinion. Our minister has expressed decidedly rationalistic views, and most of his society agree with him; but we have old-fashioned Unitarians and Universalists among us, and we work harmoniously together, because we are agreed that our main work should be religious and ethical, rather than speculative. The object of a church is to help make the world better; and this will never be accomplished by the purely negative discussions of Bob Ingersoll, to which it would appear that Mr. Chainey intends to devote himself. These are all very well in their way,—indeed, if properly conducted, indispensable; and perhaps he will find himself more at home in this work than in the other. But I do not think he can reasonably complain if the Unitarian Association refuses to contribute money to keep up what is to all intents and purposes a lecture course, without even the pretence of a religious character or of church work.

W. F. ALLEN.

MADISON, Wis., May 26, 1880.

[Prof. Allen does not appreciate the point we made, and unconsciously confirms it. The "church" in all forms requires "prayer," and prayer implies a creed. It is Mr. Chainey's denial of this creed that is making all the trouble; and Unitarianism ought to confess the existence of this creed as the boundary of its own fellowship. Belief in God and in Christ is the universal creed of Christianity; the Unitarians all profess to be Christians, and they are punishing Mr. Chainey for denying this creed of Christianity, which is theirs too. By and by the fog will clear away, and the studied confusion will disappear.—Ed.]

THOUGHTS ON TEACHERS.

EDITOR OF THE INDEX:—

On looking over the *History of Russia*, I notice some laws with regard to retired or disabled school-teachers, which I think ought to be duly considered in this country; and accordingly I will give you an extract of the school law, beginning with a short statement about officers of the schools:—

"Like all the institutions for the dissemination of knowledge in the Russian Empire, the university is placed under the protection of the minister of public instruction. The curator is the chief superintendent of the university, and is generally a nobleman of high rank. According to the rank of public honors, ordinary professors are of the seventh class; extraordinary professors, adjuncts, and those made doctors by the university, of the eighth class; masters, of the ninth; and candidates, of the twelfth. The rector, so long as in office, is of the fifth class. Every professor or adjunct who has, *absque reprehensione*, performed his duty during twenty-five years, obtains the title *Emeritus*, and, if he wishes to resign his situation, his salary is continued till the end of his days, whether he remain in Russia or not. If a professor, adjunct, or teacher labor under any incurable disease which incapacitates him for duty, he receives the half of his annual stipend; if he has been singularly useful to the university, he may, however, claim the whole salary. The widows and children of professors, adjuncts, and teachers, receive one annual stipend of the deceased. They also demand a pension, which is regulated by the length and utility of the service of the defunct to a fifth or a fourth of the stipend. If he serve less than five years, the salary is given only once, unless his singular merit be evident, when a gratification is given. If the widow marries, the pension is paid to the children, either until the youngest reach twenty-one years of age, or, if females, only till their marriage; if males, only till they be fixed in some public office."

This extract from Robert Lyall's *History of Russia* shows a feature in their system of education which it would be well for the public in the United States to consider. I mean that part which provides for the retirement of teachers in our public schools, after serving a term of years, or when they, while in the service, become afflicted with a disease disqualifying them for duty, and which provides for the families of the men in the service. There are many cases of hardship in this country for the want of some such needful regulation as this; and, wherever hardships exist in a profession, it takes away so much of the inducement for the ablest and best-fitted persons to embark in it. Those who would be the most efficient teachers seek pursuits which promise more certain support for themselves and families in the future.

I knew one case in Waltham. A very worthy young lady entered the school service, and continued for some fifteen years, at the end of which time, from too constant application, her eyes gave out; and she was advised that, if she did not leave her work for a season, until her health could be restored, she would lose her eyes altogether. In accordance with this advice, she asked leave of absence from the school for a few weeks for the recovery of her health, if such a thing was possible; yet when pay-day came, although it was very evident to all that her health broke down on account of the excessive work too long persevered in, and although she had an aged mother to provide for, she could not recover a single cent for the few weeks of her compelled absence.

In passing through different parts of the United States, almost everywhere I have found worn-out teachers, whose health would no longer admit of their following the vocation of their choice, and who were obliged to work at something for which they had no taste or preparation, and at very low wages, eking out the last years of their existence with the scantiest subsistence, often being necessitated to labor under the most trying circumstances when their miserable health was constantly demanding rest and recreation.

Now it is clear, to any one who will reflect, that such a state of things should not be. When I was in Washington some time since, I was glad to find some of these worn-out female teachers employed by the United States Government at very fair wages; yet there was a host of others who sought such employment who could not obtain it, and were obliged, at a late age, to shift as they best could for subsistence.

Now, if the State should regard this matter in a purely economic light, leaving the question of humanity out altogether, the only question is how to get the best service at the lowest cost. To realize this, we cannot put school-teaching in competition with the lowest grades of labor, as they used to do in the West and South two or three generations back, when the fathers of the children would say, "We can get a man to split rails, or dig ditches, or cut wood for ten dollars per month; and school-teaching is not so hard as these, and therefore the teacher should be satisfied with eight dollars per month." This system uniformly reduced the qualification of the teachers (natural and acquired) to its lowest terms, as of course any one with requisite qualifications to teach could get better compensation elsewhere; so that it is evident that in teaching, as in every other vocation or profession requiring talent, knowledge, and culture, and the art and genius for teaching, there must be inducement held out to those possessing the needed qualities at least equal to what they can get elsewhere, or they will go elsewhere. It is human nature to follow one's interest; and it would be an immense aid to the inducement, after the best of one's life had been spent in the service, to have provision made for the remaining years of life.

Some years since, I attended a meeting of the Board of Trade in the city of Worcester, where the subject of the evening's discussion was mainly on teaching. One professor, while speaking on this subject, remarked on the vast difference in different teachers in the power they had over the scholars, while in everything else they appeared equal. The one possessing this rare gift seemed to have that about him which so stimulated the scholars to activity that, with the very dullest, diligence became choice; all appeared in his presence to have an augmentation of mental power, and they would seem to catch the idea at once of the great value of learning and culture, and imbibe the love of knowledge for its own sake. Yet this something, which could not be discovered by any examination of the teacher, and could not be explained, was indispensable. Go where you will in countries where popular education prevails, you will now and then find among teachers one possessing this wonderful endowment, and always you find such a one a master in his profession, while the others about him are but servants.

Now, although I have seen in books many accounts of teachers endowed by nature with that peculiar combination of faculties rendering them eminently successful, and heard them spoken of in lectures, yet I never saw or heard their characteristics explained, or an explanation attempted. I will therefore give a few thoughts on this interesting topic, in which I shall endeavor to explain, in a measure, this mysterious power with which teachers are sometimes so happily endowed.

The first essential to it is a finely constituted imaginative power, well trained and cultured, by which the possessor can put himself in the student's place, think with his thoughts, feel with his emotions, sympathize with his desires and aspirations, perceive at every step in his student's progress his limitations of thought and of mental power, in order that he may never weary him by teaching what he already knows, or tax him too severely by urging upon him problems beyond his comprehension or his previous acquirement. The imaginative power of the teacher should make him at all times aware of the bodily and mental strength of the student, and his capacity of endurance without injury to his powers in any respect; so that study shall become a wholesome mental gymnastics, giving at the same time a constant gain of knowledge, breadth of thought, and mental power. The imaginative character of the teacher should enable him to sympathize with the physical needs of his student as to exercise, so as not to allow any of the vigor of his health to be sacrificed.

It is wonderful, indeed, to see how the imaginative power of the teacher, properly exercised, will create an endearment and confidence between the student and the teacher, making the teacher constantly delight in his work, making the student rejoice at each step in his progress; while a warm and sincere fellowship grows up between them, the teacher making

the student feel all along as though they were on the same plane of knowledge. By this happy fellowship (which could not exist in any considerable degree without a large imaginative power), the work of the student becomes light; so that often it happens that twice the mental labor may be performed without any injury or hardship to the student, while at the same time his ardor for knowledge and his mental power are healthfully growing.

Next to imagination is *enthusiasm*. When a man feels a strong, passionate desire constantly stirring within him, and an abiding love and delight in the pursuit of an object, feels himself to be elevated and ennobled by the vocation, puts forth his soul's best efforts and endowments, and feels that other things are all cheap compared with the purpose of his pursuit, and when he has at the same time an undoubting faith that the purpose of his pursuit can be accomplished, then his love and faith are of that character which can remove mountains. All these qualities make an enthusiasm which can accomplish more than the purse or the sword; at any rate, can accomplish what the purse and the sword cannot accomplish. They throw a charm over all the work, making that glorious which would otherwise be dark and forbidding, and make that joyous which would otherwise be a dull task. This enthusiasm will make the cold marble glow with a new beauty and smile like an angel. It enabled Watt to ponder, puzzle, and persevere over a little bit of organized mechanism unto its completion; and he thereby made all the civilized world his debtor.

Observe also what wonders in these modern times have been brought forth in every direction by enthusiasm in research, and at the bottom of all of it is the enthusiastic teacher. He it is that bends and shapes the twig that makes the great tree. Yes, the teacher must be an enthusiast to reach his greatest efficiency.

Next, the teacher should be a natural rhetorician; that is, he should have a natural tact for making every thing which he undertakes to teach perfectly clear to the comprehension of the student. Clear, distinct enunciation should be made the constant habit of the teacher. Then the state of mind, the knowledge of language, the mental culture and power of the student must be considered; and then the teacher must put his propositions in such language that the student cannot misunderstand. To illustrate this, I will relate a story of Abraham Lincoln.

When Lincoln was in the New England States the first time on a political campaign, he found a large audience wherever he spoke, and they all appeared to listen to him with a remarkable interest and attention. After he had spoken six or eight times, he was one day overtaken as he was riding along the road by a Professor of Rhetoric of Harvard College; and, after some conversation, the professor asked Lincoln what books on rhetoric he had read, remarking that he had followed him (Lincoln) several days to observe the perfect rhetoric which he displayed in all his speeches, and that he had never heard a public speaker, or a professor in his addresses in the colleges, who displayed so perfect a knowledge of rhetoric. Lincoln was taken by surprise, and said: "Rhetoric! Rhetoric! I never read a book or looked into a book on rhetoric." The professor insisted that he must in some way have studied rhetoric, and asked Lincoln to think over, and see if he could not remember some time in his life having applied himself to the subject. After a few minutes of reflection, Lincoln said that often in his boyhood he had listened to his neighbors talking with his father. Nothing vexed him so much as when a man related a thing in such language that he could not comprehend it; and when he went to bed, after hearing such an ambiguous narration, he never went to sleep until he had worked out the meaning of his ambiguous neighbor, and also applied words to the same thing which could not be misunderstood. This method of selecting words to express his ideas so that they might appear to the listener perfectly comprehensible and clear became a fixed habit with him. This selection of language with a view to clearness, added to his distinct enunciation, always loud enough to be heard in any part of the hall, constituted his *rhetoric*, to which he unconsciously applied himself in his boyhood. It made him a master in *rhetoric*, and gave such a charm to his speaking that wherever he spoke he always had a crowded hall of attentive, anxious listeners.

Harvard has turned out many fine scholars, but many had rhetoricians and elocutionists, especially of those who go through the theological department; that is, bad so far as their speaking and reading are concerned. Many of them have a way of reading part of their lecture or sermon so low that not a soul in the audience can hear a word they utter, and I believe they call this *pathos*. Many of them fall into the habit of uttering part of the elementary sounds in their words loud enough perhaps, but the remaining sounds so low that none can hear, except those on the front seats; and those as far back as the middle of the hall, if they are good guessers, may hear part of the sounds and guess the rest, and make out most of the words. But, if you don't happen to be a good guesser, or do not get the front seat, it matters not how good or how poor the lecture or sermon may be, it is enjoyable only in one class of cases: if the minister is young and handsome and unmarried, and you happen to be a young lady, and provide yourself with a good opera glass, you may sit on a back seat and enjoy—the sermon.

Many of these sermons are written by the hand of a master; they have every element of strength and excellence and power; they are high-toned and scholarly, urging most eloquently the needed reform, the high motive, the noble purpose in life,—urging us to the highest aspirations, to the best ideal of a pure life which culture and conscience can portray. And all this is enforced by his kind, gentle, loving heart. But, alas! he studied his rhetoric in Harvard;

and the fine things he says are not heard, and he preaches to empty pews, and the great preparation for the life-work is almost lost for the want of suitable rhetoric and elocution by which the good things he writes may be presented to the public available.

There is one case of this kind in Worcester, where the house is from one-fifth to one-twelfth filled; yet the minister was educated at Harvard, and is a man of acknowledged talent. I doubt whether any one in Boston or Worcester exceeds him in his acquirements. His sermons have an excellence about them you seldom meet with. The reasoning is clear, the style is pleasant; but he does not make himself heard,—not because he does not have the power of voice (for I have in several instances heard nearly a sentence, even from a back seat, clearly and distinctly, and he could have given the whole sermon in that voice just as well). He has not trained himself to be heard; and he is therefore not heard, and thus he throws away four-fifths at least of his power.

The next thing to be considered is the motive. A large majority of teachers no doubt give their services for the pay in money which they get; and this is no bad motive. Yet there are many instances of teachers having, along with this, still higher motives. They may love their scholars, which increases their own effort and the success of the scholars. Then again patriotism may be a motive: the teacher may be impressed with the idea that, however free a people in a State may be, if this freedom is not based on the intelligence of the population, it cannot last. For this some teachers will labor harder, and sacrifice more of personal interest and comfort, than for wages or personal attachment to the pupils: it is a motive broader and higher. Again, sometimes the teacher's soul reaches a still higher plane in the scale of motive, and embraces the love of his fellow-men, of all mankind, and is so imbued with this that his selfish motive is as it were swallowed up in his love for mankind. His whole study, thought, and labor becomes one grand effort for the elevation and well-being of his fellow-men,—the lifting of humanity to a higher plane of intelligence, morality, and purity, to a love of justice for each and the rights of all.

It cannot be expected that these higher motives will always exist to the fullest degree in all of the multitude of teachers employed by the State; yet, by pursuing a suitable policy of making the best possible provisions for the teachers under all circumstances in which they may be placed, many having the highest motives and that peculiar talent suiting them specially for the vocation of teaching might be induced to go permanently into the profession. I think that the provision for retiring teachers after they have served faithfully for a term of years, and when their health has broken down during the service, would be one of the strongest inducements (and one of the most economical) to lead persons eminently qualified into the service. W. WICKERSHAM.

JESTINGS.

THE GOOD CONVEYANCER is known by his deeds.—*Philadelphia Chronicle-Herald*.

A MAN NEVER wants to laugh when a fly lights on his nose, but he is greatly tickled.

A PARADOX.—It sounds somewhat paradoxical to speak of an old salt fresh from sea.

A PAPER SPEAKS of a man who "died without the aid of a physician." Such instances are very rare.

A MEDICAL STUDENT says that he has never been able to discover the bone of contention, and desires to know if it is not the jaw-bone.

THE UNIVERSALIST and Unitarian papers are having a rather sarcastic debate as to which denomination has done most to abolish hell. Perhaps they had better wait and see how it turns out.—*Golden Rule*.

IT IS SAID if a dog howls of a night a death is certain to ensue. And it is a fact that every night dogs howl in this city, and every twenty-four hours somebody dies. This thing should be looked into.—*Capital*.

THE FOLLOWING dialogue actually occurred anent the recent open winter: Pat: "Moike, did iver ye see a winter loike this wan?" Mike: "Indade I did." Pat: "Whin?" Mike: "Lasht summer, shure, and begone to ye!"

A VERY OLD lady, on her death-bed, in a penitential mood, said: "I was a great sinner more than eighty years, and didn't know it." An old woman, who had lived with her a long time, exclaimed: "Lors! I knew it all the time!"

AN IRISHMAN who had been sick a long time was one day met by the parish priest, when the following conversation took place: "Well, Patrick, I am glad to see that you have recovered. Were you not afraid to meet your God?" "Oh, no, yer riverence! It was meetin' the other party that I was afeard uv" replied Pat.

AT A CROWDED French country theatre, a woman fell from the gallery to the pit, and was picked up by one of the spectators, who, hearing her groaning, asked her if she was much injured. "Much injured!" exclaimed the woman. "I should think I am. I have lost the best seat in the middle of the front row."

TWO SONS OF ERIN, shovelling on a hot day, stopped to rest, and exchanged views on the labor question: "Pat, this is mighty hard work we're at." "It is indade, Jemmy; but what kind of work is it you'd like, if you could get it?" "Well," said the other, leaning reflectively upon his shovel, and wiping the perspiration from his brow with the back of his hand, "for a nice, aisy, clane business, I think I would like to be a bishop."

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the Editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

GLIMPSES.

THE FIRST INDEPENDENT SOCIETY of Revere, Massachusetts, of which Mr. L. K. Washburn is the minister, has changed its name to "The First Free Religious Society of Revere," in order to indicate more plainly its sympathy with the Free Religious movement.

JOHN STUART MILL was evidently in favor of compulsory education. In his noble treatise *On Liberty*, he said: "Is it not almost a self-evident axiom that the State should require and compel the education, up to a certain standard, of every human being who is born its citizen? Yet who is there that is not afraid to recognize and assert this truth?"

THE CATHOLICS have won a signal victory over the public school system at Charleston, South Carolina. The School Board of that city, acting on a proposition of Bishop Lynch, have accepted from the Catholics a separate school, in which the teachers are exclusively appointed by the Catholic authorities, yet paid from the public treasury. This action has called forth a public "Minority Protest" from two members of the School Board, C. G. Memminger and A. Toomer Porter, which ought to be the beginning of a reversal of this ruinous policy.

THIS NOTICE has been widely published in the secular press: "The freethinkers' convention of the United States and Canada will be held at Hornellsville, N.Y., on the first four days of next September. The Opera House is engaged, and the village park will be fitted up for out-door speakers. Among the persons expected are Charles Bradlaugh, M.P., of England, who is to visit this country this season, Colonel Robert G. Ingersoll, Mr. B. F. Underwood of Boston, Felix Adler of New York city, the Rev. Mr. Chainey of Evansville, Indiana, the Rev. J. H. Burnham of Michigan, A. B. Bradford of Pennsylvania, Elizur Wright of Boston, James Parton, and others." The managers of this convention are the same disreputable clique of free-lovers and repealers who successfully carried out their conspiracy to capture the National Liberal League at Syracuse; but they have the shrewdness to keep themselves in the background, and to use the names of others before the public,—without authority, we are persuaded, in at least the case of Dr. Adler and Mr. Underwood. If so, these gentlemen will probably repudiate this impudent and unauthorized use of their names for purposes with which they cannot sympathize.

OUR GOOD and true friend, Rev. M. J. Savage, said in THE INDEX of June 3 referring to the famous preamble reaffirmed by the National Unitarian Conference at Syracuse in 1866: "I, as one Unitarian, have never regarded the Syracuse vote concerning 'the Lordship of Jesus' as having any authoritative and binding force. It was only a majority vote for one year; and any other year is at liberty to reconsider. I do not feel myself obliged to believe with the majority." We do not think this view a correct one. The "Lordship of Jesus" is affirmed, not in an ordinary resolution, but in the Constitution of the Conference—in its permanent and fundamental law—in that which constitutes the Conference an organization and determines the universal character of that organization. Every member of the Conference is a member under that Constitution, and no other; every member, therefore, is bound by it, and can only break the bond by withdrawing. That is why we withdrew in 1866. If Mr. Savage should try to change that preamble at the next session of the Conference, he would find that the Unitarian denomination would reaffirm it even more emphatically

than before; that is our firm belief. The "Unitarian boundary" is precisely that preamble; it is not a mere "majority vote," but the organic law of the Conference itself, which every member accepts by the simple fact of his membership. Mr. Savage clearly sees what would be the result of incorporating a recognition of Christianity in the preamble to the Constitution of the United States. Very well: the Unitarian Conference have recognized both God and Christ in their Constitution. Can the consequences be different in the two cases?

UNDER THE CAPTION of "The Vatican and the Modern State," the Boston *Advertiser* strikingly illustrates that "invincible ignorance" of the situation which constitutes the only real danger of the success of Catholic ambition in this country. On the one hand, it clearly discerns the superiority of the "Catholic genius" over the "modern spirit" as manifested among Protestants (i.e., not carried out logically into thorough-going political secularism): "Never in all the centuries of its existence has the Latin Church possessed such harmony of mind and spirit, so amazing a concord in matters of polity and doctrine, as to-day. Never has the Latin Church had as good reason for pretending to be the one holy, Catholic, and apostolic Church as to-day. The dogma of infallibility has united the Latin Church, instead of dividing it; it has increased the authority of the Pope; and in its conflict with the modern spirit it has invariably proved to be the stronger of the two. In England, which boastfully considers itself the most Protestant and the most pious of countries, the Catholic Church has celebrated conquest after conquest, and is now a recognized power of no mean rank. This shows either that the Catholic genius is stronger, or that the modern spirit is weaker, than is commonly supposed among Protestants. It seems to be tolerably well established by the agitated church history of the last ten years that modern liberalism, as now exercised, is not equal to a successful struggle with the Vatican. The latter has been denounced, execrated, and vilified; but it has not been damaged, much less has it been undermined." On the other hand, the *Advertiser* seems to imagine that the "Catholic genius" undergoes a touching change of heart, when it crosses the Atlantic: "The present struggle in France and Germany is deeply interesting and instructive, although a similar conflict is not likely to arise in the United States. In central Europe, the Catholic establishment is an integral part of the commonwealth and recognized as such: this is not the case in the United States. The governments of France and Germany claim to be the supreme authority in absolutely all things; hence they demand the obedience of the church as such. The theory of our government is fortunately less grasping, and excludes all opinions from official control: it confines its attention to outward things, and to these only in a limited way. Hence a Catholic conflict here is politically impossible, and the whole issue, if any, must be worked out socially. Both sides can afford to cultivate comity and civil cordiality, and to appeal to the natural development of time and society." All that the Catholic Church needs, in order to accomplish the total subjugation of the United States, is the continuance and prevalence of the opinion here expressed—that "a Catholic conflict here is politically impossible." That opinion, if it ever becomes universal, will put the Pope's foot on the neck of the American people. The Catholic Church is resolved to rule every government on the face of the earth; and it will succeed in ruling every government which is too stupid to comprehend this purpose or too irresolute to defeat it by compelling the Catholic Church to obey the laws of the land at any and every cost, and by carrying out with inexorable rigor the complete programme of the "Demands of Liberalism."

[FOR THE INDEX.]

Farewell Discourse

TO THE INDEPENDENT SOCIETY OF DOVER, N.H., IN AMERICAN HALL, OCTOBER 4, 1868.

BY FRANCIS E. ABBOT.

"This is human undoing,—this is the siege,—this the overthrow,—when right principles are ruined and destroyed." "Be willing to approve yourself to yourself. Be willing to appear beautiful in the sight of God. Be desirous to converse in purity with your own pure mind and with God."

DISCOURSES OF EPICTETUS.

It is impossible for me to feel anything but the deepest regret, my friends, when I say, as I must say, that I have invited you here to-night to bid you good-bye. I had hoped to continue as your preacher for, at least, six months longer, and expect still to remain here awhile as your friend and neighbor; but so grave a difference has arisen between the Independent Society and myself, on a point of practical duty, that I have felt obliged to choose between devotion to principle and devotion to you. What would I not have given to escape this choice! I give you full credit for a purpose as pure and a conscience as scrupulous, as I trust my own have been; God forbid that I should still further embitter this hour, to me quite bitter enough, by any pharisaic assumption of moral superiority! The painful fact is that what I judge vital to our enterprise you judge superfluous and inexpedient,—that what you judge *right* I am compelled to judge *wrong*. Believe me sincere, I beg you, in saying that, after the proofs I have seen of your moral courage and reverence for justice and determination to do right at all costs, I cannot in my innermost thought question the perfect purity of your motives. I cannot help believing you woefully mistaken, and sure at last to deplore your own mistake; but neither can I help believing that you have honestly meant to obey conscience to the uttermost, and have been perfectly true to your own convictions. In what I have to say, therefore, acquit me of all intention of directly expressing, or of indirectly insinuating, any blame whatsoever. I am not here to censure you, but to justify myself; and, having explained as well as I am able why I can no longer act with you, I shall come to you in private friendship with undiminished confidence, affection, and expectation of hearty welcome. Deeply as I regret the extinction of a movement from which I hoped such great future good to the cause of spiritual freedom and progress, I can unfeignedly rejoice in the good it has already accomplished; and I give you my sincerest thanks for the generous support you have accorded me in a very unpopular position. Friends have we been from the start,—friends let us remain even to the end!

I cannot explain my course to you without referring to events beyond the limits of our little community. The Unitarian denomination once had a fellowship so free that I felt perfectly at home in it, and watched the development of liberal ideas within its communion with great interest and hope. But since the New York Convention in 1865, and especially since the Syracuse Conference in 1866, I have become convinced that the soul of Unitarianism is evaporating in proportion as its body fattens; and that all the fresh life it contains will speedily perish or make its escape. Unitarian development has become petrification, and that is death. The spirit of the denomination, as a whole, has undergone a melancholy change; and instead of aspiring to lead the van, it is falling rapidly to the rear. Once creedless and free, it now wears the fetters of a virtual creed, and allows a numerical majority to construct a theological platform for the whole denomination. No radical can attend its Conferences without being made to pass under the yoke; and even if he goes avowedly to reform the platform, he must first of all plant himself upon it. When the majority claim for themselves the right of avowing their theology in the preamble, and deny to the minority a similar right, it is plain enough that majority and minority do not meet on equal terms, but that the minority are present purely on sufferance, and must purchase tickets of admission with the gold of self-respect. For myself, I do not buy such privilege with such coin: let me stand alone, if I cannot stand unbent in the presence of my fellows. The influence of these Unitarian Conferences is fearfully demoralizing to the best instincts of their young men; and if I have any fixed purpose whatever, it is to lend no sanction to enterprises which aim a deadly blow at the freedom and integrity of the soul. Against the spiritual corruption of this new ecclesiastical tyranny, I make uncompromising protest; and the only way to make effective protest is boldly to come out. For this reason, I avowedly left the Unitarian denomination last March, and have ever since rejoiced in the freedom I thereby won. The moral influence of these great conferences commits the whole denomination to their position; and I have learned by experience the folly of attempting to shake off this influence within the charmed sectarian circle. Outside alone is freedom, and outside henceforth I stand.

When, therefore, I deliberately discarded the Unitarian and Christian names, this step was by no means a mere matter of words; it meant the standing aloof, albeit in utter solitude, from all Unitarian and distinctively Christian organizations. Time will bring out the full significance of the step, which few of my friends as yet perceive. But feeling profoundly the importance, if not to others, at least to myself, of making my protest earnest and complete, I resolved, after the expiration of my Unitarian pastorate, to refuse to connect myself again, whether directly or indirectly, with any Unitarian or Christian society. Several invitations came to me last spring to preach as candidate to Unitarian societies,

accompanied by promises of perfect freedom for myself; but, in accordance with this resolution, I declined them all, and, as I stated in my farewell sermon to the Unitarian Society in this place, looked forward to a speedy and permanent close of my ministry.

Immediately after the delivery of my farewell sermon, however, a movement started at the church door to retain me as a preacher in Dover, notwithstanding the public position I had taken. The next day, March 30, my friends in the old society, wholly without my knowledge, went to the annual parish meeting, and elected radical wardens, with authority to supply the Unitarian pulpit as they should think proper. The plan then entertained was to invite me to preach to the Unitarian Society, not as its settled minister, but simply as its preacher for the year,—it being supposed that this course would leave me perfectly free to occupy my own ground, uncommitted to the Unitarian denomination. The new wardens, therefore, invited me to preach in my old pulpit the very next Sunday; but I declined doing so until I knew precisely what relation I should thereby occupy towards my former Society, and what would be its action at the adjourned parish meeting. During this interval between the first and second parish meetings, I became convinced of two things, first, that my friends, having fairly got control of the church, were strongly disinclined to form a new society, and, secondly, that the proposed plan would conflict with my determination to stand wholly aloof from the Unitarian sect. At a meeting of my friends, therefore, held at the house of Mr. Wallingford the evening before the second parish meeting, I said, plainly and emphatically, that I could not again become their preacher unless they should either *change the name of the Unitarian Society*, or else *form a new Independent Society*. I then left the meeting, and my friends discussed the matter freely among themselves. My own expectation was that they would not accept either condition, and that the whole movement would thus be nipped in the bud. But, after a full discussion, my friends concluded, as I was distinctly informed, to accept the second condition I had named, and to form a new and wholly Independent Society. At the second parish meeting, therefore, held April 13, many of my friends were absent, and several of those who were present declined to vote,—it being the general intention, as I supposed, to leave the church altogether and go into a hall. But by some misunderstanding the following resolution was offered to the meeting:—

"Resolved, That the wardens be authorized and instructed to hire Rev. Francis E. Abbot to preach in this church the ensuing year."

The vote stood, Yeas 24, Nays 24; and, there being a tie, Mr. Wheeler, the chairman, gave the casting vote in the negative. If the resolution had passed, it could plainly have done no good, after what I had said the previous evening; and for this reason several of my friends omitted to vote altogether, although by doing so they could have changed the result. A second resolution was then offered, as follows:—

"Resolved, That the wardens shall employ none other than Unitarian Christians to supply the desk in this house."

With an unimportant amendment, this resolution was passed,—not, as has been asserted, *unanimously*, unless that is a unanimous vote which is simply not opposed. If I have been correctly informed by several of my friends who were present and did not vote, there was an actual radical majority in the meeting. However this may have been, the radical wardens at once resigned, conservative wardens were nominated who refused, however, to serve as such, and the meeting was adjourned a fortnight for the purpose of then electing wardens who would serve.

Thus at the second parish meeting the church passed into the control of the conservatives, and I believe there was at that time but one purpose among my friends, namely, to go into a hall and start outside as an Independent Society. During this interval, however, between the second and third parish meetings, measures were taken by the conservatives which seemed to my friends an outrage on their equal property rights as members of the Unitarian Society; and they resolved to attend the third parish meeting for the purpose of vindicating these rights. Meanwhile a subscription paper had been carried round with the following heading:—

"We, the undersigned, hereby constitute ourselves an 'Independent Society,' for the purpose of maintaining free religious principles in Dover; and, in order to carry out this purpose, we agree to pay the sums set opposite our names for the support of Rev. Francis Ellingwood Abbot as our preacher for the ensuing year."

Enough money was pledged on this paper to sustain the movement; and, having made a definite agreement with the leading men concerned in it, I held the first public services of the new Society in AMERICAN HALL, Sunday evening, April 26, and then and there announced the fact of my engagement as preacher to the Independent Society for the year. The next day, April 27, the third parish meeting was held in the Unitarian church, the former radical wardens were reelected by a vote of 53 to 48, and resolutions, offered by Mr. Wheeler, were passed by a vote of 53 to 46, assigning the use of the church to "each of the two divisions of said Society" for one-half the time. In consequence of verbal explanations made at the time by Mr. Wheeler in offering these resolutions, it was universally understood, both by radicals and conservatives, that it was intended to give to the Independent Society the use of the church for half the time. It has been in virtue of this vote alone, so understood, that I have conceived myself justified hitherto in preaching in the Unitarian church. If I had for a moment supposed that the audience to which I preached regarded itself, not as

a *bona fide* Independent Society, but only as the radical portion of the Unitarian Society, I should never have consented to stand again in my former pulpit.

About six weeks after our first services in American Hall, I became convinced that the Independent Society must either complete its legal organization, or else come under suspicion of being a nonentity, a mere blind for deceiving the public in regard to the real nature of our movement. Accordingly, early in June, I requested you to take such steps as were necessary, in order to complete the legal organization of our Society. You promptly voted to do so, and appointed a committee of three to report on this subject at an adjourned meeting. The following is the official record of this adjourned meeting:—

"DOVER, June 9, 1868.

"At a meeting of the first Independent Religious Society of the city of Dover for the promotion of free religious principles, Zimri S. Wallingford was chosen Moderator; and Thaddeus P. Cressey, Secretary *pro tempore*.

"Jasper H. York, from the Committee on Permanent Organization, reported the names of Zimri S. Wallingford, Lucius Everett, Josiah B. Folsom, for Wardens, and Thaddeus P. Cressey, for Clerk.

"On motion of Mr. Everett to proceed to choice of officers, Zimri S. Wallingford, Lucius Everett, and Josiah B. Folsom were chosen Wardens, and Thaddeus P. Cressey Clerk, for the ensuing year.

"The oath of office was then duly administered to the Wardens and Clerk.

"On motion of Dr. York, Jasper H. York, Russell B. Wiggan, [John] Bell, Mrs. Z. S. Wallingford, and Mrs. J. B. Folsom were chosen a committee to draft by-laws, and report at the next adjourned meeting.

"The meeting was then adjourned to Tuesday evening, June 16, at 8 o'clock.

(Signed) "T. P. CRESSEY, Clerk."

After these proceedings, I think we all believed that we had complied with all the conditions of forming a legal organization. Notice of the election of these officers was published in the *Dover Gazette*, and I, at least, thought we had done everything required by straightforward dealing in the matter of organization. Of your *intention* to organize legally and completely, I think there could be no doubt at that time; and if you made any oversight or mistake, I, for one, am satisfied it was purely accidental.

In June, however, a complaint was made to the Supreme Court by the conservative members of the Unitarian Society, asking that an injunction should be issued restraining us from occupying the Unitarian church. Mr. Wheeler, acting as your counsel in the case, denies the existence of any Independent Society, declares that you occupy the church as Unitarians and nothing else, and hence makes it appear that, contrary to all my public statements, I am still the preacher of a Unitarian society. Such is his argument, as contained in his printed brief, and published to the community. He holds the opinion that your success in the pending law-suit depends on the validity of this argument, and that you cannot occupy the church except as a Unitarian Society, or the majority of it. By his argument, therefore, he has placed you in a very awkward predicament. If you go on and complete immediately your legal organization (some trifling details of which, as Mr. Wheeler states, are still wanting), he says you will lose the church; but if you wait, and win the case by means of his argument, I believe you will lose what is worth infinitely more than the church,—namely, the principle for which we contend. We have taken the ground, publicly and privately, that we are an Independent Society; can we afford to win our suit on the ground that we are *not*? The case will not be decided till late in December; you have ample time to set this matter right. In my opinion, honor and integrity are at stake. Only one course seems to me just and right,—to organize at once in accordance with the letter of the law, and then run the risk of losing the church. To postpone all action on this matter, and to hold the church till after December as a majority of the Unitarian Society, notwithstanding our public profession of being an Independent Society,—this is a course I cannot adopt myself, nor be a party to, directly or indirectly. I remained with you solely on condition of your forming an Independent Society, having a perfect right to say on what terms I could, or could not, conscientiously remain; I understood you to agree to comply with this condition; you and I both thought that it had been fully complied with; it now turns out that such is not the case, and I have but asked you to do now what you intended to do before, and believed you had done. Is there anything exacting, or over-sensitive, or unreasonable, in my request? I told you at the start I could not preach to a Unitarian Society; you respected my scruples, whether you thought them well-founded or not, and consented to form an Independent Society. Now that your action has given rise to an important property question, which your counsel declares to hinge on the legality or non-legality of our new Society, it has seemed to me our duty at present, whatever might be our duty under other circumstances, to legalize our new association without delay, that the Supreme Court may decide fairly to whom the control of the Unitarian church really belongs. I have believed, and believe still, that, notwithstanding Mr. Wheeler's argument, our right to occupy the church is clear, both legally and morally; for a fair majority of any society may rightfully control the use of its own buildings. But I am sure that no one of you wishes to retain the church unfairly; and if you did but see what I see plainly, and what the community will see as plainly, you would be eager to do the very thing which now you judge inexpedient and uncalled-for. I attribute our difference of opinion to a perfectly honest misunderstanding on your part of what duty in this case requires,—not, I beg you to believe, to any unwillingness to do what you yourselves regard

as duty. But because I know you mean to do right, I cannot, for that reason, join you in doing what I see to be wrong; and consequently, since your vote of last Sunday not to organize any further at present, I have felt obliged to regard my engagement as cancelled by the non-fulfilment of the condition on which alone I formed it. In asking you to meet me here this evening, I have desired only to explain to you in kind and friendly terms why, after all your sacrifices for me, I have felt obliged to resign; that you may not suppose me influenced by caprice, or whim, or pettish resentment at not having my own way. In this matter I have no way of my own—I seek only to walk in God's way, and even to walk apart from my dearest friends, if I cannot otherwise walk in His way. From beginning to end of this unhappy controversy, I have striven always to be just and kind even to those who seemed determined to misrepresent me; I would scrupulously respect their rights, even if they disregard ours; and I have rejoiced unspeakably because I have all along thought I discerned the same spirit in you. Believe me, I would sacrifice anything but my self-respect and my honest scruples, in order to carry through successfully our free movement in this place; but I have preferred deliberately to destroy the work of my own hands, and undo all that I have toiled to achieve these six tempestuous months, rather than suffer its spiritual beauty to be tarnished by a blot. Let me encounter cheerfully the sneers that ever wait on failure, rather than win applause that shall find no echo in my own soul. My deepest grief is this, that others, not knowing you as I have known you, may unjustly censure your course, and attribute to unworthy motives what I believe to spring from simple misconception of facts. You thought you had done enough in the way of organization; and so you would have done enough, were it not for this property question, and the argument of your counsel. These have made it incumbent on us to accept the legal disadvantages, as well as the moral advantages, of an unsectarian association; to remain as we were, and win a good cause by misrepresentation of facts, would not be right. So, at least, I judge, and so I have acted.

That you may understand the character of the association I have wished to see formed, and that you may acquit me of all desire to commit you to my own theological opinions, I will read the "Articles of Agreement" which I submitted to your Standing Committee, previous to your vote of Sunday last:—

"ARTICLES OF AGREEMENT."

"ART. I. This association shall be called 'The Independent Religious Society in Dover, N.H.'"

"ART. II. Its objects shall be to uphold the principles of Free Religion in this community by whatever methods it shall deem proper, and to advance the cause of truth, righteousness, and love, throughout the world."

"ART. III. Any person may become a member of this association by subscribing these articles of agreement."

"ART. IV. Membership in this association shall leave each individual responsible for his or her own opinions alone, and shall affect in no degree his or her relation to other associations."

"ART. V. The officers of this association shall be a standing committee of three members, and a clerk who shall be duly sworn; all of whom shall be annually elected."

"ART. VI. This association may from time to time adopt such further articles, by-laws, or regulations, as it shall deem proper."

Let these short and simple articles explain what I believe to be the only true basis of religious organization, and what I believe will yet take the place of all creeds and sectarian battle-cries. Men of unlike faiths may yet meet as brothers on equal terms, and join in good enterprises of all sorts, without prying into each other's orthodoxy. The Christian church cannot exist on this broad platform, on which Christian and Jew, Brahman and Buddhist, theist and atheist, materialist and spiritualist, may meet in amity if they choose. He who believes in a platform of universal freedom and mutual respect for individual rights cannot long wish to stand on any narrower platform, but is inspired by his idea to embrace all mankind in the vast circle of his sympathies. And it is because I love this spiritual platform, this truly American platform, that I refuse any longer to stand on the narrow planks of any denomination. The world is my church, and humanity is my sect; the universe is my Bible, and the Infinite Spirit is my God. Let those who will cramp themselves into sectarian straight-jackets; I have learned the love of freedom, and can trust myself outside of the "Christian fold." If, from my hasty and imperfect discourses, any one has caught a spark of the enthusiasm for spiritual liberty which has glowed in my heart, or shared at all my own yearning for a spiritual fellowship broad as humanity itself, then the labors of this brief half-year have not been in vain; and, in bidding each other now good-bye, we need not regret the enterprise whose history ends to-night. My last word is, be true to truth, and God defend the right!

THE ROMAN CATHOLICS AND THE CONVERSION OF ENGLAND.—Cardinal Newman attended a meeting of the Catholic Union of Great Britain at Willis' Rooms on Wednesday, and delivered an address upon the subject of the conversion of England to the Roman Catholic faith. The Cardinal examined the features which characterized the prayers of their co-religionists in the Tudor and Stuart periods, and showed what, he thought, should be the spirit and form of the prayers offered now with a view to the growth of his Church in England. The Duke of Norfolk, who presided, subsequently presented his distinguished guest with a massive golden salver, which the Roman Catholics of Australia had forwarded as a token of their esteem and affection for Cardinal Newman.

The Supreme Court's Summary

OF THE ESSENTIAL FACTS IN THE DOVER UNITARIAN CHURCH CASE.

From the decision of the Court pronounced by Judge Sargent, and published in the New Hampshire Reports, Vol. 53, pages 9-276.

It appears from the copies from the records of this society and from the evidence that Mr. Abbot was ordained as pastor of The First Unitarian Society of Christians in Dover on the 31st of August, 1864. That he then understood that he was to act as pastor of the church as well as of the society appears from the following extract from his letter of acceptance, as found in the records of said society: "Unless our church shall be a united, earnest, and working one, no amount of outward prosperity or social enjoyment can make it anything but a wreck and failure, and I interpret your invitation as implying, on your part, a pledge of hearty support in all right works and ways." And at the time of his ordination he had his two children baptized, one about two years old, and the other an infant. They were baptized in the name of the Father and of the Son and of the Holy Ghost, as a consecration of them to the service of God. See Barnes' and Abbot's depositions. And we have no doubt that Mr. Abbot at that time assented to the declaration required by the church covenant, previous to the baptism of his children; namely, that he "believed in Jesus Christ as the Messiah, and regarded his religion as a revelation from God."

The council for his ordination was composed of ministers and delegates from several neighboring Congregational (Unitarian) churches, and the record of their proceedings is as follows: "On Wednesday, August 31, 1864, at ten and one-half o'clock A.M., at a meeting of pastors and delegates, present by invitation, for the ordination of Mr. Francis E. Abbot as minister of The First Unitarian Society of Christians in Dover, Judge H. A. Bellows was chosen moderator, and Rev. H. W. Foote, scribe. Mr. Hale read the record of the action of the society, and their correspondence with Mr. Abbot. Rev. E. E. Hale moved that the council is satisfied with the proceedings, and is prepared to proceed to the ordination of Mr. Abbot. Rev. Dr. Clark moved that the scribe be instructed to furnish copies of this record, to be entered on the records of this society. The meeting then adjourned." The exercises at the ordination consisted of the usual introductory prayer, reading of the Scriptures, ordination hymn, sermon, ordaining prayer, charge, right hand of fellowship, address to the people, concluding prayer, and benediction. He was, then, it would seem, a believer in Christianity, and was, therefore, either a Roman Catholic or a Protestant; and there is no claim that he was a Catholic.

We will next examine the main charge in the bill, namely, that Mr. Abbot has apostatized from the Christian faith, and become a disbeliever in Christianity, and also in Unitarianism; and that he is now occupying said church, not as a public teacher of Christianity, but as an open opposer of Christianity,—as an avowed deist or theist, disowning Jesus Christ as the Messiah, and his religion as the only true religion; and charging that said Abbot is now neither a Unitarian nor a Christian.

Mr. Abbot remained with this society, as pastor or religious teacher, till April 1, 1868, when, by his resignation, that relation terminated. Towards the latter part of his preaching, he made statements that "Jesus Christ was like other men, with no more authority," and compared Christ with Garrison and other good men; that he doubted whether there was more than one pulpit in Boston that he (Abbot) would be allowed to occupy; stated that he was looked upon as a "rebel" in his theology (Barnes' 1st deposition); that he considered Christ as a mere man, and fallible like other men; that Christ was not the Messiah, and that, if he (Christ) believed himself to be the Messiah, he was mistaken (Andrews' deposition); that the New Testament showed that Christ did claim to be the Messiah, but that he (Abbot) believed the Messiah had not come, and would not come (Bell's deposition).

He went on in this way, step by step, until he openly declared himself not a Christian nor a Unitarian, so far as Unitarianism was based upon Christianity or the recognition of Christ as the Messiah; proclaimed himself a theist, and preached his theistic doctrines to such an extent as to give great dissatisfaction to the members of the church and society,—in consequence of which his subscription list fell off until he was advised by his friends to resign, which he at once did; and by arrangement his term of service terminated April 1, 1868.

On Sunday, the 15th of March, 1868, said Abbot, in his public discourse, stated his belief in the following propositions: "1st, That Christianity is merely one among many religions; 2d, That each religion is partly true and partly false; and, 3d, That pure theism, which is the common element, the universal essence of all religion, is by itself greater and truer than all." The following are also extracts from said sermon: "Whoever has been so fired in his own spirit by the overwhelming thought of the Divine Being as to kindle the flames of faith in the hearts of his fellow-men, whether Confucius or Zoroaster or Moses or Jesus or Mohammed, has thereby proved himself to be a true prophet of the living God; and thus every great historic religion dates from a genuine inspiration by the Eternal Spirit." Speaking of the teachings of Jesus Christ, he said: "Love to God and to man is the epitome of his instruction, and this is simply faith in the Divine in its twofold aspect. Hence I deem it right to say that Jesus himself was not a Christian, but a simple theist, and that

simple theism is the entire burden of his life and doctrine." Speaking of the Messiah, he said: "I regard the doctrine of the Messiahship as, in any sense, a superstition of the times. The pretence that any man has been singled out to be a permanent Christ, Messiah, or Mediator to his fellow-beings, is, to me, monstrous. Henceforth I claim to be neither a Unitarian nor a Christian, but simply a theist. . . . Jesus I believe to have been a theist, and Christianity I believe to be a perversion of theism. In resigning the names Unitarian and Christian, I do so with full knowledge of the grave, practical consequences that must ensue; but, wishing ever to be docile to the teachings of life, this step seems to me the plain lesson of recent circumstances."

In preaching his farewell sermon, March 29, 1868, he commenced as follows: "My text this morning is taken from no Hebrew Scriptures, whether of the Old or New Testaments. America is every whit as sacred as Judea. God is as near to you and to me as ever he was to Moses, to Jesus, or to Paul. Wherever a human soul is born into the love of truth and high virtue, there is the 'Holy Land.' Wherever a human soul has uttered its sincere and brave faith in the Divine, and thus bequeathed to us the legacy of inspired words, there is the 'Holy Bible.' To find my text, therefore, for the last morning of my ministry in Dover, I cannot travel across the Atlantic and the Mediterranean to ransack the Orient for a prophet, nor leap the gulf of eighteen centuries to find a word that shall fit this occasion, to me so earnest and full of moment. I am impelled to turn to some American scripture, instinct with the deep religion of the day. I am impelled to listen to some American prophet, whose soul is fired with the Divine suggestions and fathomless significance of all human life. This shall be my text, taken from a seer as truly and as highly inspired as any that ever prophesied in days of yore. I mean, Ralph Waldo Emerson."

In the course of this sermon, he alluded to the charge that he came among them as a "conservative," when his real views, when he came to express them, were most "radical." He said that in one of his earliest sermons he had taken the position that "Christ is a mere man," and that all his wonderful power is the simple product of character; that this doctrine is not a reproach to Jesus, but rather praise and exaltation. He then adds: "In these statements you have the germ of everything that is radical in theology. The moment a man gives up the absolute Deity of Jesus, he cannot stop till he accepts his mere humanity, that is, if he can think. Unitarians, I confess, often succeed in stopping half-way, but do it by ceasing to think. Begin to doubt the 'Deity of Christ,' and, if your mind is active and strong, you cannot stop doubting till you have doubted yourself out of Christianity into pure theism. That is where I am to-day,—outside the warm shelter of the Christian church, in the vast expanse of God's boundless universe, yet still at home."

He assigns, as a reason for leaving the Unitarian denomination, the fact that, at their conventions in 1865 and 1866, held at New York and at Syracuse, they adopted a platform distinctively Christian. He says, "I feel convinced that henceforth the Unitarians, as a sect, will maintain their stand on what is called 'distinctively Christian ground,' which, in plain English, means the Lordship or Messiahship of Jesus." In his deposition, taken in this case, Mr. Abbot says, "Christianity, in my opinion, is religion, as taught in the New Testament, and more especially in the Gospels, and based upon faith in Jesus of Nazareth as the Christ of God"; that the distinction between religion and Christianity "is substantially one of the bases on which the two rest,—religion rests on universal humanity, Christianity rests on the individual Jesus"; that he cannot longer coöperate with the Unitarian denomination, because it "has practically avowed its faith in the Divine authority of Christ"; and, in stating the reason why he is not a Christian, he says, "I believe that faith in Jesus as the Christ or Spiritual Messiah, in some sense or other, is essential to Christianity, and I do not entertain that faith in any sense."

The 1st of April, 1868, Mr. Abbot commenced preaching for and to an independent society, in a hall in Dover; and, after preaching there a few Sabbaths, he returned to the church of the Unitarian society, and preached there alternate Sundays for a few months. While thus engaged, he wrote to the editor of the *Liberal Christian*, a newspaper published in New York city, which communication, dated May 11, was printed in the number of that paper dated May 23, 1868, of which the following are extracts:—

"The true historic significance of the Christian name is that of the 'Christian confession,' namely, that Jesus of Nazareth is the Christ of God. On this confession Jesus himself founded his church, and on this confession alone can Christianity, as a distinct religion, continue to stand. Etymology, history, and philosophy prove equally that Christianity has no basis, except in the Messianic mission of Jesus as spiritual leader of humanity and Savior of the world."

"Whoever is unable to regard him as, in some sense or other, the Hebrew Messiah, can call himself a Christian only in a private, esoteric, or transcendental interpretation of the word, and therefore, it seems to me, at the expense of perfect sincerity."

"Wisely, or unwisely, I have come to the conclusion that in no sense is Jesus the Messiah or Christ of God. The soul is its own Christ. Humanity is its own Messiah. I reject Christianity that I may still cleave to religion, which admits of no mediator because it is immediate. There is no room in religion for the intervention of a third person. What distinguishes Christianity from religion is its error and limitation alone. What is universal in it belongs to religion, and not to itself. In discarding the Christian name, therefore, I discard nothing but error and limi-

tation, and because the step involves complete disconnection from all organizations calling themselves Christian. It is infinitely more than a mere matter of words. . . . The Unitarian conference have taken their stand upon the Christian confession, and all Christian bodies must take the same stand. Christianity must say something or other about Jesus, must, in some way, confess his moral leadership, must take him as a perfect exemplar and perfect teacher, must connect itself indissolubly with his historic personality.

"But religion has no more to do with Jesus than it has with Judas. It leaves the soul alone with God. It acknowledges no leader; is loyal to no master; imitates no exemplar; looks to no redeemer; needs no savior; knows no Christ. The very heart of Christianity, as taught by Jesus himself, is the Christian confession that 'Jesus is the Christ of God.' I cannot in any sense, literal or metaphorical, make this confession."

It will thus be seen that the charges against the defendant Abbot, as set forth in the bill, are substantially proved. I have also given much that he said and wrote in connection with the words charged in the bill, for the purpose of showing that these words were spoken and written understandingly and deliberately, and expressed his sincere belief and honest sentiments.

In May, 1868, two protests were made in writing to the acting wardens of this society, one signed by over forty, and the other by eighty-five names, which were similar in purport, one of which was as follows:—

"Whereas, A 'theist is neither a Unitarian nor a Christian,' and whereas, Christ and anti-Christ, being in nature and spirit antagonistical, cannot with propriety be preached from the same pulpit, and would necessarily tend to subvert the foundation on which this society is built,—

"Therefore, the undersigned, members of the 'First Unitarian Society of Christians,' in Dover, N.H., do hereby protest against the use of the church of said society, in whole or in part, for theistical preaching or lectures, or for any purpose whatever, not in harmony with the avowed objects of said society, which are the building up and sustaining a Christian society in Dover, under the protection of the constitution and laws of the State of New Hampshire."

In his deposition taken in this case, Mr. Abbot states that, at the time of his said ordination in Dover (August 31, 1864), he regarded himself as "a minister of the gospel of Jesus," but that now he claims "to be a minister, not of the gospel of Jesus Christ, but of the gospel of humanity," which he believes to be "the only gospel in harmony with the religious wants of the age"; that his views in matters of theology have changed since his said ordination, "in the sense of a natural growth and development"; that he was educated as a "conservative Unitarian Christian," but now finds himself obliged by his convictions "to stand outside of organized Unitarianism and of Christianity"; that his views in relation to the ordinances of the gospel have also changed since his ordination; that at that time he had his two children baptized; that it was done simply in recognition of his "grave responsibility for their wise training and religious education," but that he now regards "baptism as the symbol of admission into the Christian church"; that at the time of his ordination he "regarded baptism as a spiritual symbol of consecration to the service of God," but that he now "believes all symbolical acts in religion to belong to an immature state of religious development," and that, as minister of the independent society to which he was then preaching, he would not administer either the ordinance of baptism or the Lord's supper; and that he now considers himself as independent, in his religious belief and public religious teachings, of all bibles, churches, and Messiahs; and that, as he understands the term "Christian," no man, who agrees with him in his belief in these respects, can fairly and truthfully be called a Christian; and that he has formally withdrawn from the Unitarian denomination, and requested his name dropped from the roll of Unitarian ministers just prior to April 1, 1868.

We thus see that the charge made in the answer of the defendants (except Abbot) that said Abbot was a progressive man, and that he changed his opinions from time to time, is true. Very radical changes had taken place in his views upon fundamental questions and doctrines in theology after coming to Dover, and before the filing of this bill. We are also satisfied that the further charge in the answer of all the defendants (except Abbot), that said Abbot "is free in his thought and free in his speech," is also true; and that he may properly be styled a "freethinker," in the technical sense of that term. We are also satisfied that he is "honest, sincere, truthful, and clear in his expression," as charged in the answer.

But the charge that the quotations in the bill, purporting to be from his sermons, "are garbled extracts, and taken alone are deceptive, tending, if not designed, to misrepresent the sentiment, tone, and spirit of his ministrations, seems to be wholly unfounded, as we have already seen. Indeed, Mr. Abbot for himself makes no such claim. He is too "honest, sincere, and truthful" to do so. In fact he has done everything that a man can well do to put himself, or, as he expresses it, "to take his stand," outside of Christianity. 1. He does not believe in the facts, the doctrines, or the ordinances of Christianity. He does not admit that Jesus Christ was a leader, a master, or even an exemplar. He denies that he was or is a mediator, a redeemer, or a savior of men. He does not receive him or believe in him as the Christ of God,—the true Messiah. He does not believe that Christ was a prophet even, any more than Confucius, Zoroaster, or Mohammed was. He does not receive the Bible as a revelation from God, or as of any higher authority than the writings of Garrison and of Emerson. 2. He has taken par-

ticular pains to publish his disbelief of Christianity, by preaching and writing and printing his views, so that no one need be deceived, or mistaken, or misinformed in relation to them.

The charge in the answer that Mr. Abbot's views, when fully and fairly expressed, are "not peculiar to him, but are substantially held by many clergymen and others who call themselves Unitarians," is simply a charge that this class of Unitarians are not Christians; in other words, that a portion of the denomination known as Unitarian is not Christian, but purely infidel, simple deists. This charge to a certain extent may be true, for we find evidence in this case tending to show that some who call themselves Unitarians claim to believe in the existence of a Supreme Ruler of the universe, and really believe nothing else, but are infidels or deists, and are not entitled to the Christian name any more than the pagans are. They may, in one sense, be Unitarians, just as all Jews and Mohammedans are, but they are not Unitarian Christians, because they do not believe in the fundamental doctrines of Christianity. And that those men who call themselves Unitarians while they are simply deists, and who only assume the name of Unitarians as a cloak to cover their bald infidelity, "are fellowshiped by Unitarians," as the answer charges, if true to any extent, is simply owing to the fact that the denomination has undertaken to go along without any particular creed or established articles of faith by which such men would be excluded; and they are thus of necessity endured in the society and companionship of those who have no sympathy, nor any bond of Christian fellowship or communion, with them. (See Dr. Peabody's deposition). So far as this part of the answer is true, it is simply saying that some who call themselves Unitarians are not Unitarian Christians, but Unitarian infidels. But the term "Unitarian," as descriptive of a religious sect or denomination, is generally and properly used to denote a denomination of Christians, and of that great division of Christians known as Protestants. *Dublin case*, 38 N.H., before cited; *Baird's Religion in America*, ch. 3.

The answer also alleges that "Unitarians have no rule of faith or creed of doctrines." In a certain sense, this is true. Unitarian Christians profess to take the Bible as their creed, and allow every person to read and interpret and understand the Bible for himself, according to such light as he has, using his reason and other powers of mind, as best he may, in aiding him to arrive at correct conclusions. But in another sense they do and must have a creed. The church in Dublin had a formal creed, or confession, or articles of faith; and the decision in that case only settles that Unitarians, who believe in such a creed or church covenant as that, are Christians. That decision is not an authority that all who call themselves Unitarians are Christians, without regard to their faith or belief in the doctrines of Christianity. *Dublin case*, 38 N.H. 459, 460, 466, 468, 571, 572. So the church in Dover had a "covenant," which was to be assented to by all who would unite with them for the benefit of Christian ordinances. This covenant was a creed. They must "believe in Jesus Christ as the Messiah, and accept his religion as a revelation from God, the true guide of . . . faith and rule of . . . duty." Now, a man's creed is what he believes. Trinitarians believe in the trinity or the tri-unity of God. That, so far, is their creed. Unitarians believe in the unity of God. That, so far, is their creed. Each has a creed which necessarily excludes the other. Different creeds constitute the different "sects." Each sect has a particular name, and that makes it a "denomination." A creed may have one article of belief, or many. What makes it a creed is the fact that it is the common belief of a sect,—not its length or its brevity. It would be impossible to have a sect or denomination, unless there were at least some one ground on which they agreed; and, so far as there was a common belief, just so far they would have a creed or a covenant. And the case is not changed, whether the creed contains one article of faith or thirty-nine.

In the *Encyclopædia of Religious Knowledge*, Unitarians are designed as "a class of religionists who hold to the personal unity of God in opposition to the doctrine of the trinity. . . . Unitarians profess to derive their views from Scripture, and to make it the arbiter in all religious questions. . . . In America, Unitarian opinions are much divided upon the point of Christ's preexistence, while, on the other hand, the rejection of the tenet of his vicarious suffering (or suffering as men's substitute), along with that of his supreme deity, appears to be universally characteristic of the sect." See, also, Prof. Palfrey's article on Unitarians, in the *American Encyclopædia*; also, in the *Encyclopædia of Religious Knowledge*.

A belief in the unity of God, in the Bible as a divine revelation, the ultimate arbiter in all religious questions, and a rejection of the doctrine of the vicarious sufferings of Christ and of his supreme divinity, would seem to be leading articles in their belief or creed, from these authorities. See Dr. Channing's sermon on Unitarian Christianity, 3 *Channing's Works*, 59; Ellis' *Half-Century of the Unitarian Controversy*, 48.

If there is any such Unitarianism as the defendants claim, and describe in their answers as having "never been exclusive, sectarian, or limited to Christian worship," it must be a kind of Unitarianism that stands "outside of Christianity," where Mr. Abbot stands. It is not Christian Unitarianism, nor is it Unitarian in the sense in which this word is ordinarily and properly used, denoting a sect or denomination of Christians.

It was not until about the year 1867 that Mr. Abbot's anti-Christian views and doctrines began to be made prominent in his preaching and public teachings. Up to that time, he had been preaching in a way to satisfy the church as well as the society, he being the

pastor of both, in the same way that all the preachers before him, to that society, had been. They had been preaching the doctrines of the church, which were those of the society, as a matter of course, which they were assisting the church to promulgate; distinctively Christian doctrines, such as that Jesus Christ was the true Messiah, and that his religion was a revelation from God, which was the true guide of faith and rule of duty. The distinctively Christian ordinances of baptism and the Lord's supper had been administered to the church by all of these pastors, so far as appears, from the time when they formed the church, and each "solemnly declared their belief in the gospel of Jesus Christ," and when it was duly pronounced to be "a regular Christian church," down to the time when Mr. Abbot baptized his two children "in the name of the Father, and of the Son, and of the Holy Ghost," and assented to the declaration "I believe in Jesus Christ as the Messiah, and regard his religion as a revelation from God." During all this time, a period of full forty years, this meeting-house had been used regularly and stately, by regularly ordained ministers of the sect known as Unitarian Christians, in preaching and teaching distinctively Christian doctrines, and in administering the distinctively Christian ordinances of baptism and the Lord's supper; such teaching and preaching, and such an administration of Christian ordinances there, as the church desired in order to help them to become what they so much desired in the commencement, to wit, "sincere disciples of Jesus Christ."

To such uses has this church or meeting-house been set apart, and appropriated and consecrated, from its very origin and inception, through the long period of forty years, down to 1867 under the special and particular direction and control of this society of Unitarian Christians. For forty years—as long as the children of Israel wandered in the wilderness, seeking the land of promise—has this trust been administered, and applied to the support and maintenance of the doctrines and ordinances of Christianity, without any variation or cessation, and going back to the erection of the meeting-house, and also to the foundation of the trust, when the founders could see for themselves how the trust was applied and executed, and were satisfied, it would seem, with the way the whole thing was managed, under the direction and control of this society of Christians, to whom the founders of the trust had committed the custody and control of the house.

And, surely, if "courts will resort to the original and long-continued application of a religious charity by the trustees" in order to aid them in giving construction to the instrument which established the charity (see *Dublin case*); or, if it be true that, "where the original trustees, appointed by the founder of a religious charity or trust, applied the fund to the support of certain religious doctrines, and that application has been long continued and acquiesced in" (*id.*), a court of equity will not allow such application to be interfered with or changed, unless such change is clearly required by the plainly expressed intention of the donor, then it follows that the court should not allow or suffer this charity or trust now to be diverted, and misapplied to uses directly antagonistic to all those uses and purposes to which it has heretofore been uniformly applied; will not and should not allow this house to be used for the teaching and preaching of doctrines directly subversive of all the fundamental principles of Christianity and of Christianity itself, to whose use it has always heretofore been devoted.

If the *Dublin case* is to be sustained as an authority, if it is not to be overruled and set aside as of no weight or consequence, it would seem that the questions at issue in this case must be decided in favor of these complainants, on the ground of a long-continued and uninterrupted application of this charity or trust, in a particular way, and for the use and support of the doctrines of Christianity, from the very foundation of the trust, and so down for full forty years, with the full knowledge, assent, and approval of the original founders of the trust, and of everybody interested in the same. We might properly stop here, and order a decree in favor of the complainants; but there are a few other aspects in which it may be well to look at the case.

If we hold, as the weight of authority seems to be, "that the denominational name of a religious society to which or to whose use a donation is made, and the doctrines actually taught therein at the time of the gift and immediately after, and the length of time they continue to be so taught without interruption, may be resorted to, to limit and define the trust in respect to doctrines deemed fundamental," then we should come to the same result, to wit, that these defendants ought to be restrained from using the house for the preaching and promulgating doctrines opposed to Christianity; or, if it be the law that "when the conveyance is merely to the religious corporation by name, with no other designation of its purposes or trusts, the denominational name, in connection with the contemporaneous acts of the corporators, may be a sufficient guide as to the nature of the trust," then we must inevitably reach the same conclusion in favor of the complainants. So, also, upon the ground that "where there is no specific designation in the deed as to the particular tenets or doctrines which it is to be used to advance or support, the denominational name may indicate the nature of the trust, so far as respects doctrines admitted to be fundamental," the same conclusions must be reached; and, finally, if, "when a society of one religious sect or denomination becomes incorporated, with a strict denominational name descriptive of the fundamental doctrines of the sect to which it belongs, it will be presumed that it was constituted for the purpose of advancing the vital doctrines of such sect or denomination"; and if in such case it follows "that the society, or those having control of

property held in trust for the benefit of such religious society, should be restrained from applying the property or the use of it to the promotion of tenets or doctrines clearly opposed and adverse to the fundamental principles of the faith and doctrine of the denomination, at the time and immediately after the trust was created," then the injunction prayed for in this case would be granted, as a matter of course, upon the facts proved in evidence, even upon the ground that said Abbot had been employed by said wardens of said Unitarian society, and that by authority of a majority of the members of said Unitarian society, for the time being, acting in good faith, but under a mistaken notion of their powers and duties.

But in this case we find that this Unitarian society had not in any sense elected, or contracted with, or employed said Abbot as their minister or religious teacher, after the first of April, 1868. After that date, when the matter was suggested to him by the wardens or others, Mr. Abbot utterly declined and refused to be employed by said society, or to preach to that society, or to be connected or associated with the society as a society of Unitarian Christians, in the capacity of religious teacher, directly or indirectly, in any manner whatever.

He insisted that, as the society had originally assumed a name, expressing and intended to express and represent the religious sentiments of its members and the system of theology which the society was formed to promulgate and inculcate, they should now, if they had changed their religious sentiments and wished to advocate and disseminate such doctrines as he was preaching, which were antagonistic to all the doctrines and sentiments expressed and represented by the name they had assumed,—antagonistic to all the doctrines of Christianity generally, and of that particular sect of Christians called Unitarian,—that they should change their name and assume one that would be consistent with their present position,—one, at least, that should in some respect represent and express the new doctrines they had embraced and proposed to promulgate; that they were bound, in good faith and common honesty, not to sail under false colors; that they should not seek to teach and disseminate anti-Christian sentiments and doctrines under the name of Christianity; that, like honest men, they should call things by their true names, and not seek, by fraud and false pretences and false names, to advance and inculcate any system of doctrines, however good in themselves, Mr. Abbot might think them to be; and in this we think Mr. Abbot was clearly right.

But, as a society of Unitarian Christians, Mr. Abbot utterly declined and refused to have any connection or association with them as their pastor or religious teacher. Now, the election of a religious teacher, contemplated by the constitution, was one that was to be accompanied by a contract for his support and maintenance. He was to be elected and contracted with. An election of one that could not be had, or of one that would not serve, would amount to nothing. The privilege which the constitution secured to religious societies was the privilege of electing and contracting with, of hiring such religious teacher as they chose to support, for themselves and in their own way. But this society has not elected, contracted with, or employed Mr. Abbot as their preacher or religious teacher in any way since his resignation was tendered and accepted, taking effect April 1, 1868.

The charge in this bill is against all the defendants (except Abbot, and the wardens of the Unitarian society) as claiming to be members of said "First Unitarian Society of Christians in Dover," but as being, in fact, members of an independent religious society of which said Francis E. Abbot is the preacher, and against said Abbot as such preacher, and against said York, Folsom, and Horsch, as wardens of the said Unitarian society of Christians. The plaintiffs charge in substance that the defendants have united, and formed an independent society entirely outside and independent of said Unitarian society, and, in fact, antagonistic and hostile to it; and that, as such, they have employed Mr. Abbot as their preacher; and that the wardens of said Unitarian society have, in violation of their duty to said Unitarian society, allowed and encouraged said Abbot and his associates and fellow-disbelievers in Christianity, as such independent society, to occupy the meeting-house of said Unitarian society since said 27th of April; and that said wardens have allowed said Abbot in the pulpit of said house to preach, not to said Unitarian society, but to said independent society; and that said preaching was not according to the views of the denomination of Christians known as Unitarians, but in opposition thereto and to Christianity generally; that the plaintiffs do not know who compose said independent society to which said Abbot claims to be preaching, but believe the same to be made up of said defendants (save said Abbot) and others; and that said wardens of the Unitarian society have assessed the pews in said house, and are proceeding to collect the taxes so assessed of the plaintiffs, and apply the same towards paying for the preaching of said Abbot in said house, not to said Unitarian society, but to another society, whose views and doctrines are hostile to Christianity generally, and to the views and doctrines of Unitarians particularly,—all which, it is alleged, is in violation of the duties of said wardens of said Unitarian society, and in violation and disregard of the rights of these plaintiffs.

In the answer, the defendants (except Abbot) deny that they are members of any independent society, but claim that they are members of said Unitarian society, and that they are Unitarians, and that they employ Mr. Abbot to preach to them in their house, under and by authority of the vote therein set forth concerning the two divisions of said society and their occupancy of the house.

Mr. Abbot's answer is evidently drawn with great care, so as to say nothing in regard to this independent society. Had he been allowed to say anything about it, he would no doubt have told, as in other cases, the plain and simple truth. But this may not have been thought desirable by the other defendants, and so, in his answer, Abbot is put upon safe ground. He admits nothing and denies nothing, but says that for the year 1868 his engagement was made (not with York, Folsom, and Horsch, as the wardens of the Unitarian society, or with anybody who claimed to act for said society, but) with Wallingford, Everett, and Folsom, three of the defendants, "who claimed to represent very many of the other defendants in this proceeding, and some other persons, to preach for them for the term of one year; that his congregation have from Sabbath to Sabbath assembled in said meeting-house, and he has been, by said Wallingford, Everett, and Folsom, directed there to preach; and that he has, in fulfillment of his said contract, conducted public religious worship in said house, etc., claiming or exercising no other rights than are by him set forth in this his answer."

From this, it will be seen that he does not claim to have been employed by the Unitarian society or its wardens, or by anybody acting in its behalf, or that he was preaching to said society, or that he had any authority from said society to preach in their house. He does not deny that his employers and the other defendants, whom they claimed to represent with others, were acting as an independent society in open hostility to said Unitarian society. The non-commitment of this answer is by no means characteristic of Mr. Abbot.*

But what are the facts as disclosed in the evidence? It will be borne in mind that Mr. Abbot, on account of the change in his views while at Dover, and finding that his present views were distasteful to the Unitarian society, had resigned his place as pastor of said society, which resignation had been accepted to take effect April 1, 1868, and that he had withdrawn from and terminated his connection with the American Unitarian society just before that time, and had publicly announced that he was neither a Unitarian nor a Christian, and had preached his farewell sermon to said society March 29, 1868. After this he was engaged and employed by an independent society, to which he preached until the 1st of October of the same year, when he preached his farewell address to said independent society of Dover, which was printed in the *Dover Gazette* of Oct. 9, 1868, and which has been introduced as evidence in this case, and is not substantially contradicted.

In this address, he says: "When, therefore, I deliberately discarded the Unitarian and Christian names, this step was by no means a matter of words; it meant the standing aloof, albeit in utter solitude, from all Unitarian and distinctively Christian organizations. . . . I resolved, after the expiration of my Unitarian pastorate, to refuse to connect myself again, whether directly or indirectly, with any Unitarian or Christian society. . . . Immediately after the delivery of my farewell sermon, however, a movement started at the church door to retain me as a preacher in Dover, notwithstanding the public position I had taken. The next day, March 30th, my friends in the old society, wholly without my knowledge, went to the parish meeting and elected radical wardens, with authority to supply the Unitarian pulpit as they should think proper. The plan was to invite me to preach to the Unitarian society, not as its settled minister, but simply as its preacher for the present year, it being supposed that this course would leave me perfectly free to occupy my own ground uncommitted to the Unitarian denomination. The new wardens, therefore, invited me to preach in my old pulpit the very next Sunday; but I declined doing so, until I knew precisely what relation I should thereby occupy toward my former society, and what would be its action at the adjourned parish meeting. During this interval, between the first and second parish meetings, I became convinced of two things,—first, that my friends, having got control of the church, were strongly disinclined to form a new society; and, secondly, that the proposed plan would conflict with my determination to stand wholly aloof from the Unitarian sect. At a meeting of my friends, therefore, held at the house of Mr. Wallingford, the evening before the second parish meeting (April 12), I said plainly and emphatically that I could not again become their preacher, unless they should either change the name of the Unitarian society, or else form a new, independent society."

"After a full discussion, my friends concluded, as I was distinctly informed, to accept the second condition I had named, and to form a new and wholly independent society. At the parish meeting next day, after much wrangling, the following resolution was passed: 'Resolved, That the wardens shall employ none other than Unitarian Christians to supply the desk in this house.' . . . The radical wardens at once resigned, conservative wardens were nominated, who refused to serve as such, and the meeting was adjourned a fortnight, for the purpose of then electing wardens who would serve. Thus at the second parish meeting the church passed into the control of the conservatives, and I believe there was, at that time, but one purpose among my friends, namely, to go into a hall, and start outside as an independent society. Meanwhile, a subscription paper had been carried round, with the following heading: 'We, the undersigned, hereby constitute ourselves an "independent society," for the purpose of maintaining free religious principles in Dover; and, in order to carry out this purpose, we agree to pay the sums set opposite our names, for the support of the Rev. Francis Ellingwood Abbot, as our preacher, for the ensuing year.'"

There is proof, from the records of the Unitarian society, "the answer" here referred to was never seen by me till it had been presented to the Court by the counsel in the case.—F. E. A.

society, that the votes which he refers to were passed by that society on the 30th of March and 13th of April, as stated by him. We also have a copy of this subscription paper of the independent society, duly authenticated, attached to a deposition in the case, with the names of the signers. The total subscription amounted to \$1,061, which was subscribed by some forty-four different persons, many of whom were not members of the Unitarian society, and some of whom were Jews. (See York's deposition.)

Mr. Abbot continues: "Enough money was pledged on this paper to sustain the movement, and, having made a definite agreement with the leading men concerned in it, I held the first public services of the new society in American Hall, Sunday evening, April 26, and then and there announced the fact of my engagement as preacher to the Independent Society for the year. The next day, April 27, the third parish meeting was held in the church, the former radical wardens were re-elected, . . . and resolutions . . . were passed, assigning the use of the church, to each of the two divisions of said society for one half the time." In consequence of verbal explanations, made at the time, . . . it was universally understood, both by radicals and conservatives, that it was intended to give to the Independent Society the use of the church for half the time. It has been, in virtue of this vote alone, thus understood, that I have conceived myself justified hitherto in preaching in the Unitarian church. If I had for a moment supposed that the audience to which I preached regarded itself, not as a bona fide independent society, but only as the radical portion of the Unitarian society, I never should have consented to stand again in my former pulpit.

"About six weeks after our first services in American Hall, I felt convinced that the Independent Society must either complete its legal organization, or else come under the suspicion of being a nonentity, a mere blind for deceiving the public in regard to the real nature of our movement. Accordingly, early in June, I requested you to take such steps as were necessary to complete the legal organization of our society. You promptly voted to do so, and appointed a committee of three to report on this subject at an adjourned meeting."

The following is the official record of this adjourned meeting:—

DOVER, June 9, 1868.

"At a meeting of 'The First Independent Religious Society' of the city of Dover, for the promotion of free religious principles, Zimri S. Wallingford was chosen moderator; and Thaddeus P. Cressey, secretary pro tempore. Jasper H. York, from the committee on permanent organization, reported the names of Zimri S. Wallingford, Lucias Everett, Josiah B. Folsom, for wardens, and Thaddeus P. Cressey, clerk."

"On motion of Mr. Everett to proceed to the choice [CONTINUED ON PAGE 297.]

Poetry.

ATHEISM.

"There is no God," the wicked saith,
"And truly it's a blessing;
For what he might have done with us
It's better only guessing."

"There is no God," a youngster thinks,
"Or really, if there may be,
He surely didn't mean a man
Always to be a baby."

"Whether there be," the rich man thinks,
"It matters very little;
For I and mine, thank somebody,
Are not in want of victual."

Some others also to themselves,
Who scarce so much as doubt it,
Think there is none, when they are well,
And do not think about it.

But country-folks who live beneath
The shadow of the steeple;
The parson and the parson's wife,
And mostly married people;

Youths green and happy in first love,
So thankful for illusion;
And men caught out in what the world
Calls guilt and first confusion;

And almost every one when age,
Disease, and sorrow strike him,—
Incline to think there is a God,
Or something very like him.

ARTHUR HUGH CLOUGH.

CASH RECEIPTS.

FOR THE WEEK ENDING JUNE 12.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

E. L. Winham, \$3.50; Thos. Dugan, \$3.20; J. H. McEvoy, \$2.10; Rolfe & Bergen, \$1; M. S. Greene, \$5.20; J. M. Westwater, \$3.74; E. Z. Penfield, \$3; E. G. Burnett, \$7; Hiram Blanchard, \$6.40; N. E. Mulford, \$1.50; Cephas Shelburne, \$1; T. S. Howland, \$4.54; Fred B. Wood, \$2.20; A. B. Braley, \$1; Oash, \$4; W. E. Carpenter, 65 cents; L. E. C. Garvin, \$1; B. F. Underwood, 67 cents; Dr. C. G. Davis, \$3.20; Rob't G. Titcomb, \$5; N. C. Nash, \$6.40; Rob't R. Turnbull, \$3.20; J. T. Thornton, \$3.20; J. S. Hill, \$3.20; Kersch & Schless, \$3.34; R. C. Bassett, \$7; R. B. Whyte, \$3; Dr. J. E. Line, \$12.54; C. N. Overbaugh, \$3.20; H. E. Parsons, \$3.20; A. S. Wheeler, \$3; C. B. Hoffman, \$1.70; J. Villa Blake, \$9; J. T. Frey, \$12.80; F. W. Christern, \$25; J. K. Pearson, \$7.74; Wilber J. Squire, \$6; S. C. Gale, \$3; M. W. Tomlinson, 50 cents; Jno. P. Bailey, \$7; Susan A. Tyrell, \$8; A. V. Lincoln, \$4; S. R. Koehler, \$3.20; Dr. Sam'l Young, \$2.20; Carl Edelheim, \$6.40; Nath'l Little, \$5; Mrs. Mary F. Smith, \$3.20; Chas. C. Lane, \$3.20.

The Index.

BOSTON, JUNE 17, 1880.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 35 Monroe Street: J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS TO THE FREE RELIGIOUS ASSOCIATION

FOR THE CONTINUED PUBLICATION OF THE INDEX.

LUCRETIA MOTT, Philadelphia	\$50.00
JOHN C. HAYNES, Boston	200.00
Mrs. C. F. CURTIS, Boston	10.00
Mrs. C. A. TUCKER, New Bedford	10.00
JACOB HOFFNER, Cincinnati	5.00
PLEDGES.	
F. W. CHRISTERN, New York, annually for 5 years,	25.00
R. B. STONE, Bradford, Pa., annually for 5 years...	10.00
SETH HUNT, Northampton, annually for 5 years...	5.00
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G. F. MATTHEWS, New Bedford, 10th annual assessment on INDEX stock.	10.00
JOHN W. CHADWICK, Brooklyn, 10th annual assessment on INDEX stock.	10.00

WILLIAM J. POTTER,
Secretary F.R.A.

NOTE.—At the recent annual meeting of the Free Religious Association, the receipts from contributions and membership fees amounted to \$226.25. W. J. P.

"THE GREAT WORLD-PULSE."

In our recent journey to Toledo, we beguiled the tedium of railroad-travelling by reading that noble story, *A Fool's Errand*. Whoever has at heart the permanent interests of the United States, as one great nation and not as a mere accidental and unstable aggregate of many small nations, will find abundant instruction and food for thought in the pages of this most manly book. It has far deeper objects in view than the telling of a pleasant tale, though that is not forgotten or left ill executed; it aims to show, and indeed shows, that "Reconstruction was a failure so far as it attempted to unify the nation, to make one people of what had been one only in name before the convulsion of civil war." The pages of the forty-fifth chapter, in which "Wisdom and Folly Meet Together," are worthy of profoundest study by every true patriot, by every one who believes that liberalism is the ideal basis of the United States government, and, above all, by every one who believes that in America the great social, political, and religious problem of humanity is destined to be at last practically solved. These dozen pages lead naturally and irresistibly to those fundamental principles of nationality which are tersely summed up in the Rochester Platform. Wisely indeed does "the Fool" declare:—

"The Nation nourished and protected slavery. The fruitage of slavery has been the ignorant freedman, the ignorant poor white-man, and the arrogant master. The impotence of the freedman, the ignorance of the poor-white, the arrogance of the master, are all the result of national power exercised in restraint of free thought, free labor, and free speech. Now let the Nation undo the evil it has permitted and encouraged. Let it educate those whom it made ignorant, and protect those whom it made weak. It is not a matter of favor to the black, but of safety to the Nation. Make the spelling-book the sceptre of national power. Let the Nation educate the colored man and the poor-white because the Nation held them in bondage, and is responsible for their education; educate the voter because the Nation cannot afford that he should be ignorant. Do not try to shuffle off the responsibility nor cloak the danger. Honest ignorance in the masses is more to be dreaded than malevolent intelligence in the few. It furnished the rank and file of rebellion, and the prejudice-blinded multitudes who made the Policy of Repression possible. Poor-Whites, Freedmen, Ku-Klux, and Bulldozers are all alike the harvest of ignorance. The Nation cannot afford to grow such a crop. . . .

"The South—that pseudo-South which has the power—does not wish this thing to be done to her people, and will oppose it with might and main. If done at all, it must be done by the North—by the Nation moved, instigated, and controlled by the North, I mean—in its own self-defence. It must be an act of sovereignty, an exercise of power. The Nation expected the liberated slave to be an ally of freedom. It was altogether right and proper that it should desire and expect this. But it made the fatal mistake of expecting the freedman to do successful battle on his part of the line, without training or knowledge. The mistake must be remedied. As to the means, I feel sure that, when the Nation has smarted enough for its folly, it will find a way to undo the evil, whether the State-Rights Moloch stand in the way, or not."

These are premises whose conclusion is the Rochester Platform. The Constitution of the United States creates a SECULAR NATION; and "natural morality" makes it the imperative duty of a secular nation, as such, to educate and protect all its individual citizens, without distinction of creed, race, color, or sex. Only on these fundamental ethical necessities can a State totally separated and emancipated from the Church be grounded or exist. Liberalism or secularism cannot possibly remain a private affair of the individual; its essential nature is to be universal, and the individual cannot imbibe its spirit or feel its power without becoming baptized with its universality. Hence the irresistible tendency of a generous liberalism to take on the form of practical endeavors for the development of such a nationality as shall give full effect to the ethical necessities above named; and hence the origin of the Liberal League movement, now distorted and aborted by having fallen into the management of minds too limited and gross to comprehend its original spirit, ideas, or objects. But, notwithstanding the ignominious indifference of the liberals to this destruction of the noblest, grandest, and most promising liberal movement ever yet initiated in America, and notwithstanding their temporary submission to self-appointed guides who are daily sinking their cause deeper and deeper into the mire, it will yet become the mission of liberalism, purified at last by its own experience of mistake, disaster, and shame, to take up the great problem of Reconstruction, and magnificently to solve it. The principles of the Rochester Platform are surely destined to formulate the future of the Great Republic, and to make America the hope, joy, and salvation of the world.

One little sentence of the *Fool's Errand* respecting the hero of the story, who is ironically styled "the Fool," yet whose "folly" is only another name for the transcendent wisdom of ideas, strikes the keynote of all noble liberalism:—

"His heart had throbbed in harmony with the great world-pulse in every one of the grand purposes with which it had swelled during those years."

"Harmony with the great world-pulse" is precisely that which makes the greatness of every individual strong enough to rise above the suffocating atmosphere of Individualism. Only by this harmony can the pettiness of self-absorption be overcome, and the soul be clothed in the grandeur of universality. A new conception of liberalism is growing out of Free Religion, in that the latter surpasses the limitations of Transcendentalism and grounds itself on reverence for the intellectual and moral experience of the human race, as the only revelation of Universal Nature which science strengthens and confirms. Through this enlarged and exalted conception of its own nature, liberalism is slowly becoming aware of its imperative duty to the nation and to the world—aware that it must yet assume unquestioned leadership in the social, political, and moral evolution of America, and aware that this leadership, if defeated, will prove to be the defeat of the whole American experiment and of all the world-wide interests that hinge upon its success. The "great world-pulse"—what can Individualism know of that? Yet that is the mightiest fact of the present, the loftiest prophecy of the future. Free Religion is charged with a duty to mankind so comprehensive and so vast, that all who enter into the movement for its propagation must rise to the level of that duty in all its fulness, or miserably fail in an undertaking for which they will be proved incompetent. The essential work of Free Religion is partly individual and local, but still more national and cosmopolitan. For over ten years THE INDEX has labored to advance that work, so conceived; and we do not believe that its labor has been all in vain. Yet that great work is still but little more than begun, and its further advancement is the supreme responsibility now resting upon us all. Let each and every one of us reconsecrate himself to the sublime task, according to his own opportunity and power! And let each heart, more profoundly than ever before, "throb in harmony with the great world-pulse!"

THE SOCIETY FOR ETHICAL CULTURE. ANOTHER YEAR TO ITS AGE.

It will gratify the readers of THE INDEX, I am sure, to know that this interesting and noble product of ideal liberalism has just closed the fourth year of its existence in a more vigorous and prosperous condition than ever before. The recent death of Mr. Seligman, its president, was a most serious loss to it in many respects. He was eminently worthy of all that has been said in his praise. Wise of head and generous of heart, the simple, unostentatious friend of the inspiring leader of the new enterprise in the great city, the bountiful coöperator in its benevolent aims and supporter of its cause, he will be greatly missed for a long time to come.

The closing lecture of Dr. Adler, which will be published in the first number of the new series of THE INDEX, though toned with sadness through the influence of this bereavement, was full of cheer and encouragement. The cause, it was declared, was too grand and momentous for despair at the loss of single individuals, whoever they might be. Tears were due to those who had fallen, loving tributes and affectionate memories; but with these came also the word to close up the ranks, and march onward to new victories and even greater achievements.

The experiment entered upon last fall of transferring the delivery of Dr. Adler's lectures to Chickering Hall, though it caused no little apprehension at the time, owing especially to the great distance of the hall from that part of the city where the majority of the congregation resided, has proved a fortunate change. The attendance has increased in proportion to the greater accommodation of the place of meeting. Chickering Hall possesses the capacity to seat twelve hundred and fifty persons, and the average congregations for the season are estimated to have been one thousand,—congregations, let me add, of wide-awake, earnest, intelligent people, of mixed nationalities, eager for the most thorough discussion of the profoundest questions of life and the latest word of science and knowledge; composed, very largely, of persons immersed in the sharp competitions of money-getting in the great metropolis, yet held to the strictest standard of unselfishness and morality.

There has also been a steady growth of membership. The number of members of the society at the

beginning of the year was three hundred and seventeen: it is now four hundred and twenty-five. Here it may be well to mention a peculiarity of the society in respect to the admission of members. The lectures of Prof. Adler are free to every one, with the liberty of contributing to the support of them, if disposed. But it is not so of membership. This is a sacred enclosure, into which only certain persons can enter. It is not enough, as is the case with liberal societies generally, for a person to express a desire for such a connection. The applicant must submit references of character, to be acted upon by a committee appointed for the purpose; and, unless these are satisfactory, he is rejected. This occurs frequently. It is determined that the moral tone of the society shall preponderate over every other consideration. Its financial condition has continued excellent. The income from the fees of members for the year has amounted to \$10,000. There has been, in addition to this, the handsome sum of \$17,500 contributed to what is termed the relief works of the society, or for purposes of charity. Of this last-mentioned amount, \$10,000 was a gift of the late Mr. Seligman to Mr. Adler, to be used for the objects just referred to at his discretion. The relief works include the regular employment of two trained nurses, graduates of the School for Nurses, at liberal compensation, among the sick and destitute. These cooperate with the city physicians in their respective districts. The Free Kindergarten is another interesting activity of this branch of the society's work. It contains now one hundred and twenty-five children, gathered from the poorest families, who are kindly clothed,—so far as this is needed,—fed, and taught, and generally cared for every day. When we visited this gathering of little ones, a short time since, the noon lunch was being served, which all partook of in gay spirits and with a hearty relish. We were shown a closet well filled with children's shoes and other articles of apparel, some new and some second-hand, the latter the offering of thoughtful and sympathetic donors.

It was noticeable how much soap and water, a brush and comb and clean dresses, do towards wiping out social distinctions. Many of these children with their bright faces and tidy appearance might have been easily supposed to be from homes of wealth and comfort. They were frequently even more tractable and winning than the pampered children of luxury and indulgence. The society has acquired greatly increased facilities for the prosecution of its work, during the past year, in the possession of a large building which it has procured, and occupied, as the centre of its various operations. It is here that the Free Kindergarten has its quarters, and that the committees, classes, and different branches of the society are accustomed to hold their meetings. Such is the brilliant showing of this most successful example of organized liberalism, in accordance with the freest and ripest thought, the most practical and philanthropic effort, and the purest spirit of the time; thus presenting even in its infancy, when compared with religious societies in general, all the vitality and effective energy of a flourishing maturity. Although the circumstances under which it has arisen have been in very important particulars peculiarly its own, and cannot be those of similar efforts elsewhere, may it not, nevertheless, be regarded as the type of the promise and possibility of the movement it so grandly represents?

D. H. C.

THE STOCKHOLDERS' MEETING.

The following resolutions were unanimously passed at the Ninth Annual Meeting of the Stockholders of THE INDEX Association, held at Toledo, Ohio, June 5, 1880:—

Voted, That we, the Stockholders of the Index Association, hereby cordially ratify and approve the entire action taken by the Board of Directors in donating and transferring THE INDEX to the Free Religious Association, according to the terms and on the condition named in their vote of donation.

Voted, That, under the circumstances set forth in the various reports submitted to this meeting, the action thus taken and ratified is, in our judgment, the best way to secure fulfilment of the main purpose for which this Association was originally formed; namely, to publish a first-class weekly journal devoted to Free Religion.

Voted, That . . . we extend to the Free Religious Association our hearty sympathy in their labors for the common cause of Free Religion, and especially wish for THE INDEX in their hands a long-continued life of prosperity and usefulness.

Voted, That we extend our cordial thanks to the

Directors of the past and preceding years for their faithful administration of the trust reposed in them.

Voted, That we also extend our thanks to the other numerous friends of the Association for their sympathy and active coöperation during a period of nearly nine years, and express the hope that they will ungrudgingly give the same sympathy and coöperation to the Free Religious Association in their work of continuing the publication of THE INDEX.

AN INFAMOUS PROPOSITION.

If the signature of the following letter is genuine, it will be a merited chastisement of the writer to expose him to the public contempt which he has richly earned:—

NEW YORK, May 24, 1880.

MR. F. E. ABBOT:

Dear Sir,—Mr. D. M. Bennett has done you some injury in your intercourse with him; and if you want to get "square," if you can make it worth my while, I will furnish you or Ellis or Bundy with the data.

Yours,

J. B. SHINN.

Address: Station D.

The scoundrel who has presumed to address us in this fashion assumes that we desire to revenge ourselves on Bennett for "some injury" which he also assumes that Bennett has done to us; and he assumes that we will pay him for furnishing information which may minister to this desire of revenge. All these assumptions are as false as they are impudent. Bennett has not "injured" us, though he has tried his best to do so; it is not in the power of such as he to "injure" us. He has indeed injured the liberal movement by thrusting himself before the public as its representative, and by helping to betray the National Liberal League to the repealers and free-lovers; and the only reason we have had for noticing him at all has been a desire to protect the liberal cause from the injury thus inflicted upon it. But we have never had, and do not now have, the slightest desire to "get square" with him for anything he has done to us. Neither he nor those who have sold themselves to please him by doing his dirty work can inflict any injury whatever on us, or arouse the least desire for retaliation; we leave them to run their course and reap its natural reward in the contempt and disgust of the liberal public they have imposed upon so long. As for the precious personage who wrote the above letter, and who is either betraying his own associates or else laying a trap for us at their instigation, we make no answer to him but what we here say to everybody.

PERSONAL ITEMS.

IT IS SAID that Bret Harte's lectures in England are putting money in his purse.

AN APPRECIATIVE ESTIMATE of the literary work of M. Renan can be found in the last *Fortnightly Review*, from the pen of Mr. George Saintsbury.

JOHN BROUGHAM, the well-known Irish comedian, is dead. His funeral took place last week from "the little church around the corner," in New York.

MR. CHRISTOPHER P. CRANCH, the artist, poet, and *littérateur*, has gone to Europe for a year with his family. The good wishes and love of many go with him.

WHEN VOLTAIRE was told that a-g-u-e was pronounced ague, and p-l-a-g-u-e plague, he said he wished the ague would take one-half the English language and the plague the other half.

MR. GOUGH SAYS that a large proportion of English clergymen are now total abstinence men, whereas a few years ago they were opposed, as a body, to the disuse of wine as a beverage with meals.

MR. B. F. UNDERWOOD was in Boston a few days since. It is pleasant to know that this able and excellent representative of liberalism meets with deserved appreciation. His lecture engagements will occupy all his time for months to come.

D. M. BENNETT is again holding out his hat to his constituency. It is not for the "Defence Fund" this time, but to go to Europe. Bennett, while accustomed to sit in judgment upon the clergy, exemplifies all their weaknesses without any of their virtues.

A VERDICT of \$900 damages has been rendered against Mrs. John Drew, for the act of one of the employes of the Arch Street Theatre in ejecting a colored man and his wife from the building. It was claimed that the woman had been seriously injured.

MR. THOMAS W. BICKNELL, editor of the *New England Journal of Education*, has gone to England, as a delegate to the Centennial Anniversary of the Sunday School Society to be held in London. He also expects to be present at the Educational Conference that is to be held in Belgium this summer.

THE FOLLOWING exchange of courtesies is reported: Mrs. Lillie Devereux Blake, Mrs. Saxon, and Mrs. Slocum, who addressed the New York Assembly committee in favor of Woman Suffrage, called at the executive chamber, and presented Governor Cornell, on behalf of the Woman's Suffrage Association of the State, with a gold pen, as a mark of approval of his course in signing the bill allowing women to vote for school officers and to hold the position of school

trustees. Governor Cornell, after accepting the gold pen, presented the ladies the pen with which he signed the bill in question.

THE *American Israelite* thinks well of Moses. This is what it has to say of him: "How do Jesus, Mohammed, Luther, and others compare with Moses? We say, in some respects, they compare with Moses as the fresco painter with the architect of a grand cathedral, or as the artistical statue with a marble mountain, or like one of your artificial fountains with the colossal mountain stream. The gorgeous structure erected by Moses unites in itself beauty, strength and wisdom to such an eminent harmony that all attempts at ornamentation can only mar or hide its real eminence. Give us Moses with the privilege to understand him in the pure light of reason, and we can well do without all redeemers, reformers, and fresco painters."

FOREIGN.

GENERAL TURR, the Hungarian patriot, has addressed a long and interesting letter to Mr. Gladstone, in which he refers to the Premier's "immense services to liberty," and to his being one of the warmest promoters of the reunion of the Ionian Isles with Greece.

A CENTENARIAN ex-soldier, who recently died in a Russian village, continued his business of tailor till death, though he had been blind for forty years. His sense of touch was so acute that he could distinguish different bank-notes. He used to thread his needle by means of his tongue.

IT IS NOT GENERALLY known that one of Mr. Bright's duties as Chancellor of the Duchy of Lancaster is to appoint the preachers at the Savoy Chapel. There is reason to believe that some clergymen will now be invited to preach in that historic pulpit who were carefully excluded from it under the Tory régime.

THE ORGAN of the German Social Democrats, published at Zürich, contains a declaration of the party leaders, excluding Herr Hassellmann, the Social Democrat, in consequence of his having expressed regret in the Reichstag that in Germany Socialists did not identify themselves with Nihilism, which declaration has severely injured the party interests.

THE REMAINS of Vasco da Gama, the famous Portuguese discoverer, and of Camoens, the poet who celebrated Da Gama's deeds in his epic *The Lusiad*, were removed, June 9, across the river Tagus to their final resting-place in the monastery of Belem. The occasion was made one of great public rejoicing throughout Portugal.

UNDER THE PRESIDENCY of Mr. Joseph Arch, the ninth annual council of the National Agricultural Laborers' Union was held at Northampton recently, when the usual business was transacted. In the course of the conference, the Mayor attended, and, after congratulating the delegates on the excellent condition of the union, gave them a cordial welcome to the borough. A deputation from the Radical Association also attended. In the evening, a town's meeting was held, when addresses were delivered by Mr. Bradlaugh and Mr. Arch. Resolutions in favor of the county franchise and the amendment of the land laws were unanimously carried.

WE HAVE NOT by any means heard the last of the Bradlaugh case. Whether the committee reports favorably to him or not, Sir H. Drummond Wolff will renew his opposition, and a vote of the House will probably exclude Mr. Bradlaugh. Then many things may happen. He will most likely insist upon taking the oath, in which case he may be sued for the penalty of £500 for every day he sits, or he may be ordered into custody. In any case, the law courts will very possibly find some work to do. The only sensible course would be the abolition of the oath; but the sensible course is not always the one pursued, even by the collective wisdom of the nation. —*Weekly Dispatch*.

FRIENDS OF RELIGIOUS EQUALITY.—Mr. Henry Richard, M.P., on Friday, May 29, presided at a breakfast held at the City Terminus Hotel, the object of which was to afford an opportunity to the friends of religious equality in the metropolis of meeting the supporters of that principle who have just been returned to Parliament. Among the speakers were Mr. Baxter, M.P., Mr. Hugh Mason, M.P., Mr. Watkin Williams, M.P., Mr. Woodall, M.P., Mr. Leatham, M.P., and Mr. Bryce, M.P. A resolution was carried, offering the congratulations of the meeting to the friends of religious equality throughout the country on the accession to their parliamentary strength, which has resulted from the recent appeal to the constituencies; and expressing the hope that preparations will be made for renewed exertions, by means of which that strength will be wisely used in furtherance of their aims.

SPEAKING AT the annual meeting of the Society for the Conversion of the Jews, Canon Ryle of Liverpool said he felt it a high honor, as it was a great pleasure, to him to be allowed to stand on that platform in support of the claims of that excellent society. He had long been its friend, and hoped to be not less a friend by and by, when he removed to the great city of Liverpool, in which he hoped to live and die. If they wished to know how it was that God cast off his chosen people for a time, and scattered them among the nations, with whom they never fused, as the Saxons, Danes, and Normans did with the British and became one race of Englishmen, let them read the Word of God and learn the reason why. The infidelity of the Sadducees, the ritualism of the Pharisees, the indifference and formalism of the whole nation, ruined the Jewish Church and made the Jews what they were to this time. The Jewish Church was a warning beacon to the Church of Eng-

land. It showed that beautiful forms, glowing vestments, grand ceremonial, smoking incense, and a highly decorated place of worship would not keep a church alive, if it did not keep and maintain in the first and highest place the truth as it was in Christ Jesus. [Cheers.] A study of the Jewish question would help to arm them against one of the most tremendous evils which was now afflicting the Christian Churches; namely, that of popery.—*Liverpool Mercury*.

THE DECREES of the French Government against non-authorized religious orders are still affording our lively neighbors something to talk about. Of course, the Bishops have remonstrated with President Grévy; but it is certain that the State is determined to admit of no compromise. M. Ferry, in his recent speech in the *Vosges*, rightly declared that "the key of the future of our Republic is the education of youth." This education has hitherto been almost monopolized by the religious orders, and it is evident that the Catholic school is not exactly the place wherein children would be likely to learn their duties as citizens of a Republic. The Congregational clergy are fanatically anti-democratic, and there can be no doubt that M. Ferry has boldly—ay, even audaciously—come forward as the champion of the French Democracy. "If modern society were to permit itself to be bound and tied by an infinite number of associations and affiliations, we should be like Gulliver at the mercy of the Lilliputians." It is strange that both in the French Republic and in despotic Germany two patriotic statesmen should have felt it necessary to enter upon a struggle with Ultramontanism. The strength of Romanism—as with all Supernaturalisms—lies in its power over the schools. "The child's the father of the man," and the direction of the future history of mankind is imparted in elementary schools. Hence we are glad to know that M. Ferry can say of his brother ministers, "We are moderate, but resolved."—*Secular Review*.

THE PASSION-PLAY.—Lloyd, the correspondent of a contemporary, writing from Munich on Tuesday, says: "The dress rehearsal of the Ober-Ammergau Passion-Play for 1880 took place on Sunday last. The audience consisted of some two thousand persons, who came from the neighboring villages, as well as from Munich, Vienna, etc. Unfortunately, the weather was unfavorable, to say the least. We had, in fact, snow and rain all day. In consequence of the bad weather, the performance was cut in half, and the second half was given yesterday. The old actors were ill, the children were half-frozen, the audience was miserable, and the village was one large pool of mud,—a perfect Slough of Despond. If visitors take my advice, they will make Munich their headquarters. They will consult their own comfort, too, if they bring some warm clothing with them. At Munich, they can lay in a store of some light refreshment, just such as they would select for a picnic, leave by early trains, and return at night. As to staying in the village, that is not to be thought of on any account. The place is quite unequal to the accommodation of the crowds which are thronging to it. The prices may be characterized in a very few words. To put it mildly, they are simply absurd. Harvest time, it is quite obvious the people think, has come, and they mean to make money. The performance, notwithstanding the drawbacks above alluded to, was singularly impressive. It must at the same time be admitted as a somewhat strange incongruity that the audience was not reverential in its demeanor. During the representation, a good deal of beer was consumed. The play has been thoroughly well advertised in every German city. A word in conclusion as to the route. From Munich to Murnau by rail, the distance is forty-six miles, and the journey occupies three or four hours. From Murnau by road to the village, it is a three hours' drive, there being some fourteen miles of ground to get over."—*Lloyd's Weekly*.

CHARLES DICKENS AS A SPIRITUALIST.—TO THE EDITOR OF FREETHOUGHT: *Sir*,—As Mr. George Lacy has opened in your correspondence columns the question, "Was Charles Dickens a spiritualist?" may I be permitted to offer a few words on the subject? As a devoted admirer of Dickens' genius, and a long-time student of his works, I feel tolerably safe in asserting that, whatever may be the success of Mr. Lacy's "method of procedure" in proving the "Spiritualistic" of the great author's faith, there are no indications in any of his extant writings that he himself was by any means a Spiritualist *par excellence*. He had no faith in what modern Christian and Materialist scoffers would call "dancing tables and vibrating floors." At the same time, I believe he may fairly be claimed as a Spiritualist in the sense in which Mr. Lacy employs that term. During the early part of 1869, I was honored with the acquaintance of Mr. Dickens, and on one occasion, in the course of a conversation relating to my experiences in India, I had an opportunity of learning his appreciation of the astounding wonders of *occultism*, of which I had, during my sojourn in the East, acquired some knowledge, and some of which experience I was reciting in Mr. Dickens' hearing. The precise language in which he embodied his remarks I cannot now reproduce, but it was very much as follows: "Magic I can credit to the extent of persons being unconsciously placed under a spell and charmed into believing that they have witnessed things unparalleled; but, in the genuine reality of such utterly supernatural and law-defying occurrences as you relate, I find it impossible to put confidence. They seem wrong, impossible, and absurd." Nevertheless, I received from Mr. Dickens' conversation the impression that he had an unflinching faith in a future life, and the possibility of the people of this earth obtaining at times glimpses of a brighter beyond. Yours, etc.,

GEO. LEWIS, *Ph.D.*, B.A., F.P.S.

ST. DAVID STREET, FITZROY, MELBOURNE.

Communications.

A VISIT TO MR. HOLYOAKE IN LONDON.

Close to where the Strand merges into Fleet Street, at the point where Temple Bar stood until recently to mark the limits of the city of London, Thamesward runs Essex Street,—a short, narrow street, ending with a wall pierced by an archway, from which a winding stone staircase leads a bewildered stranger down to the embankment, close to where the fine statue of John Stuart Mill is erected. At No. 22 in this little street, in the heart of London and yet secluded from the din and roar of its traffic, are the offices of the *Newcastle Chronicle*, some other offices of lawyers and architects, and then over them all the London home of the founder of Secularism, and the historian of Coöperation, Mr. George Jacob Holyoake.

As he received us at the head of the staircase, he playfully pointed to the new lofty building of the School Board close by, which has shut off the fine view of the river he used to enjoy,—an example of knowledge curtailing discursive vision.

Our call was made in winter, the murky, foggy winter of London, so dispiriting to one who has been reared in the crisp clear air of North America; but we were greeted in the sitting-room with that rarity in England, a warm, cheerful stove with a little kettle upon it, puffing like a miniature locomotive anxious to be freed. Over the mantel and upon the walls before us were some interesting works of art and memorials of friendship. An exquisite and truthful bust of Voltaire; portraits of Lord Lorne and his royal bride, painted by Mr. Holyoake's brother, an eminent artist; a photograph from Garibaldi; and in a small neat frame this from the rugged sage of Chelsea:—

"Do the duty nearest hand."

T. CARLYLE.

For a moment we permitted our host's extreme generosity to drop out of our consciousness, and we admired too warmly, as it proved, a statuette of Cromwell. The next day, carefully papered up, that statuette was delivered at our lodgings in Norfolk Street hard by; and had our special admiration been fixed upon anything else within the walls of Mr. Holyoake's apartments, even to the stove itself, there would without doubt have been a transfer to Norfolk Street of the same. The shelves of the bookcases, placed conveniently near the desk, were laden with many choice volumes, not a few being presentation copies from authors of world-wide honor. The tables and chairs were strewn with all the raw material of the literary man, newspapers, statistics, reports, and notes,—must we rudely say it?—somewhat in want of what Martha in Norfolk Street used to call a "tidying up."

In conversation, Mr. Holyoake is charming. He has stores of information, so ample and drawn upon with so much readiness and humor that his visitors are often attracted to stay longer than a conscientious regard for the industry of their host should permit. He has seen during his lifetime reforms of all kinds advance so rapidly that he is filled with hope for the future. He has seen the laws relating to land vastly improved, the suffrage extended, national education established, and coöperation, from a feeble cause, sustained by a few workmen, become a power in the land, numbering half a million in its membership, and making its influence felt in Parliament and the press. This and much more of progress he has seen, and not seen merely, but done a worthy part to bring about. By all fair means of enlightenment, on the platform or through the press, he has helped on the victory of freedom over privilege, of common sense over superstition, of association over ruthless competition. Notwithstanding the unpopularity of his opinions on matters theological and political, his sincere enthusiasm for humanity and his sound wisdom as to the means of removing social ills and burdens have secured him friends among the highest and best circles in England. Warm churchmen who hate secularism are glad to have his counsel to aid their efforts in bridging the great gulf between surfeited idleness and needy industry; and strong adherents to crown and sceptre, who would frown at his republicanism, are pleased in their benevolent enterprises to avail themselves of his wide practical experience and luminous judgment.

Mr. Holyoake's material fortunes have never been other than very modest. A few years ago, when his eyesight failed, his necessities led to a public testimonial being offered him. The sum of \$11,000 was collected and invested for his benefit. The subscription list exhibits many names eminent in science, letters, and business, as well as the names of many of the coöperative societies which he has done so much to found and direct. After undergoing a critical operation, his vision gradually returned; and he has been enabled to resume his literary work with almost all his former facility: still he prefers dictating to an amanuensis to using the pen himself. When we called upon him, he was engaged writing an article for the *Nineteenth Century* on his visit to America last year. That visit has impressed him with the conviction that the chief remedy for the poverty of the English working-classes is not *Battle*, but *Escape*,—emigration even more than reform. Twice it was our good fortune to hear him deliver addresses in which he eloquently depicted the opportunities which this broad continent affords the intelligent and enterprising worker to avoid the chafing and withering conditions of life in the Old World. Without being unmindful of the imperfections and crudeness in the methods and working of our government machinery, he everywhere throughout the Union saw a decided superiority in the intelligence and inde-

pendence of our people over the masses in Great Britain, brought up as they are under an established church and a hereditary peerage, almost predestined in the appropriation of land and place to remain, as the catechism phrases it, "in that state of life to which it has pleased God to call them." Mr. Holyoake's mission in America was to obtain from headquarters at Washington and Ottawa complete and trustworthy information as to available fields for emigration, so that a farmer, stock-raiser, or mechanic, before exchanging the New World for the Old, might be able to make an intelligent choice, unbiassed by the officious utterances of land companies or railroad agents. He showed us some very beautiful maps of the Western States and Territories published by the Washington authorities, intended for distribution by the Coöperative Guild. Talk long continued mad us at last very hungry; and so through the quaint courts of the Temple, skirting the tomb of Goldsmith and the church where the crusaders in their grim sepulchres are waiting for the resurrection, we found our way to the Cock to discuss a chop. Then some more talk, and we said "good-bye" to as able, kindly, and just a man as we can ever hope to meet, however lengthened out our days may be.

MONTREAL, May, 1880.

VIATOR.

LORIS MELIKOFF—NIHILISM.

THE CURSE OF RUSSIA.—ITS AUDACITY AND INGENUITY.—ITS HOLD UPON RUSSIAN YOUTH.—PASSION AND BEAUTY ITS MINISTERS.—THE END OF ALL.

Loris Melikoff, in other words a nobleman from Loris, has a hard task set him. But, unless he is falsely estimated, he is the only man in Russia equal to the occasion. A Russian proverb says that an Armenian is cleverer, sharper than ten Jews, and that one Jew is equal to ten Christians. And those who know him say that Count Loris Melikoff is the cleverest Armenian living. It is certain that, in the eyes of the people he is called upon to govern, he is at once feared and respected. He is not a wooden-headed brute like Gourko, nor merely a strict soldier like Tottleben, whose reign of terror in Odessa will be written in letters of blood in Russian history; but a keen, sagacious man, liberally inclined and with plenty of common-sense. During his rule at Charkow, Nihilism disappeared from his province, owing to the wise measures he adopted. One incident in his career there is worth noticing, as giving a strong proof of his tact. While taking a walk late one evening he was rudely jostled by a student, who was strongly suspected of being chief of the Nihilists in Charkow. The general stopped the young man and asked him if he knew what he was doing. The student replied that he only knew that he was drunk as he could be. The general reprimanded him, warning him to be careful in the future, and so dismissed him. Shortly afterwards the rector of the university heard the story, and, thinking to curry favor in high quarters, expelled the student in disgrace, and then hastened to Loris Melikoff to receive his reward. He got it, too, but not as he expected; for the general said: "Now you have chosen to interest yourself in my affairs, so I will do the same by you." He then dismissed the rector from his position, ordered that the student should be again reinstated, and thus became in a day a hero in the eyes of the most dangerous part of the population—the students. Henceforth they regarded him as a friend, not as an oppressor.

In an article about Russia and the Russians, Leroy-Beaulieu notices a remarkable trait in the Russian character; namely, the passion for excelling everything Occidental. This is quite true. Praise the amiability of a Frenchman in presence of a Russian, and he will smile derisively; for he brings amiability to a much higher point! Speak of the profound learning of the Germans, he will turn his back on you; for who is more learned than himself? Describe the diplomatic astuteness of the Italians, he will shrug his shoulders and be silent; for he is the cleverest diplomat of them all. And, in a certain degree, he is right; if he wishes to be, the Russian is in fact an angel, or a dictionary, or a snake—everything better than his predecessors and patterns; the old grumblers in Europe—everything in an exaggerated degree. This extraordinary tendency to overdo everything European is seen in the black art of the conspiracies and secret societies. What was hitherto considered as terrible—the conspiracies of Babeuf, of General Mallet, the mysteries of the Carbonari and the Mafia—is simply child's play in comparison with the horrible wonders which a hellish *Vehme* is producing in the North. Unite the intriguing skill of Eugène Scribe with the gloomy phantasy of Eugène Sue, a writer in *Neue Freie Presse* goes on to say, and you will have nothing approaching the shameful monstrosities of the so-called Nihilists. They have their hands and their ears everywhere; they seem to have borrowed our Lord's omnipresence and omnipotence. The late political trials in Moscow, St. Petersburg, and Kiev, have brought incredible, fabulous facts to light. For instance, by what witchcraft do these people print and circulate the revolutionary paper? The little dirty piece of paper, with its crazy appeals and fire-breathing leaders, finds its way everywhere: into the cabinet of the minister and into the room of the official; into the boudoir of the great lady, and into the cellar of the working-man. It pushes its way between two diplomatic despatches; crawls into the pockets of the official uniforms; hides itself in a loaf of dry bread. The head of the third department, the all-powerful chief of police, brings it home with him one evening: "The rascals, if they would only use better paper!" he cries out in his own saloon before several members of his own family. The next morning he opens the official paper—what does he see carefully folded up

in it, printed on glossy silk? The last number of the revolutionary journal!

We see that under some circumstances Nihilism can be terribly intelligent, can possess savage wit; and that also proves its immeasurable strength. The people itself, the *Muschik*, knows and understands nothing of the chaos of the new doctrine; but the intelligence of the country, the studying young men, with their education, their enthusiasm, their fire and humor, live and fight for it. In every university Nihilism has an invisible professor's chair. How learnedly and cleverly the young heroes talk in Turgenev's "Fathers and Sons"! They read Büchener's "*Kraft und Stoff*," abuse Hegel, worship Schopenhauer, and will not give a penny for Raphael and his divine art. "At bottom," says Mérimée, in his preface to his celebrated novel, the first natural history of the Nihilist, "I do not consider these people particularly dangerous; these sons are not worse than their fathers; and then, as a rule, they are lazy, and the people, the sole authors of lasting revolutions, do not understand their theories at all, and the young gentlemen have never taken pains to make them clear." Prince Meschtschersky judges them still more wildly in his book, which appeared in 1859: Nihilism seems to him nothing more than a high degree of nervousness; the students are victims of *anemia*, their blood contains no iron, they take too little exercise. They ought to take plenty of exercise, and Nihilism would disappear of itself. These silly commentaries are disposed of by the events which grow more horrible from month to month in Russia. Everywhere the youth works and delves as an elementary power, which must be taken into consideration; and Nihilism is strong because it was born in the midst of the Russian youth, is almost synonymous with it, with the male as well as the female. The prosecutions of the last few years have shown what part young women take in this terrible work. Everywhere you meet the female student, that mysterious being with short hair and almost masculine garments. She generally belongs to a respected, very often to a rich family; she possesses intellect and a devilish strength of will; she is beautiful. And beauty, wealth, courage, and intellect,—they are all necessary for the midnight work. She has no will of her own; no longer any feelings; she is an instrument in the service of the secret society; she is like a dead body—*perinde ac cadaver*—is taught the Jesuits also—like a corpse that moves, murders, poisons, loves, hates at command. Never before has woman been made the slave of a political idea in such a manner. Nihilism has its own matrimonial system. Two people pair themselves in its service; but their marriage is only a semblance; man and wife are statues to one another; the morning after the wedding finds a virgin—Solowiew, the last would-be assassin of the Czar, had contracted such an alliance; and suddenly the married virgin receives the order to win over this or that person to the society, and all shame is as if blown away, and the pure maiden gives up her charms to any one who in return will sell her his political conscience. Was that not terrible what the prosecution in Kiew brought to light! A beautiful girl of a high family had sold her soul to these powers of the dark. The wretched child went from city to city, hither and thither, wherever she was called, and enrolled new recruits for Nihilism with her beauty. Many lovers were at her feet; but she listened to no one who had not been previously designated as useful by the society. In order to render the flight of the prisoners in Kiew possible, in obedience to superior orders, she made her way into the guard-room among a brutal, drunken soldiery, whom she maddened with her charms. Her friends escaped—and she was taken half-dead to prison.

Such examples prove only too plainly that these people are capable of everything, and that in these northern natures there is a latent energy which cannot be mastered by severity and cruelty. Even the *Muschik* and the common people are being more diligently taken in hand by them than ever before. Students leave the lecture rooms to mix with the peasants; princes leave their palaces to seek work in the factories; noble girls flee from their families to go into service as cooks and seamstresses. And, if they are disturbed in the midst of their propaganda by the police, they wander with unbroken courage to Siberia, march defiantly to the gallows, always setting the dangerous, contagious example of triumphant martyrdom. Of what use, then, are blows, chains, the scaffold?

What does Nihilism purpose? It hardly knows itself. Bazarow, in "Father and Sons," simply wishes to destroy, *et puis nous verrons*; and Markelow also wishes to destroy in "New Land," *car après, il faudra refaire tout cela*; and lately a Nihilist sums up his teachings as follows: "Take heaven and earth, State and Church, kings and God, and spit on them,—that is what we want." Formerly, such insane theories seemed empty words, and vainglorious boastings. They threaten to become true, however, if Russia does not hasten to set a nobler goal before the powerful but misdirected energy of its people,—that is, to give each one that measure of political liberty, without which the man of the nineteenth century cannot live.—F. P. W., in *Advertiser*.

LEIPZIG.

LA CAPITALE in a late issue published a letter from General Garibaldi to his constituents in Rome, in which he admitted that the House of Savoy had powerfully aided in the regeneration of Italy, but accused it of having afterwards ruined the country and brought it into a condition of misery. The general recommended that the army should be dissolved, and declared that "nothing must be given to the priests." In conclusion, Garibaldi urged the people of Rome to hiss all the prominent men of the Right as they left the Chamber of Deputies. The paper containing the letter was seized by the police.

[CONTINUED FROM PAGE 293.]

of officers, Zimri S. Wallingford, Lucias Everett, and Josiah B. Folsom were chosen wardens, and Thaddeus P. Cressey, clerk, for the ensuing year. The oath of office was then duly administered to the wardens and clerk.

"On motion of Dr. York, Jasper H. York, Russell B. Wiggin, John Bell, Mrs. Z. S. Wallingford, and Mrs. J. B. Folsom were chosen a committee to draft by-laws, and report at the next adjourned meeting. The meeting was then adjourned to Tuesday evening, June 16, at 8 o'clock.

(Signed) "T. P. CRESSEY, Clerk."

(See deposition of Cressey.)

"After these proceedings," says Mr. Abbot, "I think we all believed that we had complied with all the conditions of forming a legal organization. Notice of the election of these officers was published in the *Dover Gazette*, and I, at least, thought we had done everything required by straightforward dealing in the matter of organization. Of your intention to organize legally and completely, I think there could be no doubt at that time.

"In June, however, a complaint was made to the Supreme Court by the conservative members of the Unitarian society, asking that an injunction should be issued restraining us from occupying the Unitarian church. . . . Your counsel in the case denies the existence of any Independent Society, declares that you occupy the church as Unitarians and nothing else, and hence makes it appear that, contrary to all my public statements, I am still the preacher of a Unitarian society. Such is his argument, as contained in his printed brief, and published to the community. He holds the opinion that your success in the pending law-suit depends on the validity of this argument, and that you cannot occupy the church except as a Unitarian society, or the majority of it. By this argument, therefore, he has placed you in a very awkward predicament. If you go on and complete immediately your legal organization (some trifling details of which, as it turns out, are still wanting), he says you will lose the church; but if you wait and win the case by means of his argument, I believe you will lose what is worth infinitely more than the church, namely, the principle for which we contend.

"We have taken the ground, publicly and privately, that we are an independent society: can we afford to win our suit on the ground that we are not? The case will not be decided till late in December. You have ample time to set this matter right. In my opinion, honor and integrity are at stake. Only one course seems to me just and right,—to organize at once, in accordance with the letter of the law, and then run the risk of losing the church. To postpone all action on the matter, and to hold the church until after December as a majority of the Unitarian society, notwithstanding our public profession of being an independent society this is a course I cannot adopt myself, or be a party to, either directly or indirectly. I remained with you solely on condition of your forming an independent society, having a perfect right to say on what terms I could or could not conscientiously remain. I understood you to agree to comply with this condition. You and I both thought that it had been fully complied with. . . . I told you at the start I could not preach to a Unitarian society. You respected my scruples, . . . and consented to form an independent society."

Jasper H. York, in his deposition, states that he is one of the wardens of The First Unitarian Society of Christians in Dover, for 1868; that it was several weeks after Abbot's pastoral relations to the society ceased, on the 1st of April, before he preached again in the meeting-house; that it was not till after his meeting in American Hall; says that he (York) never gave permission to said Abbot to return to said church to preach, but that he did give such permission to the executive committee of the independent society. He is asked: "Who are the executive committee of said independent society. When and where were they chosen?" He answers: "Z. S. Wallingford is one, and I think J. B. Folsom and Lucias Everett are the other two. I don't recollect when they were chosen: they were chosen between the two adjourned meetings of the Unitarian society, or immediately after the last adjourned meeting. They were chosen before Mr. Abbot began to preach in the house, in May, at the house of Mr. Wallingford." Again he says: "I never was chosen one of the executive committee of the independent society. I think I was appointed one of a committee of three to nominate an executive committee."

Immediately after Mr. Abbot had preached his farewell to the independent society, the plaintiffs proceeded at once and took the deposition of Cressey, in order to find, if possible, the records of this society, which until then nobody had been able to find. In his deposition, taken October 15th, he discloses the facts stated by Mr. Abbot. He finds and produces the records of the society, and annexes them to his deposition, confirming Mr. Abbot in every particular. On cross-examination, he is asked by Mr. Wheeler, his counsel, as follows: "About the time of commencing taking testimony in this case in June last, did not the defendants' counsel call upon you for information respecting the formation of an independent society, and for any records thereof? If so, what was the result?" Ans. "He did. I told him there had been none formed, . . . and I did not think enough of these minutes to mention them to him."

Mr. Cressey also says that Mr. Abbot, in September, 1868, "sent in his resignation, and that some of his friends met at Mr. Wallingford's, and as signers of a subscription paper, to raise money to pay him for preaching, accepted his resignation."

It thus appears that this subscription paper, designed to constitute an independent society, was got up and signed between the two adjourned meetings

of the Unitarian society, holden the 13th and 27th of April, that the independent society itself was organized about the same time, or immediately after the second adjourned meeting, April 27, and that these men—Wallingford, Everett, and Folsom—the men with whom, Mr. Abbot says, in his answer, he made the contract to preach that year—were at this time acting as executive committee temporarily of said independent society, which had had probably several meetings before that of June 9, which appears from the records to have been an adjourned meeting, at which Dr. York, as a member of a committee chosen at a former meeting, upon the subject of permanent organization, then made a report, recommending a set of permanent officers of the society, who were then chosen "for the ensuing year," and who took the oath of office as wardens and clerk. After April 1, 1868, Mr. Abbot was employed by an independent society as its teacher and preacher. His subscription was raised by the members of such independent society, as such, distinctively and specially. He was employed to preach to such independent society, and did preach to it, and when he closed he tendered his resignation to the same independent society, which met and accepted it, and discharged him, and closed up the contract, though for certain reasons of policy it was then thought best to ignore the name of the Independent Society. The Unitarian society had nothing to do with electing or contracting with, or employing or paying or consulting with, or dismissing Mr. Abbot; in fact, that society had nothing to do with him, except that he was allowed by the wardens of said Unitarian society to occupy their house and preach his anti-Christian doctrines there, as the plaintiffs claim, in well-known disregard and violation of their duty as such wardens.

What the defect in their organization was that prevented this independent society from becoming a legal society for all purposes, we are not informed. Whether in fact there was any such defect is not made certain, and we are led to doubt it. But, if there was, it does not alter the case at all. That there was for a time such a society *in fact*, of which these defendants were acting members, many or all of them, there is no doubt; and that its purposes and objects were directly hostile to the purposes and objects of the Unitarian society is equally apparent, and must have been equally well known to its members; and, so far as it affects the good faith of its members, it is entirely immaterial whether the independent society became fully organized as a legal society or not. If there was any defect in completing its organization, it was, no doubt, as Mr. Abbot says, owing to the notice which was served upon defendants of the commencement of legal proceedings; for we find that the next day after the independent society had chosen its officers "for the ensuing year," the plaintiffs served a notice (June 10) upon them, describing them as being in fact members of the independent society, citing them to appear before the Supreme Court at its law term, to be held June 16, at Exeter, when all at once, "in the twinkling of an eye," this independent society, which had been in existence as it would seem for about two months, raising large sums of money by subscription among its members for the promotion of its objects, which had contracted for a preacher for the year, had organized as a corporate body, assumed a corporate name, had elected its permanent annual officers, and kept and preserved a record of its doings, and had published a notice of its proceedings and doings in the public newspapers, is ignored and abandoned, and its very existence is denied by the defendants, except Mr. Abbot, who alone, of all this independent society, as it would seem, is willing to admit the whole truth and abide the consequence. For a time the defendants seemed disposed to deceive Mr. Abbot by pretending to be independents, when their secret design was to continue with the Unitarians, and not form any independent society in fact; and this seems to have been their view up to the time of the third parish meeting of the Unitarian society, April 27, the next day after the first meeting of the independent society in American Hall. But some six weeks after this, as Mr. Abbot says, or early in June, he became convinced "that the independent society must either complete its legal organization, or else come under the suspicion of being a nonentity, a mere blind for deceiving the public in regard to the real nature of our movement." Perhaps he became convinced that such had been the real purpose and object of the defendants (except himself) thus to deceive the public; but such was not his purpose, nor could he be long deceived or blinded in regard to their true objects. He, therefore, early in June, insists that the proper steps be taken to organize the independent society. They comply with his wishes, and vote to complete their organization as an independent society, and go on, and, in fact, organize, adopt a name, choose their permanent officers for the year, choose a committee to draft by-laws to be submitted at an adjourned meeting which was appointed for June 16, and adjourned, all believing that their organization was complete and legal, and all intending that it should be so.

The defendants intended at that time to form the independent organization, and intended to leave and abandon the Unitarian society; and when they completed, as they supposed, the organization of the independent society, they left, withdrew from, abandoned, and seceded from the old Unitarian society of Christians forever. Though they had been long hesitating, and though they might never have come to that point, except for the influence which Mr. Abbot exerted over them, yet they did finally come to the point of abandoning the old society and forming a new one, whose creed or sentiments, so far as it had any, were antagonistic to those of the old society. At that time (June 9), at the close of their meeting of that day, most of these defendants had not the most

remote idea of ever going near the old Unitarian society of Christians again. They had seceded from that society, and formed a new and entirely different society, in which their future home was to be,—a society so hostile, in all its views and doctrines and aims and purposes, to the old society, that no man could consistently belong to both at the same time. This was thoroughly understood by Mr. Abbot, and was thoroughly explained by him to these defendants; and they were made to understand it as he did, so that they all intended, when the independent society was fully formed and organized, as they all supposed, and they had become active members of the same, to abandon and secede from, and did, in fact, abandon and secede from, the Unitarian society of Christians forever. This we find to be the fact upon all the testimony in the case. Had it not been for the facts disclosed in Mr. Abbot's farewell discourse to this independent society, we might never have found the evidence of its organization by these defendants. If Mr. Cressey's statement in his deposition can be credited, he had concealed, even from his own counsel, all knowledge of the existence of such society and of its records. Whatever we may think in relation to the truth of that statement, it is certain that, from the moment there was any notice of the commencement of legal proceedings, these facts were attempted to be concealed from everybody else, and especially from these plaintiffs and their counsel. Whoever drew Mr. Abbot's answer for him evidently had the same object in view, as will be seen by an examination of its terms; but, when Mr. Abbot is finally forced in self-defence to disclose all these facts in October, then the plaintiffs find who was the sworn clerk of this independent society, and where its records are, and what they are, and show up the whole thing.

The only evidence which the defendants introduce to meet or answer this is that an interview took place one Sunday between Mr. Wheeler, the defendants' counsel, and Samuel Hale, one of the plaintiffs, in presence of York, at Wheeler's house, about the 11th of October, 1868, after the suit was commenced, and after Mr. Abbot's farewell address to the independent society had been delivered and published, where York says that Wheeler made to Hale this proposition,—“To enter the action ‘Neither party,’ the effect of which is, the suit stops, and each party pays its own cost; each person, who will, subscribes what he pleases for preaching; the wardens to apply to the association for preachers, and the deak to be supplied in that way.” York says that Wheeler stated at the time that he made this proposition on his own responsibility, but he thought the defendants would assent to it. But York says that he (himself) objected to it, and it does not appear that, besides Wheeler and York, this proposition ever came to the knowledge of any of the defendants until York's deposition was taken, or that any of them ever assented to it. York says that Hale never accepted the proposition; but he does not say that he ever refused to accept it, or that the subject was ever again alluded to by anybody.

Now, if Mr. Wheeler had had full authority to make this proposition, it would have been clearly incompetent as evidence upon any ground. 1. Plaintiffs could not have introduced it against the defendant, because it was simply an offer to compromise an existing suit, which is never admissible. 2. The defendants could put in their own sayings, their own statements, in their own favor, to make out their own case. This is too well settled and too plain for argument. 3. But Wheeler had no authority to make the proposition, and he so explains it at the time, so that nobody would be bound by it, if it were accepted; and there is no evidence that the defendants ever ratified or assented to the proposition. 4. And, even if made by authority of the defendants, and if it were competent, it bound the defendants to do nothing. The effect of it would simply be to release the defendants from the pending law-suit, without any consideration, either present, past, or future. Defendants did not agree to subscribe a dollar. The contemplated subscription was to be entirely voluntary, and the defendants would not one of them, probably, have troubled themselves about the old Unitarian society, after they were well out of the law-suit; but they could go along with their independent society then without fear and without hindrance. They might well consent that the pulpit of the plaintiffs' meeting-house should be supplied by the Unitarian society, when they themselves were not to be responsible for any of the pay for the preaching. We think the defendants might as well have omitted this last effort on their part towards making out their defence. We fail to see any evidence here that the defendants had not, most of them, joined the independent society, and had not seceded from and abandoned the old society.

Mr. Abbot says, “We have taken the ground, publicly and privately, that we are an independent society,” and of course, as he would have us infer, not the Unitarian society, or any portion of it; and such was the fact. These defendants, in the early part of June, 1868, were claiming to be an independent society, both publicly and privately, and were claiming to act as such in hiring Mr. Abbot, and were not claiming to act as any part or portion of the Unitarian society. They saw the inconsistency and impropriety of attempting or claiming to act in both these capacities at the same time. Mr. Abbot refused to be the preacher to the Unitarian society, or to any part or faction of said society, and the defendants had finally come, though late, to adopt his views, and had now formed the independent society in order to be able to retain his services, which they could not do as any part or portion of the Unitarian Society of Christians.

“We have taken the ground, publicly and privately, that we are an independent society,” and not any part or portion of the old Unitarian Society of Christians, says Mr. Abbot, in substance; and no one denied the charge at the time, or does deny it in the

evidence, though all the defendants (except Abbot) stoutly deny it in their answer; but the evidence establishes the fact beyond all question, notwithstanding the denial of the answer. The necessity of forming the independent society was to accomplish an object which could not be accomplished by the defendants as a part or portion of the Unitarian society. Mr. Abbot was not employed by the old society of Unitarian Christians, or by anybody in their behalf, nor by any part or faction of said old society as such, for the simple reason that he would not be employed by them, and would not preach to them, or any part of them, as Unitarians or as Christians, or as members of a society that was called by that name. These defendants must not only form an independent society, but they must cease to be members of the Unitarian society of Christians in Dover, in order that they might be able to treat with Mr. Abbot, and secure his permanent services as their religious teacher and preacher.

To be sure, our acts of 1819 and of 1827 provided a way by which any member of a religious society might withdraw and cease to be a member of the same, simply by leaving a notice in writing to that effect with the clerk of such society. 2 N. H. Laws (1824), 45; N. H. Laws (1830), 463. This furnished an easy method by which any member might withdraw from any religious society at pleasure, and terminate all liability as such member; but it does not follow by any means that this was the only way that a person could cease to be a member of a religious society. He might cease to be a member without giving the notice in writing, as was expressly held in *Baptist Church v. Rouse*, 21 Conn. 164, where it was held that, though no such notice was given, yet that all the circumstances of the case might properly be submitted to the jury, to find, as a question of fact, whether there had been a secession from the old society or not; and, in settling that fact, not only all the acts of the parties, but more particularly their intentions, were material. The acts and motives, which were held to be material, were evidences of intention; and the fact of secession is to be found or not upon all the evidence in the case, including acts with the motives that influenced them, and the circumstances under which they were performed, and more particularly the intentions with which they were done. The real intentions of the parties at the time would be of great and generally of controlling weight in the settlement of such questions of fact. *Wiswell v. First Congregational Church*, 14 Ohio St. 32; *Dublin case*, 38 N. H. 459.

Having found as matter of fact in this case that these defendants had, on or before the 9th of June, 1868, not only as they supposed formed a new and an independent society “for the promotion of free religious principles,” but had abandoned and intentionally seceded from The First Unitarian Society of Christians in Dover, it follows that they forfeited all right to that society's property or any part thereof, or to the use of any property which belonged, or the use of which belonged, to the old society, and hence have no further claim to the use of the meeting-house in question for any purpose whatever. Hence it follows that the injunction asked for in this case should be granted, as well upon the facts of the case as upon the law.

We find that any claim that was made, if any was made, after the meeting of April 27, 1868, by most of these defendants to be members of the old society, and especially after they had fully determined to form and organize their new independent society, was simply a pretence, and without any foundation in fact; but as soon as the legal proceedings are commenced, and it is found that their success in the law-suit may depend upon the fact as to whether they are members of the one society or the other, and when it is supposed that in order to succeed in this suit the existence of the independent society must be denied, and that they must still claim to be members of the Unitarian Society of Christians, we find the defendants ready to take both positions, that they are still members of the Unitarian Society of Christians, and that they are not and have never been members of any independent society, and are willing to deny the existence of any independent society altogether. Their claims to be still members of the Unitarian Society of Christians have just the same foundation that their denial of the existence of the independent society rests upon, which is simple assertion, unsupported by facts. The facts are all found to be the other way.

When Mr. Abbot saw how ready most of these defendants (except himself) were to abandon the independent society, and even to deny its very existence, after all that had been done by said society, and how ready they were to assume any new position that might seem necessary; when he saw how ready they were even to desert and betray him, and to compromise their own consistency and integrity, for the sake of success in a paltry suit at law, it is not strange that he left them when his year, for which he had engaged, was but half-completed. His last prayer in Dover was, most probably, that he might be saved from his friends.

He seems to have understood their true position, when he suggested that, after having taken the ground, publicly and privately, as they had done, that they were an independent society, and were acting as such, they could not afford to win their suit on the ground that they were not, and when he boldly suggested to them that their honor and integrity were at stake, and could only be preserved by moving forward as an independent society, and abandoning the false position (in which they seemed willing to put themselves, in the hope of a temporary advantage in their suit) of claiming to be members of the old society, which they had abandoned and seceded from. Fortunate would it have been for these defendants, had they listened to this last admonition of their religious teacher, and followed his friendly advice and timely

counsel in this matter of worldly concern, as they had long been doing in all matters that related to their religious and spiritual interests; for, although by that course they might not have won their cause in the suit, yet they would have gained what would have been infinitely better.

JESTINGS.

EGYPT is the place for juvenile excursions. A boy can always find his “mummy” there.

AUTHORS are spoken of as dwelling in attics, because so few of them are able to live on their first story.—*Boston Commercial Bulletin*.

“MY SON,” SAID a stern father, “do you know the reason why I am going to whip you?” “Yes,” replied the hopeful: “I suppose it's because you're bigger than I am.”

IT IS SAID that a vessel left Boston the other day, carrying eight hundred thousand gallons of rum and one missionary. And yet people complain that the life of a missionary is a hard one.

PRACTICAL.—*Young lady visitor* (reading the parable of the Prodigal Son): “And he would fain have eaten of the husks that the swine did eat.” *Small boy* (to teacher): “Why did he not kill one of the pigs?” (*Young lady visitor much shaken.*)

“DID YOU EVER,” asked a brother humorist of Josh Billings, “stand at the hall door after your lecture and listen to what the people said about it as they passed out?” Replied Josh: “I did—once” (a pause and a sigh); “but I'll never do it again!”

“MA,” SAID AN inquisitive little girl, “will rich and poor folks live together when they go to heaven?” “Yes, my dear, they will be all alike there.” “Then, ma, why don't rich and poor Christians associate together here?” The mother did not answer.

A COMPANY of Vassar girls were found by a professor fencing with broomsticks in the gymnasium. He reminded them that such an accomplishment would not aid them in securing husbands. “It will help us to keep them in order,” replied one of the girls.

ARITHMETICAL TOAST.—*The fair daughters of this land*,—May they add virtue to beauty, subtract envy from friendship, multiply amiable accomplishments by sweetness of temper, divide time by sociability and economy, and reduce scandal to its lowest denomination.—*Ec.*

THAT WAS A THOROUGHLY characteristic and sincere reply which a surprised saloon-keeper is reported as making the other day to a religious worker, who visited him in his place of business and asked him whether he expected to go to heaven. “To be sure,” he replied, “zum time, bime-by. Vy vudn't I?”

THE NEW YORK *Express* wonders if it is grammatical to say, “Are you going to the theatre to-night?” It may be grammatical, but it isn't refined. “Is it your intention to be present within the gilded halls where comedy and tragedy hold sway when then the sun shall have gone down the west and night's sable mantle enfolds the weary world?” would have a more cultured sound.—*Rockland Courier*.

“WHEN I WAS ONCE in danger from a tiger,” said an old East Indian veteran, “I tried sitting down and staring at him, as I had no weapon.” “How did it work?” asked a bystander. “Perfectly: the tiger didn't even offer to touch me.” “Strange! very strange! How did you account for it?” “Well, sometimes I've thought that it was because I sat down on a high branch of a very tall tree.”

AN OLD DARKEY, who was asked if in his experience prayer had ever been answered, replied: “Wel, sah, some pras is ansud' an' some isn't. 'Pends on wat you axes fo'. Just after de wah, wen it was mighty hard scratchin' fo' de cullud breddern, I bsarved dat wenebber I pway de Lord to sen' one o' Marse Peyton's fat turkeys fo' de ole man, 'dere was no notice took o' de partition; but wen I pway da he would sen' de ole man fo' de turkey, de latter was 'tended to befo' sun up nex' mornin', dead sartin'!”

A DOMESTIC TRAGEDY.—On returning from the theatre, the Thompsons find their housemaid in great distress, with her arm bound up in her apron. *Mrs. Thompson*: “What is the matter, Ann? Have you hurt your hand?” *Ann*: “W-w-worse than that, ma'am!” *Mrs. Thompson*: “Not broken your arm, I trust?” *Ann*: “W-w-worse than that!” *Mrs. Thompson*: “Good heavens! What is it?” *Cook*: “The fact is, ma'am, the silly girl has been tryin' on your new bracelet, and none of us knows how to get it off again!”—*Punch*.

OTERO SIGNS.—In Spain, it would appear they make sure of a death-warrant reaching its victim by getting a receipt for it. We read that Otero, who attempted the life of the King, signed the “notification of his death-warrant.” This is a business-like way of doing things. We suppose it would be accompanied by a note to this effect: “Monday, April 18, 1880. Sir.—Please find enclosed one death-warrant. Acknowledgment will oblige. Yours, etc.,—” To which polite request, Otero probably responded: “Monday, April 18, 1880. Received one death-warrant as per advice. Otero.”

A FIRST CHRISTENING.—The clergyman was a very young man, and had never before held a baby. The infant was a big boy, who began to “corkscrew” his way through clothes and wrappings. The minister held on bravely, but in a few moments the child's face disappeared in the wraps, and his dangling legs were worming their way to the floor. Seized with a horrible impression, he clutched the clothes violently by the sash-band, and, straddling the child upon the chancel-rail, said to the mother, “If you don't ho d that baby, I shall have nothing left but the dress to baptise.” He was at once relieved.

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FRANCIS E. ABBOT.

GLIMPSES.

D. M. BENNETT announces his intention to take the lecture field in the autumn. The "subterranean or digger radicals," as Judge Hurlbut cuttingly described them, will all exert themselves to give him a series of public ovations, after the pattern of the late scandalous "Bennett Reception" at New York.

MR. UNDERWOOD has been infamously assailed by Bennett in the *Truth Seeker*, and the latter complains that he has been officially notified of a suit for slander by the former's attorney. How long will this mad-dog sheet be tolerated by American liberals in its indiscriminate attacks on their best representatives?

THE "REPEAL" movement is alive still, and has the support, not only of the free-love rabble, but also of Democratic papers like the *New York Sun*, because the "State-Rights Moloch" (as *A Fool's Errand* most aptly terms it) lies at the bottom of that movement. Repeal of the postal laws against the circulation of obscene literature, as opposed to their reform in the common interest of liberty and morality, is hostile to the whole genius of genuine liberalism; and no graver duty now devolves on the liberal press than that of instructing the people betimes as to the vital nature of this issue.

How do American liberals relish the prospect of being represented at a European Congress of Free-thinkers by Bennett and Rawson? These adventurers have unblushingly nominated themselves as delegates, and are publicly begging for funds to defray their expenses. They are cunning enough to see that their presence as accredited delegates will be everywhere construed as an unqualified indorsement of their dirty characters, notwithstanding the notorious noisomeness of their records, by the general liberal public of America. The evil fruits of the Syracuse betrayal of the National Liberal League are developing themselves with frightful rapidity now, and the better liberals have only themselves to blame for the disgrace entailed on their cause by their own insensibility to the warnings given by THE INDEX emphatically and in ample season.

IN THIS LAST issue of THE INDEX which will appear under our editorial charge, we desire to express our grateful appreciation of the extremely kind words spoken of our retirement by the *Daily and Sunday Herald*, *Christian Register*, and *Literary World*, of Boston,—by the *Independent and Christian Union*, of New York,—by the *Daily Republican*, of Springfield, Mass.,—by the *New Religion*, of Norway, Me.,—by the *Journal*, of Northampton, Mass.,—by the *Religio-Philosophical Journal*, of Chicago,—by the *Independent*, of Vineland, N.J.,—and by the *Weekly Times*, of Seymour, Ind. These have chanced to fall under our eye, but we also thank all other journals that may have kindly mentioned our retirement without our knowledge. Some of the above are liberal journals, in the genuine sense of that word; some of them are Christian journals, and it reflects honor on the various types of Christianity they represent that they should candidly concede honorable motives to one who, as they well know, is no less anti-Christian to-day than heretofore, and must remain so to the end.

THE FREE-LOVE RING are actively scheming to send some of their own number as "representatives" of American liberalism to a proposed "International Congress of Free-thinkers," to be held at Brussels, next August. D. M. Bennett and A. L. Rawson, of well-known antecedents, volunteer to go in that capacity!!! All they want is money, for which they appeal to the liberal public. The President of the National Liberal League opposes the whole project of sending delegates; but the *Truth Seeker* promptly snubs him for casting a "wet blanket" on its comfortable little scheme. Is that phrase (the very same with which the *Truth Seeker* began its attack on THE

INDEX two years and a half ago) the beginning of a similar attack on Mr. Wright? He will find it so, unless he obediently submits to the "power behind the throne," and ceases all opposition to the free-love ring that elected him. But it is time for American liberals to ask themselves very seriously whether it is for the permanent advantage of their cause to endure any longer the Bennetts and the Rawsons as their unchallenged public representatives.

THE *Christian Statesman*, of Philadelphia, says in its issue of June 10: "The motto on the original seal of Harvard was '*Pro Christo et Ecclesiae*.' The inscription has been changed." This is a surprising error, patent on the surface. Do not the estimable editors know that the Latin preposition *pro* is never followed by the dative case? Harvard College may have a lax theology, as the *Statesman* believes; but surely its Latinity is above impeachment. The truth is that the original seal bore the simple inscription *Veritas*, and that its present inscription is *Christo et Ecclesiae*. If the moral character of the College has degenerated since the change, as the *Statesman* declares it has, that is a comical comment on the value of the "Christian Amendment" of the Constitution; for if the Christian Amendment of the college seal has made Harvard University immoral, what effect on the morals of the country will the Christian Amendment of the Constitution probably have? Perhaps the *Statesman* will have answered this conundrum by the time we resume the editorship of THE INDEX. We do not believe it will answer it before!

ACKNOWLEDGMENT has been made above for the generous farewells, to which we gratefully respond, extended to us by many of our exchanges as we leave the field of journalism. But the debt of gratitude is not yet wholly paid. Although we may not quote here the praises of those we respect, we are too proud of having earned such tributes as the following not to share them with our readers. One of the most blatant free-lovers and repealers writes of us thus to the *Truth Seeker* of June 5: "Never let his name be again spoken, save with the deepest contempt and loathing. Lower than he has descended no man can go. He has touched the almost fathomless depths of infamy; and hereafter mark as a traitor to Free-thought and Liberalism, as the sworn enemy of justice and truth, as a panderer to falsehood and cowardly defamation, as the would-be assassin of innocence and virtue, as the poltroon smiter of gray-haired women and tender girls, any man who lifts his voice or wields his pen in his defence. He has made himself an outlaw. Let the fate of outlaws be his," etc. The moulder of these fustian anathemas is silly enough, but not dangerous; and he has our eternal gratitude for cursing rather than praising us. What is the real cause of all this frothing at the mouth? Writing in the world except our reference to the author in THE INDEX of May 20, as one who, in spite of the repeated exposures of Bennett's immoral character, persists in holding him up before the public as a "martyr-hero," "his name rendered forever illustrious and his character unstained"! Similar abuse awaits every liberal who dares to protest against the suicidal folly of permitting such characters to pass unchallenged as the confessed martyrs, heroes, and saints of liberalism. Fortunate has it been for the liberal cause that at least a few have uttered the protest in season, redeemed that cause from utter ignominy, and taken the abuse with proud and stern disdain. Grateful as we are to the general press for its sympathy and approval in our battle for public morality, we are more grateful still for the hatred, calumny, and curses of the false liberals whose praise is poison, whose friendship is shame, and whose alliance is death to the cause that tolerates it. May the battle never cease till the victory is won for TRUTH, RIGHTEOUSNESS, and LOVE!

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RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N.Y.
 Z. T. WATKEYS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.
 NETTIE C. TRUESDELL, Syra-FRANCIS E. ABBOT, Cambridge, cuse, N.Y.
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 HARRIET A. MILLS, Syracuse, N.Y. SARAH B. OTIS, Boston, Mass.
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 T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.
 B. F. UNDERWOOD, Thordike, CHAULES ELLIS, Boston, Mass.
 CATHERINE C. HURLBUT, Al-cuse, N.Y.
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 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.
 Mass. D. B. MOREY, Malden, Mass.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Dec. 12, 1879.

Voted, That, in the judgment of this Board, the name "National Liberal League" has become so widely and injuriously associated in the public mind with attempts to repeal the postal law prohibiting the circulation of obscene literature by mail,—with the active propagandism of demoralizing and licentious social theories,—and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities,—that it has been thereby unfitted for use by any organization which desires the support of the friends of "natural morality."

Voted, That for this reason the Directors of the National Liberal League of America recommend that the name of this organization be changed to "AMERICAN LIBERAL UNION," and they respectfully submit this recommendation to their constituent Auxiliary Liberal Leagues for consideration and action.

Voted, That, since it is inexpedient to call an Annual Congress of this League at the present time, this Board will deem itself authorized to make the proposed change of name on receiving approving votes to this effect from a majority of the Auxiliary Leagues.

Voted, That the Secretary be instructed to send a certified copy of these votes to the President and Secretary of each Auxiliary League, with a request for immediate action thereupon; and to report to this Board at his earliest convenience.

RESOLUTIONS

Adopted by the Directors of the National Liberal League of America, Feb. 6, 1880.

Whereas, A certified copy of the resolutions adopted by this Board on December 12, 1879, was duly sent by the Secretary to the President and Secretary of each constituent Auxiliary League; and

Whereas, The reasons therein given for recommending a change of name by this organization have been heartily and unanimously approved by all the constituent Leagues heard from at this date; and a majority of all the Leagues on our list of auxiliaries has approved the name of "American Liberal Union," while one of them has expressed a preference for the name of "National Secular Union," therefore,

Voted, That the name of the National Liberal League of America be, and hereby is, changed to AMERICAN LIBERAL UNION.

[FOR THE INDEX.]

"Philosophy the Guide of Life."

A LECTURE DELIVERED BEFORE THE HARVARD PHILOSOPHICAL CLUB, AT BOYLSTON HALL, CAMBRIDGE, MASS., MARCH 1, 1880.

BY FRANCIS ELLINGWOOD ABBOT.

The most distinguished and venerable literary society, among American college-men, is undoubtedly the Phi Beta Kappa, of which the Harvard Chapter was organized September 5, 1781. It has long since ceased to be a secret (if it ever was one) that these mystic letters are the initials of the society's Greek motto—"Φιλοσοφία Βίον Κυβερνήτης"—"Philosophy the Guide of Life." Aside from the social, literary, and gastronomic enjoyments of its anniversary gatherings, which are certainly cheap at three dollars a head, the chief practical benefit I have derived from membership in this time-honored sodality is the suggestion of a subject and title for to-night's lecture. You will therefore acquit me of all innovation, all departure from the great traditions of Harvard, all suspicion of disloyalty to the Alma Mater whom her sons deservedly cherish with so much pride and love, when I plead the august sanction of the Phi Beta Kappa Society for the thesis I am now to defend: namely, that PHILOSOPHY, for all who can rise to the heights of her grand instructions, is the truest and best GUIDE OF LIFE. That the enthusiastic young men who, in the excitement and turmoil of our great Revolutionary struggle, founded the Society largely for patriotic purposes and gave it its name, fully and consciously intended all that I find in that name, it would not be fair to postulate; probably, in the good old phrase, they "built better than they knew." Be that as it may, the flag they unfurled is eminently fit to float over this ancient university, as type and symbol of the illustrious service it is rendering to the cause of civilization. The name of the Phi Beta Kappa, in fact, is substantially identical with the earliest and original motto of the College seal—"VERITAS,"—a motto whose simplicity and sublimity it was a catastrophe to lose. If Philosophy is indeed the truest and best Guide of Life, it is because Philosophy, worthily conceived, is the pursuit of Truth for Truth's own sake—the "love of wisdom" in all its length and breadth and depth. What other aim could a great university propose to itself, without derogation from its own dignity and melancholy shrinkage of its usefulness to the world?

I take Philosophy to be, essentially, the attempt of the human mind to gather up all the elements of authenticated knowledge, in whatever department of research they have been gained, to fuse them in the furnace of thought, and to reproduce them in a subjective unity that shall faithfully mirror the unity of the objective universe. What the truth of Nature is depends on no caprice or preference of ours; it stands immovable, limitless, eternal, as the great Fact to be studied and obeyed. In humble recognition of this uncreated and indestructible sovereignty of objective truth over all the thoughts and actions, all the passions, sentiments, and aspirations of the human soul, lies the divine right, the divine commission, the divine credential, of Philosophy to be the Guide of Life. Philosophy comes before you as no suitor before his mistress, pleading on bended knee to be graciously accepted and trembling with inward terror lest his suit be denied: it makes no appeal to your choice or your desire; it accepts no crown from your hands. Far from this! In the serene and undervied majesty of truth, it bestows upon you the priceless boon of the knowledge of Nature, and then leaves you to obey or suffer as you will. Do not confound Philosophy with the petty Materialisms, Idealisms, Spiritualisms, Positivisms, Dogmatisms, or any other of the swarming isms that are clamorously thrust upon you as the only genuine article: they are all counterfeits, and worthless. Philosophy is SCIENCE,—not this or that science, nor even a mob of all the sciences confusedly huddled together, but Science made conscious of itself as the unitary, all-comprehensive, and highest possible synthesis of Human Knowledge, with one origin, one method, one spirit, one purpose, one law of life and growth. Science thus conceived includes not only the physical sciences, but also psychology, sociology, ethics, natural theology, or whatever supposed department of knowledge shall succeed in conforming itself to the one scientific method, and thereby establishing its right to be. Science in this large sense and Philosophy are convertible terms, both denoting the organic unity and orderly development of human knowledge as a whole; the one is the "matter," the other is the "form," of knowledge; they both express that permanent ideal of the intellect which aims to equate the truth of thought with the truth of things, but which, like every ideal, always flies in advance of fulfillment, and permits in fact only an endless approximation. Whoever bears this in mind will banish all fear that Philosophy may degenerate into dogmatism; its unity must be, not architectural, but vital and organic. As human knowledge expands in all directions, Philosophy, once become fully conscious of its own method and law, will absorb into itself every increment of fresh discovery as the flourishing tree absorbs into itself the fresh nutriment it receives from the soil. Human knowledge of the universe must always remain incomplete; but Philosophy sums up all of it that is attained at a given period, and in virtue of that fact ordains for man the highest law that he can at that period comprehend. Knowledge or ignorance—on one of these two must all conduct rest. Need it be said that conduct will be wise and good in proportion to the amount of the knowledge and the degree of conformity to it? Men will be wise and good just in proportion as they know

and obey the laws of the universe they inhabit. It is nothing against the rightful sway of Philosophy to prove that most men act ignorantly, wilfully, passionately, or selfishly, in contravention of her laws; it would be indeed against her to prove that they escape the penalty. But the penalty is exacted to the uttermost farthing; and "wisdom is justified of her children."

Prof. J. L. Diman, the distinguished Orthodox scholar of Brown University, is reported as saying last Tuesday at the Boston Lowell Institute: "Knowledge is the foundation of all intelligent action and belief, and the question which first presents itself is, 'What can we know?'" I accept Prof. Diman's statement unreservedly, because it is Philosophy alone which can answer that question in all its amplitude. Belief and action ought to be governed by knowledge; can so simple and self-evident a principle be seriously controverted? If it is true, then it follows that Philosophy, or knowledge illumined by consciousness of its own unity as the great interpreter of Nature to Man, can alone organize belief and action into a life fully accordant with the sublime and irrevocable laws of Nature. If, as I trust we all believe, the laws of Nature are the laws of God, how can we doubt that Philosophy is the Guide of Life? Surely we cannot, if the laws of human nature are not violently wrested from their place, as a part of the great system of Nature as a whole. The dualism of Nature and Man is on the surface only, and extends not beyond the exploded metaphysics of ignorant ages; the unity of the universe, including man, is the supreme lesson of modern science. And just as surely as the universe is a unit, so surely must Science, the reflection of its unity in human thought, become Philosophy, the Guide of Life.

What, then, is the creator of Philosophy? Briefly—the human intellect. That, and nothing else.

Feeling, sentiment, emotion, desire, aspiration, love, worship—let us pity the man who has no reverence for these great, primal facts of the human soul. All the beauty, the glory, the sunlight of life would perish out of it, if man were an embodied intelligence only. The heavens may reflect themselves in a glassy lake as faithfully as in human eyes; it is the reaction of the human soul, with its thrill of delight and awe, that makes the difference. There needs no defence of the mighty affections, the lofty aspirations, the tender and beautiful and sublime sentiments, that crown our humanity as with an aureole: the thinker that could disown it has never yet been born. But when the attempt is made to metamorphose purely subjective feeling into an instrument for the discovery of objective truth,—when it is sought to build philosophic belief on a merely emotional basis,—when the natural distinctions of things are thus subverted and the heart is set to do the work of the head,—then there is great danger that the intellect may resent this violation of its own indefeasible rights, and trample even the just claims of the heart under foot. This is no imaginary peril. More than anything else, illegitimate appeals to emotion and illegitimate claims in its behalf are responsible for the hard, cold, one-sided, combative and negative intellectualism which characterizes so much of contemporary speculation. The intellect will not submit, to-day less than ever, to be shorn of its imperial prerogative as the supreme judge of what is true and what is false. The freedom of philosophy must not be—permanently it cannot be—defeated or curtailed by any dictation of the heart, when truth or falsehood is the issue. Nothing but disaster to the beliefs thus unwisely defended can possibly ensue. So far as belief is an intellectual act (and it is mainly that), it must have an intellectual, not emotional, basis; it must rest on evidence, and not on desire. The intellect cannot deny its own perceptions of truth; it must see what it does see; it must have freedom to build perception on perception, fact on fact, experience on experience, till the foundations of belief are solidly established on reality, not on dreams. If this, the only true freedom of philosophizing, is forbidden to the intellect, it wreaks a terrible revenge by eating out the very heart of belief itself, infecting with doubt the entire atmosphere of thought, and undermining by its enforced scepticism the truest and sublimest convictions of the soul. That is the terrible penalty of compelling the intellect to violate its own essential nature, and accept the emotional prejudgments of the heart in place of the verified conclusions of the head. "He who is to follow philosophy must be a freeman in mind," said Claudius Ptolemy in the *Almagest*: "δεῖ δ' ἐλευθέρων εἶναι τῇ γνώμῃ τὸν μέλλοντα φιλοσοφεῖν." But the freedom of philosophy is freedom to follow the guidance of the intellect, with uttermost fidelity, in the search for truth.

There is, in fact, no alternative to this open and honorable freedom of the intellect except its surreptitious and unconfessed employment. It is defective analysis alone which permits the notion that the heart can really frame an affirmation of anything. What is an affirmation? The conjunction of a subject and a predicate by means of a verb. There can be no affirmation, no sentence or proposition or clause, except by the verb. But the verb is the expression of the essential, fundamental, and characteristic act of the intellect, the exertion of its native vital energy in the conjunction of subject and predicate: whenever that act takes place, it is the intellect—recognized or unrecognized—that performs it. Feeling as such, emotion as such, desire as such, never yet made a predication. Suppose you stand before the stars at night, and in admiration, wonder, and awe, drink into your soul the intoxicating influence of their sublimity; suppose that the floods of high and holy feeling surge upwards in your bosom, till the involuntary exclamation bursts from your lips: "The heavens declare the glory of God, and the firmament sheweth his handiwork!" What

would this mean? That this great confession of God was the affirmation of your heart, and that your head had nothing to do with it? Perhaps most persons would at once say so. Yet the truth is that your intellect, roused by the kindling activity of emotion, made the swift inference from effect to cause, and linked predicate to subject—which the intellect alone can do. Feeling did but furnish the impulse; it was intellect that made the affirmation. Whether in the brief, disconnected, and lofty utterances of the seer, or in the long concatenations of premise and conclusion with which the reasoner unfolds his thought, the essential process is the same: every conjunction of subject and predicate is a vital act of the intellect, and sense and sentiment can but furnish the raw material of its affirmations. Without this raw material of sense and sentiment, intellect, the recognized or unrecognized architect of all beliefs without exception, could build nothing; but, without intellect, sense and sentiment also could build nothing. It is time for Philosophy to correct the defective analysis of the past, to discern its own absolute dependence on the intellect, and to cease the futile effort to build belief on anything except evidence. Let the intellect be disciplined, taught to recognize the whole universe as its proper field of activity, and emancipated from all allegiance save to the fundamental laws of scientific method; above all, let the heart forbear its disastrous interferences with these laws, and be content to follow, not to lead. Taking universal human experience, both sensuous and cognitive, as its solid foundation, and including in this experience the interior facts of sentiment and moral consciousness no less than the exterior facts of the material world, let the intellect alone be recognized as the creator and architect of Philosophy. On no other condition than this can the religious truths most precious to mankind be successfully defended in the ages of scientific light that are to come.

But this is not all. It is essential to recognize Philosophy as the creation of the intellect; and it is equally essential to recognize this creative intellect, not as the individual mind of the isolated thinker, but as the universal mind of the human race. Hitherto the history of Philosophy has been the record of successive systems, each the construction of some single master of thought, and each in turn displacing the systems that had preceded. The consequence has been an excessive subjectivity in philosophical speculation, and an utter lack of the authority of established truth in the results attained. A great change is beginning in this respect. Just in proportion as Philosophy comes to be recognized as neither more nor less than Science, arrived at full consciousness of its own unity of foundation, method and system, in that same proportion will it come to be recognized as possessing a permanent basis of established truth, determined, not by the authority of a single name, however great, but by the universal consensus of the competent. Every particular science has, in its own field, such a body of unquestioned truth, slowly or rapidly increasing from generation to generation; that is what we mean by "the growth of human knowledge." So also Philosophy, as the organic whole of science, must and will acquire a mass of unquestioned truth, too general to be included by any particular science, but accepted as established and authoritative by them all. This tremendous "change of base" is not yet fully effected; but it is unsuspectingly making even now.

For instance, the law of evolution is fast coming to be recognized as in some form an unquestionable truth of universal science, to be challenged only by the ignorant, the whimsical, or the bigoted; the atomic theory and the unity of all cosmical forces are probably destined to be similarly accepted. The significance of these facts cannot be overstated. They mean that the fundamental philosophical standpoint is to be revolutionized—that philosophy is henceforth to be heliocentric, not geocentric,—that the great thinkers of the future will contemplate the universe no longer from the stand-point of the individual ego, but from that of the universal consciousness of the human race as a part of Nature. The old conception of the *Ego plus Cosmos*, the *Ego* being posited on the one side and the *Cosmos* on the other, as if they were in some sort coordinate and equal facts, must drift into desuetude; for it conducts only to a barren and baffling subjectivity, which tends irresistibly toward absolute idealism. If, like Descartes, I begin my thinking by affirming only my own existence, I can never arrive at the *Cosmos* as a real existence at all; I am logically compelled, with Fichte, to resolve it into a phantasmagoric image proceeding from the *Ego* itself by a law that works beneath its consciousness. Science is the certain ultimate cure of this diseased subjectivity; it is already compelling Philosophy to a healthy objectivity by the prestige of its own success in dealing with physical facts.

Instead of the old dualism of the *Ego plus Cosmos*, Philosophy is learning to conceive the *Cosmos* as the one, integral, all-embracing reality, in which the *Ego* has its proper place as a part. The almost instinctive and growing dislike of the term *Metaphysics*, which connotes this ancient dualism, is a straw which betrays the course of the current. But the term *Physics* will not be its successor or heir. Herbert Spencer's attempt to express all the facts of the universe in mechanical terms is a failure. The unity of the universe means neither the extinction of matter in mind nor the extinction of mind in matter. Modern Science is unquestionably proving, with daily increasing cogency, that Man is a part of Nature; and Materialism has hastened to exult in the proof, as if it were the substantiation of its own one-sided hypothesis. Not at all! *The inclusion of Man in Nature is not the exclusion of mind from Man—it is the inclusion of mind in Nature.* Granted, unreservedly, that Man is a pure product of Nature, has his place alone in Nature, and can never escape from Nature: what follows?

This—that mind is in Man, the part, and therefore is in Nature, the whole. The real question now becomes, not whether there is any mind in Nature (for that has been unguardedly conceded by Materialism), but whether all the mind which is in Nature is also in Man. That is a question which Materialism has not yet learned even to understand—much less to answer; but it will never be released from the necessity of answering it. Until Materialism can explain how Nature is able to exhibit in its parts what does not exist in itself as a whole, it cannot reasonably deny that there is mind in Nature—which yet it cannot admit, as a general proposition, without exploding its own fundamental thesis. The "change of base" which Philosophy is now effecting, from the stand-point of the individual *Ego* to the stand-point of the universal human consciousness as a part of Nature, will and must result in giving to spiritual beliefs an immensely stronger intellectual foundation than they ever yet possessed. Alas that mistaken friends of these beliefs should persist in distrusting and denouncing the philosophic and scientific intellect, out of which they originally, though unconsciously, sprang, and by which alone they can be successfully defended!

Three main points, I trust, have been made reasonably clear thus far: (1) that Philosophy, rightly viewed, is Science made fully conscious of its own unity and all-embracing scope; (2) that Philosophy is the product of the intellect, and not of the emotions; and (3) that it is the product of the universal intellect of the human race, positing itself as part of a scientifically known *Cosmos*, and not of the individual intellect of an isolated *Ego*, positing itself over against a hypothetical *Cosmos* that has got to be proved. A fourth point, not less important, is this: that the human intellect is incompetent to set fixed and impassable limits to the field of its own activity in any direction whatever, for the simple reason that the self-same power that sets a limit is equally able to remove it. In other words, the human mind is powerless to determine beforehand, *a priori*, what it can or cannot learn. That is a question which can be determined by experience alone; and experience has already swept away various neat little fences built by sanguine theorists to keep the mind in pound. Comte, for instance, discouraged the study of stellar chemistry and excluded subjective psychology from his hierarchy of the sciences; but nobody heeds his prohibitions now. Hume found a limit of human knowledge in the nature of the causal nexus; but it has not been respected. Kant established the "thing-in-itself" as an adamant wall about the domain of knowledge; but the separation of noumena and phenomena, on which it rests, is disallowed by more modern thought. Hamilton circumscribed the field of possible knowledge with his "Law of the Conditioned"; Mansel, in his *Limits of Human Knowledge*, elaborated this into a State Prison for the intellect; Spencer, accepting Hamilton's and Mansel's conclusions, incorporated them into his *First Principles* in his doctrine of the "Unknowable" as a known limit of knowledge, and Mr. John Fiske adopts it in his *Cosmic Philosophy*. Still more recently, philosophic self-limitation has named itself Agnosticism, and pronounces the problems of God and Immortality to be fundamentally insoluble. All these attempts of the human mind to hem itself in by an impassable barrier of its own creation are made in forgetfulness of the fact that to unmake is always more easy than to make, and that the intellect, urged irresistibly by its very nature to seek the advancement of knowledge, soon tires of playing prisoner. The universe, being infinite, will always divide itself for man into the known and the unknown, while yet the sphere of the known will be constantly enlarging. But to postulate the "Unknowable" as distinct from the Unknown, and to set it over against the Known as its necessary limit, is to make one's self the victim of a false antithesis. Wise indeed it is to cherish a modest distrust of our own individual abilities; but none the less would I counsel a boundless confidence in the possibilities of the universal human mind.* Take victory for granted until defeat is absolute and irretrievable. All the failures of Philosophy in the past count for nothing to him who comprehends the tremendous revolution now going on in its method and foundation. Its future lies in its own grasp, with vistas of coming conquest over human ignorance that make the heart of the true thinker fairly leap with courage and hope. Problems obstinately locked against the old method of subjectivity, deductivism, and absolute demonstration, will throw wide their doors at the "Open Sesame!" of the scientific method. On the standard at the head of the brave young hosts issuing from the gates of this ancient university, inscribe "THE SCIENTIFIC METHOD" on one side, and on the other "Τὸ πρῶτον βίβη." For by that sign shall they surely conquer!

Such, and such alone, is the Philosophy whose cause I plead to-night, as the Guide of Life. Now let me show what guidance Philosophy so conceived will give.

First of all, Philosophy addresses itself to the individual's intellect; for, as was truly said of old, "As a man thinketh, so he is." The supreme prize it offers to him who enters its service is *Unity of Thought built on Knowledge of Nature*; and the supreme motive it appeals to is the love of truth for its own sake. There is a lofty morality of the intellect which cannot be set aside; and the study and practice of the scientific method is the best training to develop it. If its chief law were to be thrown into the form of an aphorism, perhaps it would be this: *Make your belief as strong as the evidence—and no stronger.* The strength of the evidence is not to be determined by

* As Professor Clifford (*Lectures and Essays*, 1, 156) tersely puts it: "To every reasonable question there is an intelligible answer, which either we or posterity may know by the exercise of scientific thought."

the whim or caprice or inclination of any individual, but by the consensus of the competent; and if the individual imagines himself wiser than the consensus of the competent (as not unfrequently he is), he will be able to make this perfectly plain to the competent themselves, and change their consensus. Here is at once the protection of the truth, of the freedom of the individual, and of the authority of the common reason of mankind. Evidence has a common strength to all competent minds, provided individual thought is (as it ought to be) governed by universal logical laws. The universality and obligatoriness of these laws is one of the facts for which individualism in philosophy has a blind eye. Science is educating men to a new sense of moral obligation in the matter of belief; it is teaching them to perceive that whoever, in weighing evidence, throws in his prepossessions or wishes to make the worse appear the better reason, exhibits exactly such honesty as Brennus showed, when, to make the conquered Romans pay him a heavier ransom than he had stipulated, he threw his sword into the scale that balanced the gold. Philosophy guides men to a loftier standard of intellectual ethics. It proclaims the unity of truth, the duty of aiming at unity of belief based on the unity of truth, and the self-degradation of cherishing known contradictions merely because they please. He who would follow Philosophy as his intellectual guide must nerve himself to endure; it will conduct him to no Capuan climate. The heights to which it leads, and from which it promises the grand sweep of an unbroken horizon, offer only the sharp, cold climate of the mountain peak; and the splendor of the outlook must warm the climber's soul till he forgets the tingling of the skin. There are those ready and eager to climb, even on these uncompromising terms.

Next, Philosophy addresses itself to the individual's conscience, still with the same lofty demand for unity—unity of moral purpose in harmony with Nature. Of all lives, a purposeless life is the most contemptible. To float, a bit of driftwood, on the stream of time, without any ambition but to follow the current, is worthy of a chip, but hardly worthy of a human being. Philosophy, demanding moral unity between the individual and the vast system of which he is a part, recognizes the objectivity and supreme sanctity of the moral law, interwoven as it is most profoundly with the innermost constitution of Nature. In virtue of this recognition, Philosophy teaches that every being crowned with the diadem of a moral consciousness should live for a moral purpose, and that this moral purpose should be the voluntary and cheerful identification of self with the highest known interests of the universe. What are these, in man's case, but the highest known interests of humanity? So simple and easy a thing it is to discern our duty to our race! The humblest life that is inspired by this lofty moral purpose, under whatever obscure circumstances and amidst whatever sordid surroundings, acquires the meaning and the majesty of an epic poem. The selfish life is simply a life devoid of moral purpose: that is the essence of its selfishness and its condemnation. There is but one really moral purpose in human life, all minor ones being merely phases of this: namely, to shape our little threescore years and ten according to the ideal set before us in the splendid, divine harmonies of Nature—"each for all, and all for each." It matters little in what special way we are called upon to contribute our tiny quota towards the grand aggregate of the general good; but it matters much that we omit not to contribute this quota, tiny though it be. This is the service and the sacrifice to which Philosophy invites us, if we accept her for our guide. What generous spirit is there that could say her nay?

Lastly, Philosophy makes appeal to the individual's heart—and the same high demand for unity is the burden of the appeal. As she calls upon the intellect to follow truth for truth's own sake,—as she calls upon the conscience to serve humanity for humanity's own sake,—so she calls upon the heart to identify itself also with the same high ends, and to pour out a libation of noble affections before the great altar of the universe. It is not true—I repel the suggestion with energy—that the heart refuses all discipline, and insists on pursuing its wayward way in defiance of Philosophy. What is your fidelity to your friend, what is your constancy to one dearer still, what is your loyalty to your native land, if the ideal of a sacred and passionately cherished duty commands and controls not the great emotional tides of your being, as the moon commands the sea? Leave to the profligates of thought the slimy theory that love is free from obligation, and let us recognize with reverence that love itself is under law. Philosophy calls upon the heart, the sensitive, quivering, throbbing, tender human heart, to twine itself lovingly about truth and duty—about truth as the intellect discerns it, and about duty as the conscience commands it; and her call has never been in vain on men and women of noble soul. Be truth and duty what they may, there is enough of heroism in this humanity of ours to serve them with passionate devotion at any cost of tears,—aye, even to bloody death. How can this universe seem Godless to any one, when through every crack and cranny of human life the divinely intellectual, moral, and affectional nature of man pours its floods of irradiating splendor?

Such a Guide of Life as this is Philosophy, requiring of man in every department of his being a voluntary oneness with the universal whole, and teaching him how to achieve the oneness she requires. She guides him to unity of knowledge through his own intellect, to unity of moral purpose through his own conscience, to unity of love under law through his own heart; and these make a threefold unity in all his life. She offers her guidance to all, but thrusts it upon none. Nay, not to all does she offer it! She offers it not to the Sybarite, not to the coward, not to the fool, not to the time-server or the self-seeker or

the fawner for popularity, power, or place. He who elects Philosophy for his Guide must rest contented with the inward consciousness she bestows of oneness with the universe, and find in it an ample compensation for all its costs; and its cost is great. Let him who would follow her measure well his own fortitude and strength; he will need them all. If he looks for sympathy, admiration, applause, let his desires be as moderate as his gratifications will be few. No eye but his own will see the unity of his life, or discern the grand ideal that makes it one; let him bid farewell to vanity, and be happy to dwell with truth. But if his soul is of fibre strong enough and fine enough to dispense with the cheap motives of the crowd, let him be assured that the life which Philosophy guides will be dignified under all circumstances by a spirit that rises above them—will be noble in itself, fruitful of peace within and full of usefulness without. If there is one soul here that shall love Philosophy a little better because I have spoken, surely I can ask no more.

[FOR THE INDEX.]

A WOMAN'S EXPERIENCE OF RELIGIOUS DOUBT.

In recalling my first religious impressions, I cannot attribute much salutary influence to the Orthodox teaching I received. It never met my needs. Being a docile child, I did not openly rebel against the study of the catechism, the learning of hymns, and the attendance at church required of me, but I found all these things very wearisome. Church time always came too soon, though it might find me engaged with Thomson's *Seasons*, *Rasselas*, or some equally grave reading. But, in some curious way, I had arrived at an instinctive perception of literary values; and I was already aware of the comparative merits of the Johnsonian style and philosophy and our pastor's mildly tempered exhortations. The manner in which religion was presented to me was doubtless worthy of my respect, but failed to challenge my admiration or awaken my enthusiasm. Eminently dull, decorous, and respectable was the influence of our "sanctuary," where an impressive nature, though safe from the nervous contagion of the camp-meeting, was never developed by any searching of thought or feeling. I passively accepted this negative teaching, so far as to submit to its precepts with my mind, but that they never touched my heart I am quite sure. Perhaps it might have been different with me, if I had heard familiar speech on these subjects, instead of learning about them as a task from books. Religion was a lesson, like any other, according to my habits of thought, and had no closer relation to my daily life than my geography recitation bore to my walks in the woods and pastures. Strange that the spirit of reserve should prevail so far; that people should shrink from speaking, at the fit time, of what is really near and dear to them; and religion is surely the one interest which is of equal weight to every human being.

Yet my childhood could not pass unvisited by some touches of virtuous, if I may not say religious, feeling. Like the small pagan that I was, I revered my ancestors. The family graveyard was my sanctuary; and there, too, I learned to look with an affectionate memory upon the stones that bore the names of an infant sister and brother. Hero-worship came with my reading; and in an ideal humanity I found a nobleness to which my nature responded, as it could not to the "glory" of the God of Orthodoxy.

Though glad of any chance that detained me from church, I often spent the time of service in reading the Bible, for the sake of its narrative and poetry. Solomon's Song, Isaiah, and the Book of Revelation were my chief favorites. Later, as I began to think for myself, I chose Shakespeare as good reading for any day of the week; and I still recall the sort of triumph I felt in this reading, on a certain Sunday afternoon, as the people were coming from church.

The natural result of the new seriousness of aim which came with early girlhood was a wish to express my sense of duty and responsibility in life by uniting with the Church. My doubts of much that I heard rated as religious truth were already strong; reflective habits and a secluded life fostered their growth; but I put these aside as unworthy, and strove to mould myself after the Orthodox manner, and to copy the prescribed excellences of the only distinctive religious examples I knew,—the people of the tracts and biographies which now formed my reading. It was only a little less tedious to me than of old, but a belief in its saving efficacy enabled me to pursue it. Books still remained my sole counselors; for, as I lived too far from a village ever to have attended Sunday-school or Confirmation Class, no word of direct religious instruction or appeal had been addressed to me. Nor did the Bishop find anything to say, in counsel or encouragement, when I came alone, a child of twelve, to receive confirmation. But, as I left the solemnities of the church for the deeper solemnities of the starlight night, I silently recorded many fervent vows of lifelong earnestness and devotion,—frail growths all, and destined to be choked by the tares that spring up in such vigor along the dusty ways of life.

The boarding-school to which I soon went afforded all the influences of a devotional life, and I entered into its spirit with eagerness.

On week-days, the chapel-bell rang from five A.M. till a quarter past, marking the time for private devotion. Morning prayer in the chapel followed, lasting half an hour. Attendance at the noon chapel was not obligatory. Still, I often gave up my recess to go, and never omitted attendance on saints' days, when the Communion was administered, and the service was an hour long. Chapel at half-past eight closed the day.

On Sundays, the bell rang at six, and after private devotion, fifteen minutes, came chapel, half an hour;

followed by Sunday-school, an hour; morning service, sermon, and Communion in the village church, two hours; afternoon service and sermon in the chapel, an hour and a half; reading of "good books" in the schoolroom, an hour; and fifteen minutes of private devotion ended the day, seven hours of which had been given to religious duties. I think Sir William Jones' rule of life was that of a more "reasonable service":—

"Six hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven."

Upon many minds the effect of this conventual system was to alienate them from duties that would not have been thought burdensome, had they not been exacted with greater frequency than good judgment approves. No doubt the influence upon others might be such as to foster any tendency to spiritual pride. As for myself, I never found the services too long, as in my childish days; nor was I ever tired of praying out of the fullness of the whole-hearted faith I then, in my simplicity, fancied that I possessed. I never wearied of revering the Church, set up a sort of goddess for our worship, the Holy Mother of the Catholics, under another name. But how little I learned there of the active duties of a Christian life! How easily prayers, hymns, fasting, and obedience may become mere forms of a refined indulgence in the luxury of sentiment!

No one who has once grown cold to this life of mediæval devotion can resume it. Experiences do not repeat themselves. The season of unquestioning confidence, of fervent "piety," quickly passed away, and left few traces. When, after six months of school life, I came home, and could no longer breathe the rarefied atmosphere of the seclusion that had sheltered us from "temptation," my enthusiastic devotion melted away. Doubtless, it was never a part of myself, or possibly the manner prescribed for its expression had been the thing really foreign to my nature, though I had accepted it, through the force of the sympathetic instinct.

My doubts again became a source of uneasiness. I was finding out that one sees with different vision in a Middle State school, conducted by a system borrowed from the Middle Ages, and in a New England home. When the laws of heredity are better known, some more exact estimate can be made of the power of transmitted tendencies; but the beliefs of my ancestry must have wrought in some silent, unfelt way upon my fate. My ancestors of the Huguenot and Puritan lines should have left me a rich spiritual inheritance. But among my forefathers were also those who, though strong in morality, were invariably indifferent or insensible to technical religion. This, indeed, is still the boast of some of their descendants, whose form of spiritual pride appears in an assertion of their independence of needs which most of the race acknowledge. It is a curious study, too, to note their course, to hear them thank God—no, Heaven—that they are not as other men, nor even as this Pharisee. One inclines to the side of the unhappy wearers of phylacteries. One of a few members of this family line, who were ever "professors of religion," was known among his townsmen by the sobriquet of "*Christian* —," a sufficiently explicit designation, since it at once distinguished him from others of his name and kin. He was a Baptist exhorter of the strictest type, and his intellectual needs were of the simplest. Quakerism has frequently been adopted by the women of this family. One of my remote ancestors, probably numbered among the *nouveaux convertés* of Rochelle, was early known to me by a letter in which he describes the restfulness of a union with the Unchangeable Church. It was the same repose that I sought in the ritualism that was so well adapted to the wants of another of the race, a churchman after the English fashion. And my ancestor the Puritan, serious, earnest, and, I fear, grave and smileless; my "forbearers" of the "world's people," or of the Society of Friends,—Celt or Saxon, religionist or free-thinker,—are they not each and all entitled to a representative share in the complex nature known by my name?

But these are fanciful speculations. What I am concerned to know to-day is, What is the character of the faith remaining to me after these fluctuations of life and doctrine? The mental conflicts between the contending forces of my implanted beliefs and my individual opinions contributed to make my early years—from fourteen to eighteen—the saddest of my life, as yet. It was a time of "storm and stress." The growth and maturing of convictions—though of the negative order—heavily taxes the slender resources of an undisciplined mind and a character that, in all the crudeness of its early development, is burdened by the presence of the haunting, torturing doubts and questionings that leave us no peace until we have tried our little strength in battle with them. The purchase of growth by pain seems to be Nature's law.

The first dogma which I rejected, and dared to disbelieve, was that of endless punishment. This initial step once taken, my later course was fixed, and my conscience gradually wrought out the harmony of freedom from superstition, combined with voluntary submission to natural law. The doctrine of an inferno was one that I hated not only for the cruelty, but for the cowardice of its uses. I found it ignoble to cultivate devotion

"With the hope of winning heaven
Or of escaping hell,"

and could not be satisfied with anything less than learning to love the right for its own sake. Only when I had separated the ideas of rewards and punishments from the pursuit of virtue, could I begin to live in accordance with my aspirations. I have ever loved severity, and have always been a natural ascetic, if such an expression be not a contradiction in terms.

My perverse inclination to the cause of the minor-

ity, and my persistent desire to hear both sides of a story, have spoiled many a convincing polemical disquisition for me. Thus it was that I became favorably disposed to the "Broad Church" party, soon after leaving school, by reading "High Church" literature. Liberal arguments reached me chiefly through the medium of Orthodox confutations; and perhaps they can find no surer way to the acceptance of the young mind, with its unspoiled sense of justice and its noble enthusiasms.

And so the belief I had been taught to revere—the stars that had faintly lighted me—faded out, one by one, and left me to the still paler glimmerings of my own thoughts and intuitions. It is hard, but inspiring to stand alone in the universe. Out of our struggles with doubt and despair is born all that is noble in us. How can we regret any trial that has enabled us to sympathize more deeply, more efficiently, with the troubles of others?

What is my present conception of religion? The spirit of my childhood was that of simple indifference to religious teaching. In girlhood, I grasped at the dissolving shows of religion. In womanhood, I drifted back to the old frank paganism of childish days. There were years in which I rested content with a purely intellectual life, putting aside the thought of religion as something with which I could have no concern. I said, with a natural reaction from the period of pietism through which I had just passed, that, as among Catholics there are but a few who have the true "vocation" for the religious life, so there might be Christians who had no share in the duties of the Church. I remained insensible to the depth of spiritual things. Trouble did not rouse me to devotion, it only hardened me to a stoical endurance. "The beauty of holiness" no longer moved me. Service and sermon spoke in an unknown tongue. I had no need of religion. Not destitute of worthy aims, not without aspiration, I was yet careless of the higher influences in which I had once trusted. Nor can I now think it of so much moment to desire the assurance of a future life as to feel the need of doing our duty in this. It is no crime to be incapable of a dread of annihilation; but it is essential that we should help on the world's work to our utmost.

But the inevitable crisis in the development of my character could not be delayed. This record of individual experiences derives its only value from its truthfulness to a general law. My story is that of many women who reflect and consider, as well as feel; and it comprises the conflicts of many souls in the experiences of one.

It was a personal entreaty that first moved me to weigh again the worth of the ideas and emotions of the past. Taking counsel with myself, I strove to gather up such wrecks of belief as remained to me. May I not hope that out of the ruin of verbal, literal belief has risen the reality of a faith by which I can live?

I can only say that I must believe in a Power of Good, in a Heavenly Father, as our human speech names the Infinite that is above us and about us and around us. But our accents fail, our minds give way, under the burden of the awful thought of God, the conception of eternity. Yes, the thought of God must bring awe and dread: religionists have been unjustly condemned for depicting the Almighty Being as a terrible Ruler, Judge, or Monarch of Men. These views were not groundless: they found a response in the universal mind. They were but the grovelling conceptions of a deep truth. The sectarian who accepts that theory of the universe which involves the belief in eternal decrees, determining the fate of the race,—these to glory, those to perdition,—professes no severer creed than may be formulated from the hypotheses of the student of Nature, as a revelation of her Originator. The scholar speaks of an absolute foreknowledge: the thinker tells us that we are all in the grasp of inexorable law. Is either very far removed from the primitive Greek, with his blind reverence for Fate? We are to-day no wiser than were our savage ancestors of earliest times. Whom they ignorantly worshipped, we worship in spirit and in truth. But the riddle of the universe remains unsolved. The one great change is that, in the sacred courts where the Asiatic fell prostrate, the American holds it no sacrilege, but true reverence, to walk upright. In place of the servile fear by which man once honored the gods, he now cherishes a lofty hope, and thus far is his horizon widened and brightened. Man is not left to spiritual dearth while there remains to him an inalienable, immortal hope.

These are themes too mighty for my contemplation. Whether it be sin, as our fathers taught, that casts this dimness on the spiritual sight, or whether, as the thought of our age affirms, there is no sin, but simply an excess or deficiency of moral development in individuals, it remains true that before the mystery, the soul of the universe, we must cover our faces in awe.

But the truths that Jesus taught stand forth clear in living light. God has not revealed himself to us, but he has taught us to know each other. He has planted deep in our inmost natures the loving sense of fraternal duty. "Lord, have mercy upon us, and incline our hearts to keep this law." So, living here in union with the human, shall we not be on the way to a communion with the divine, there, in the celestial country? I am not saint-like. I do not feel that assurance of heavenly things which the saints enjoyed. But I can live by conscience as a sufficient guide, and I find that the ability to do my duty makes life worth living; while, over and above the consolations of duty, we enjoy its blessedness. Our trust in human beings, our confidence in the utility and beauty of work for them, of love for them, our capability of seeing great qualities in our companions, and our freedom from sordid or petty views,—all these elements of our deepest consciousness are

our chief helps in conceiving of God as a Father. I know him not; but I know his children. I may not address him in the set language of prayer and hymn, I may not be able to comprehend the *rationale* of prayer; but I find inspiration in human faces bright with joy or fervent with the spirit of self-sacrifice. Is not the essence of prayer a turning of our thoughts to God? And can we look in the face of a little child, and not remember the eternal Parent? Love of God I dare not profess, save as some touch of its spirit visits me through love of my neighbor.

And is this all? a religionist might ask. No Scripture, no Christ, no prayer, no church? Many would count me as without God and without hope. Doubtless it is my loss that the Jewish writings are to me the records of a people, Jesus the greatest soul of the race, the sacraments instituted memorials of him, prayer a subjective means of moral culture, the Church an association for the study and practice of virtue. Am I at heart a pagan, owning a nature but partially softened by the amenities of Christian training? Yet I have as deep an inner conviction of these slowly matured, hard-won opinions as those who possess what is called spiritual discernment have of the religious beliefs to which they cling. Who shall say which is right? Can we ever determine, until we meet where we shall know as we are known? In our self-conscious, self-analyzing age, we may not believe with the singleness of earlier times. But only by the loss of belief I have saved faith, if it be faith to trust all these high things to the care of a Father, content to try to do right according to my conscience, and to leave belief and its teaching to those more fortunate than I. This small portion of faith that was granted me will never suffice for holiness, but it may for humble living. By this faith I can live, and in this faith I am not afraid to die. I have no anxieties for the "safety of my soul." We may love our own souls too well. There is a spiritual selfishness. In the hour of death, I would fain share the spirit of the solemn words with which a past generation hallowed the last act of life: "I give my body to the ground; my soul I commit to the keeping of God who gave it." Will he not accept the trust? I can leave all to him. Who can doubt that the Eternal Spirit heeds the earnest aspirations of all earth's children, whether, as in the past, invoked under the names

"Jehovah, Jove, or Lord,"

or whether, as in our time, new phases of worship, growing out of the old needs, pervaded by the old spirit of devotion, are adopted by such as call themselves deists, pantheists, theists? These habits of thought originate in separate truths. They are stranded rays of the divine glory of truth. Its full-orbed splendor is too dazzling to be borne by mortal vision. Wisdom, truth, virtue, these are not to be attained by us: it is the quest of them that is our portion. Striving is the sufficient end of life; and in work is the surest happiness. To aim and to endeavor, to fall but to rise again, to learn through defeat to overcome, out of suffering to perfect strength, this is true living.

Many are the ways and means employed in the work of life. Personal gifts must differ in character and degree. Individuals should be judged by their best; and all may safely be left to the free development of their highest tendencies, whether they find expression through mind, heart, or soul. This man makes the laws of a nation, another sings to its fire-sides. Will they naturally unite in obeying the same scheme of belief? Must not each obey the law of his nature? The household poet will perhaps be one of those gentle spirits whose affections are centered in the ideal of a Savior. The other, with sterner fidelity to the intellectual half of his being, may deem that worship alone belongs to the Creator, love to the creature. A Keble may be happier, but is he better than a John Stuart Mill? If one of his purity and elevation of character, his singleness and nobleness of aim, was indeed incapable of holiness, without which no man shall see the Lord, shall we therefore judge him, or hold that the Lord will hide his face from him forever? If he fails to discover the sun at noonday, shall he be condemned for his blindness? Surely, to all darkened, groping spirits, sincere religionists should extend the gentle charity which the poet invokes for Shelley:—

"Breathe for his wandering soul one parting sigh,
O happier Christian, while thine eye grows dim;
In all the mansions of the house on high,
Say not that Mercy has not one for him!"

Atheist he might be, but the negation of belief may leave the conscience unharmed.

An honest demand for the free development of individuality should include no palliation of special forms of selfishness. There is no foe to selfishness like practical Christianity. The wisest and most virtuous among the ancients were scarcely alive to any sense of duty to slaves, quite unaware of human brotherhood with them. The Turk of our time, who, in his strict observance of such moral laws as he accepts, would not, for all the wealth of the West, defraud the meanest Frank, knows no worthier name for the truest follower of Christ than "dog of a Christian." His conscience has never been purified, his heart has never been touched by the keen and searching precepts, the profoundly human charities and amenities of that religion whose disciples he devotes to contempt in time of peace, and in time of war to merciless slaughter. He reveres the name of Allah, written on senseless parchment, but not the living presence of the Deity in his creature. This is the crowning lesson of Christianity; and loyalty to the truest in ourselves, recognition of the best in others, reverence for the divinity in humanity, are the genuine fruits of the teachings of Him who came to seek and to save that which was lost. What is so hard to observe as the daily fulfilment of the law of self-sacrifice? How shall we be interested in the

mean and sordid, tender towards the cold and severe, loving and devoted to the stern and unforgiving? It is easy to be warm-hearted towards the few; but how shall we be always kind-hearted towards the many? Yet such benevolence must become the acquisition of all who would be followers of Christ. When we descend to the heart's deep fountains, we shall find them yielding pity for the harshest and coldest, the least human of our fellow-creatures. We must hold them in the kinder charity that we see in them: but the deeper stamp of the same sins we know and deplore in our own natures. There needs not the poet's imagination to picture Cain fearlessly followed in his banishment by a faithful wife and an innocent child. As their pure and loving eyes rest in pity upon that branded brow, so must we look upon the marks of sin and guilt in human countenances, not to wound, not to scathe, but to heal. While we shrink from saying in the language of deeds, to the most indifferent and unfeeling or to the lowest and vilest of our race, "Thou art my brother," or "Thou art my sister," we are still far from that spirit of Christ which we are all striving to share, read his nature, origin, and work as we may. It is enough to believe only in God, since that belief includes all things. God is great, is the watchword of the heathen. God is love, replies the Christian, with his happier revelation. But the real faith of each is founded on an instinctive trust in a Creator who is a Father to his creatures. To cherish that confidence through all "the changes and chances of this mortal life," against the multiplied attacks of sin and sorrow, is surely to possess a living faith. There is one God, the Source of Goodness; there is one prayer, the desire after goodness; there is one service which man may render to his Maker, even that of which it is written, "As ye have done it unto one of the least of these, ye have done it unto me."

Now, shall not God, our God, the God of consolation, truth, and love, the God of prayer and aspiration, bring us all at last to the fulness of heavenly consolation, to the perfection of everlasting love, to the fruition of eternal truth?

THE CO-OPERATORS are, we suppose, to be congratulated upon the fact that a bishop,—one no less eminent for his attainments, which entitle him to rank with the foremost of modern scholars, than for his zeal on behalf of the Church,—Dr. Lightfoot, of Durham, has favored their movement with the light of his countenance. We are not of those who look upon bishops as a bull regards a crimson cloth, and therefore we are pleased to see another of England's prelates manifesting some interest in the practical direction of ameliorating the condition of the poor. There are some Fathers-in-God who look upon popular reforms as fraught with peril to religion and as threats against both Church and State, allowing their bigotry to so far overpower their reason as to advise that the reformer should be ducked in a horse-pond. Dr. Lightfoot is not one of these, and the Northern See may be congratulated upon the possession of a prelate at once learned and sensible.—*Secular Review*.

"I AM VERY MUCH afraid of lightning," said a pretty lady. "And well you may be," replied a despairing lover, "as your heart is made of steel."

Poetry.

[FOR THE INDEX.]

"NIL NISI BONUM."

BY MARGARET STEWART SIBLEY.

Give to the living as well as the dead:
Keep not your praises and laurels until
Death the tired worker claims for his own,
And fingers and brain forever are still.

Lay flowers on graves of heroes who died
That country might live, and living be free;
Give honor to those who also were brave,
Who, living to-day, her glory shall be.

"Give to the dead naught but praises," 'tis said:
Nay! let the worthy just honor receive;
If statesman or poet or hero of wood,
Say only the word that you truly believe.

What are all marbles and statues to those
Whom, living, the world has stinted for bread?
Give, ere too late, both praise and good cheer;
Give to the living as well as the dead!

"Nil nisi bonum"! 'Twere surely unjust!
Nay, let your wrath on the wrong-doer fall!
If lofty or lowly, if living or dead,
Love for the noble and justice for all!

DEADWOOD, D.T., June, 1880.

CASH RECEIPTS.

FOR THE WEEK ENDING JUNE 19.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

Unitarian Soc., \$3.60; Jas. F. Miller, \$10.94; F. E. Abbot, \$20.25; D. Bates, \$1.75; Mrs. H. B. Bird, \$3.20; E. Naumburg, \$3.20; J. C. Bentley, \$3.20; Mrs. C. P. Wooley, \$2; W. Newman, \$3.20; A. W. Kelsey, \$6; H. S. Curtis, \$3.20; A. Haskell, \$4.80; Miss A. Hall, \$3; Laurett Thompson, \$1.60; Louis Mendlik, \$5; Dr. W. F. Channing, \$2.20; S. G. Coray, \$4.27; S. Harrington, \$3.20; H. B. Thomas, \$1; C. J. Rider, \$11.80; Prof. A. P. Lyon, \$3.07; J. Seidenberg, \$3.20; Chas. H. True, \$3; Mr. A. K. Mansfield, \$3.20; C. M. Lawler, \$3.20; Mrs. M. E. Sawyer, \$3; William Kotch, \$3.20; A. G. Boynton, \$1.60; Mrs. Mary Westphal, \$20; Eliza C. Galbraith, \$1.70; Henry A. Dean, \$3; Ellen M. Mitchell, \$5; D. M. Martin, \$3.87.

The Index.

BOSTON, JUNE 24, 1880.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 35 Monroe Street: J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAK (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SEUEUR, BENJ. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, MRS. SARA A. UNDERWOOD, Editorial Contributors.

Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are understood by general capacity and special knowledge to be fitted to best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

SPECIAL DONATIONS TO THE FREE RELIGIOUS ASSOCIATION

FOR THE CONTINUED PUBLICATION OF THE INDEX.

LUCRETIA MOTT, Philadelphia	\$50.00
JOHN C. HAYNES, Boston	200.00
Mrs. C. P. CUBITS, Boston	10.00
Mrs. C. A. TUCKER, New Bedford	10.00
JACOB HOFFNER, Cincinnati	5.00

PLEDGES.

F. W. CHRISTERN, New York, annually for 5 years,	25.00
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G. F. MATTHEW, New Bedford, 10th annual assessment on INDEX stock.	10.00
JOHN W. CHADWICK, Brooklyn, 10th annual assessment on INDEX stock.	10.00
SAMUEL L. HILL, Florence, annually for 5 years...	100.00

WILLIAM J. POTTER,
Secretary F.R.A.

NOTE.—At the recent annual meeting of the Free Religious Association, the receipts from contributions and membership fees amounted to \$226.25.

W. J. P.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

NOTICE.

On the 1st of July the office of the Free Religious Association and of THE INDEX, to be published under the auspices of the Association, will be changed to No. 3 Tremont Place, Boston. Correspondents will take note accordingly.

WM. J. POTTER, Sec. F. R. A.

VALEDICTORY.

BOSTON, June 20, 1880.

TO THE READERS OF THE INDEX:

Dear Friends,—Addressing you for the last time as editor of a journal in which we have all taken so much interest for many years, you will, I trust, pardon me for indulging to some extent in reminiscences of the past, and for offering some friendly parting counsel as to the future. In all probability, this is the close of my public life; but it will not be the close of my life for the public. Although now to be separated from the practical outward movements which have hitherto absorbed so much of my time and effort, and henceforth to be devoted to private pursuits, it is the dearest hope now remaining to me that after a time I may find some leisure still for labor in the cause of higher philosophical and religious truth. The philosophy of Christendom, now that Christianity is so plainly passing away as a system of thought, needs to be reconstituted and reorganized from the bottom up; all the attempts in this direction hitherto made are superficial and inadequate; and the utter chaos of modern life, devoid as this is of all definite guiding principle or aim, is a natural consequence of the intellectual formlessness of the age. Although perfectly conscious that this great evil can be rectified only by the coöperation of many minds and perhaps many generations, there is none the less need of individual labor; and for this there is need of seclusion. Hence it is with more than mere content that I now retire from public life, in the hope that retirement and privacy may make me more useful to my race in the end. Think of me, then, as one who still cleaves to the great cause of humanity, has no other ambition than to serve it faithfully in his fleeting day, and will watch with yearning solicitude the fluctuating fortunes of the battle for truth, righteousness, and love.

Now let me cast a glance backward to the origin of THE INDEX, in events prior to its establishment.

Free Religion, as a definite movement, grew out of Unitarianism by a natural process of evolution. Unitarianism at its birth had two principles—one the inherited principle of fealty to Jesus Christ as Savior, Lord, and King, and the other the great principle (new to Christian history) of unlimited free inquiry. The irrepressible conflict between these two principles broke out in the attempt to organize Unitarianism as a sect. At New York in 1865, and at Syracuse in 1866, the party of traditional Christianity triumphed definitively and finally; a preamble-creed, professing allegiance to the Lord Jesus Christ, was adopted and reaffirmed, after a futile attempt to substitute a preamble which would have reconciled the Christian name with perfect spiritual and intellectual freedom. I still think that the decision then arrived at was the most momentous in the whole history of Christianity; for it proved historically the utter inability of the Christian Church, in its most liberalized form, to come to terms of amity and sympathy with the modern spirit. That is the demonstration of its certain ultimate doom; for the final victory of the modern spirit is not doubtful.

The origin of the Free Religious Association was this defeat of freedom at the Syracuse convention in October, 1866, of the "National Conference of Unitarian and other Christian Churches." Immediate steps were taken to organize the forces of liberty. Preliminary meetings were held in Boston, at Dr. Bartol's, on October 29 and November 26, 1866, and February 5, 1867; and the Free Religious Association was finally formed at Horticultural Hall, May 30; 1867. All those who took an active part in these various proceedings (of whom I was one) supposed themselves to be really Christians still; but with one mind and heart they left out all mention of Christianity in the name and constitution of the new Association, not because they individually rejected it, but because they deliberately intended to plant themselves collectively, not on CHRISTIANITY, but on RELIGION—because they were unanimously determined to secure "unlimited freedom of inquiry," in a uni-

versal SPIRITUAL FELLOWSHIP for the attainment of RELIGIOUS TRUTH according to the SCIENTIFIC METHOD. That purpose was the soul of the new movement; and it is the soul of the future religion of the world.

Now on June 18, 1867—less than three weeks after the formation of the Free Religious Association—I wrote as follows to Mr. Potter, the Secretary, with reference to the practical work most fitting for the new organization, in which I had declined to take any office whatever:—

"Is it not our best plan to aim at the establishment of a first-class weekly paper—an *Independent* minus its Christism? Suppose it is called the *Reformer*, advocates every radical improvement in society, strikes out for Humanity (which is not depraved, but divine), and strives to work out the application of this American idea to Church as well as State? It seems to me well to aim high,—not to fritter away energy and means in small projects, but to concentrate all our power on this one thing, and not to begin till we have funds enough to *fore-ordain success*. I believe that there are wealthy radicals who would be fired by the idea; and the public contains thousands and thousands of minds that must eventually rally to our support. No *Liberal Christian*, sneering at liberty; no *Christian Register*, stultifying Christianity; no *Independent*, depending like a two-year-old child on Christ,—but a bold, free, American journal, with faith in Man as sufficient unto himself, and as the natural heir of God's truth and inspiration. The Boston *Commonwealth* is good as far as it goes, but it is only a *political* radical; we need a radical organ that shall apply radicalism in all its height and depth, its comprehensiveness and its power. Our aim would be, not to produce special results, but to regenerate that public opinion out of which results flow. —'s notion of 'evangelization' is out of harmony with radical methods; the Free Religious Association is not the American Unitarian Association in a reduced condition. If the officers of the Free Religious Association decide to make the establishment of such a paper the one grand end (for the present) of our Association, I believe that our success is predestined. How does this strike you?"

The project of establishing a weekly journal devoted to Free Religion, as the organ of the Association, if it could have been then carried out, would perhaps have accomplished more than was possible two years and a half later, when THE INDEX was founded by private enterprise; for attention to and enthusiasm in the new movement was then at its height, and it is always wisest to strike while the iron is hot. But the undertaking was at that time too vast and arduous for the infant society. Besides, a journal founded then could not have taken the advanced position which THE INDEX took at its birth—"outside of Christianity"; those two years and a half brought important developments of the Free Religious idea. It is, however, worth noticing that the first conception of such a journal as THE INDEX was distinctly that of an organ of the Free Religious Association; and it is almost poetically appropriate now that this Association, after an interval of thirteen years, should become formally the heir, proprietor, and conductor of a paper originally founded to promote its own movement.

At the Syracuse Conference, after the rejection of the reform preamble and the reaffirmation of the old one, I had offered a motion that "the preamble should be the platform of the majority only, and not of the whole Conference." The Chairman, Hon. T. D. Eliot, declined to put this motion on the ground that that very motion, made in another form by Rev. J. L. Hatch, had "just been negated by being laid on the table." This fact effectually disposes of the allegation that the preamble-creed was only a "majority vote." Consequently, as I could not and would not publicly profess a creed I did not personally believe, I found myself thrown back upon my own conscience and by it incontrovertibly excluded from the Conference.

Here let me say to the Unitarians (who—to their lasting credit be it spoken—have shown a most fraternal spirit towards the protester against their creed, and among whom he has to-day a great many warm and generous friends) a few frank words, in a spirit as kindly and friendly as their own. To them I say: "I have never questioned your right to have a creed: I have only been unable to see the right of having a creed and disowning it at the same time. Your position will be in every way a stronger and better one, if you do one of two things: either retain your preamble-creed and recognize it publicly as what it really is, or else, if you cannot endure to have a recognized

creed before the public, repeal the present preamble altogether and make one in accordance with the fact. It pains me, as it must pain others, and it certainly works evil, that your National Conference should profess a creed in the definite Christian confession of allegiance to the 'Lord Jesus Christ,' and yet that all your individual speakers, at all your public gatherings, should stoutly affirm (as Mr. Robert S. Rantoul, for instance, affirmed at the Essex Conference, at Lawrence, June 18) that 'Liberty is our creed.' No; your creed is the original Christian confession that 'Jesus of Nazareth is the Christ of God'; and whoever dissents from that creed, embodied substantially and permanently in your fundamental law as a denomination, plants himself nevertheless upon that creed when he acts as a member of the denomination. This is the unanswerable logic of the situation, and there will be gain in every way when it is no longer denied or questioned. I speak without a particle of bitterness, and with no wish in the world but to advance the cause of right thinking and consistent acting; but, even if you think my words the words of an enemy, remember the wise saying—*fas est ab hoste doceri*."

The necessity of separating from the Unitarian Conference, forced upon me in 1866, coupled with the fact that so few of my old Unitarian associates shared my own scruples, at last grew in my thought into a necessity of separating myself from Unitarianism and Christianity altogether. The last two numbers of THE INDEX have given full information as to my resignation of the Unitarian pastorate in Dover, N.H., the hopeful formation of the Independent Society there, the melancholy collapse of that promising movement, and the law-suit that grew out of it. As a result of all these events, the Supreme Court of New Hampshire issued the following injunction, which is still in force over the Unitarian Society of Dover, and to remove which no effort (so far as I know) has ever been made:—

STRAFFORD, ss. SUPREME JUDICIAL COURT, }
December Law Term, 1868. }

Sam'l Hale *et al.* vs. Charles E. Everett *et al.*
Upon hearing the parties and their proofs,
It is ordered—

That the prayer of said Bill be granted, with costs taxed at one hundred and fifty-three dollars and sixty-one cents:

And that Jasper H. York, George L. Folsom, and Carl H. Horsch, wardens of said First Unitarian Society of Christians in Dover, and all other wardens and members of said Society, be jointly and severally strictly enjoined and forbidden to hire, employ, allow, suffer, or permit said Francis E. Abbot, or any other person, to preach and inculcate in the meeting-house of said Society doctrines subversive of the fundamental principles of Christianity, as generally received and held by the denomination of Christians known as Unitarians:

Or to employ, suffer, or permit to preach in said meeting-house any person who rejects Christianity altogether, or who teaches that, as a system of religion, Christianity is partly true and partly false:

Or who preaches and inculcates a disbelief in the doctrine of the Lordship and Messiahship of Jesus Christ, as taught by him in the New Testament Scriptures:

Or who preaches and inculcates a denial of the doctrine that the Scriptures of the Old and New Testament do contain a Divine Revelation, given by Inspiration of God, and containing a sufficient and perfect rule of faith and practice:

And that said Francis E. Abbot, and all and every other person, or persons, be forever strictly enjoined and forbidden to occupy said meeting-house of said society, for the purpose of preaching and inculcating said disbeliefs, denials, and doctrines, hereinbefore specially prohibited to be taught therein, and every and all other doctrine or doctrines subversive of the fundamental principles of Christianity, as generally received and held by the denomination of Christians known as Unitarians.

IRA PERLEY, *Chief Justice*.

A true copy of the original decree of Court on file in this office.

Attest: DANIEL HALL, *Clerk*.

How can any one, in face of the foregoing decree, obtained by the Unitarians of Dover with the assistance of the American Unitarian Association, and acquiesced in by them all for nearly twelve years, assert that Unitarianism has no creed but liberty?

In the summer of 1869, by special request of the Unitarian Society of Toledo, Ohio, and with the definite understanding that I could not in any way connect myself with the Society unless it took the new ground of Independency, I went to that city and stated the case in full. The following circular, issued by the Society, tells the result:—

First Independent Society of Toledo, Ohio.

At a special meeting of the Unitarian Society, of Toledo, Ohio, held August 22, 1869, the following preamble and resolutions were adopted:—

Whereas, The "National Conference of Unitarian and other Christian Churches," in the Preamble to its Constitution adopted at New York in 1865, pro-

fessed its faith in Jesus of Nazareth as King, Lord, and Christ, thus making a virtual creed its bond of union; and voted down by a large majority the proposition made at Syracuse, in 1866, to abolish this creed and reform the preamble; and at last won the consent of the minority at New York, in 1868, to the retention of the preamble as it stands, unchanged and unchangeable:

Resolved, That we regard this action as inconsistent with the great principle of spiritual freedom.

Resolved, That we regard it as our duty to make earnest and emphatic protest against all such ecclesiastical encroachments upon the liberty of the individual.

Resolved, That our corporate name be henceforth changed from "The Unitarian Society of Toledo" to the "First Independent Society of Toledo."

Resolved, That the Secretary of the American Unitarian Association be requested to erase the name of this Society from the list of Unitarian churches in the denominational Year Book.

Resolved, That the Trustees of this Society be authorized and requested to take all steps which may be necessary to carry these resolutions into effect.

On the adoption of the above preamble and resolutions, the vote stood, yeas, 39; nays, 18.

The Society also extended a call to Rev. F. E. Abbot, late of Dover, N.H., to become its minister for the ensuing year. Upon this question, a large affirmative vote was given, but two votes appearing in the negative.

At the solicitation of members of this society, two of whom guaranteed to defray all losses of the experiment for the first year to the amount of \$3,000, I consented to become the editor of a new radical journal. To do this, I very reluctantly postponed plans of philosophical work that I conceived to be of great importance, simply to meet the immediate need of the Free Religious movement, which, as shown above, seemed to me at the outset a need paramount to all others. So THE INDEX was started, and the first issue published January 1, 1870. Its origin, significance, and mission can only be understood fully in the light of the preceding facts. There is no occasion to recapitulate here its history; it is enough to indicate clearly what this paper meant and means, as a part of the religious evolution of our time. The first work I had to do was to justify and elucidate the new departure,—to show the necessity of protesting against Christianity in order to secure freedom for Religion, and to lay positive intellectual foundations for the new order of society that must grow out of so fundamental a change. At the end of two or three years, the idea of a universal religious fellowship, independent of the various special religions and governed in its search for truth by the established method of science, had struck deep root in many minds all over the country.

The relations of this broad and positive conception of religion to the national life seemed next to demand attention; and for over five years, from April, 1872, to October, 1878, the planning and successful launching of the National Liberal League was the great practical work of THE INDEX. If the better class of liberals (by which I mean those whose liberalism is an intelligent aspiration for higher truth, nobler character, and wiser social conditions than Christianity has ever yet given to the world) had only comprehended the depth and scope of the Liberal League movement, with its boundless possibilities of good to themselves and to mankind, they would never have remained so apathetic or indifferent to its success, and never have suffered it to become an engine of incalculable mischief to their own cause in the hands of selfish, immoral, and intellectually imbecile leaders. The real root of this apathy and indifference has been a defective philosophy. Success in any combined movement among liberals, at least on any large scale, must remain impossible, so long as the principle and spirit of mere Individualism is so strong among them; for Individualism is blind to the *unities* of the world. It is utterly untrue that liberalism, infused with the ideas, aspirations, and inspirations of Free Religion, lacks unity either of thought, of object, or of method. Those who aver this only expose their own mental or spiritual limitations. The time will yet arrive when the best liberals in the land will come back to the original plan of the National Liberal League, to learn how to organize and what to organize for; they will wonder at the shallow criticisms, the pointless objections, the lamentable inappreciation of this generation of liberals, when the day for just appreciation of that plan has dawned. Never did I believe so much in the transcendent utility of the Liberal League to the cause of Free Religion, as I do now, when I see its potency for evil in the hands of evil men. It was exactly what was wanted above all things when it was originally projected—none the less so because, as experience has shown, the good and true liberals of to-day could not perceive the priceless value of the

treasure which they carelessly let slip through their fingers into the bottomless deep of sham liberalism.

I am frank in this matter; but I have never been anything else in these columns, as you will all bear me witness, and you have proved your preference for blunt truth-telling over politic compliments. You know how deeply I have at heart the highest interests of our common cause, and you forgive something to that, even if you think me wrong. With this belief, I must now give you the parting counsel of a true friend, and say good-by.

The present outlook of American liberalism is threatening and black. I have boundless faith in its ultimate triumph over all its foes, at home and all over the world; I must lose all faith in its truth before I can lose faith in its triumph at last. But I have been a keen watcher of the weather-signs in the sky of reform for years; and an editor has better opportunity than others for this kind of watching. There is a thunder-storm brewing ahead, unless liberalism is indeed the morally rotten and worthless thing that Orthodoxy says it is. I do not mean a storm from without; that is to be expected at all times. But I do mean a storm from within. Liberalism has got to-day to show what stuff it is made of; it has got to come to a fair and square understanding with itself. For two years and a half, the very worst elements in society (outside of the distinctively criminal classes) have been seizing more and more the control of organized liberal movements; and their ambition is to seize them all at last. I look about me, and ask—what is to prevent their success? Nothing at all, in the present apathy of the liberals at large. Healthy organization has come to a complete standstill; unhealthy organizations are springing up like mushrooms all over the land. To go into the work of liberal organization to-day, without the keen vigilance of which I see no sign at present, would be to play directly into the hands of a party that is an incarnate moral pestilence. Yet liberalism is in its essential nature social and national; its grandest mission is to organize human society into higher forms; and it must begin this great work modestly in local communities. Just as surely as liberalism possesses truth of practical value to human welfare, just so surely must it put this truth into social form. It is evident, therefore, that the present state of things cannot last; it is utterly incredible that the stinging shame of it should be forever borne in meekness and submission by the intelligent, pure, upright people who compose the vast majority of the liberals. A reaction will surely come; but it cannot, now that the party of license have entrenched themselves so strongly, come without a tempest. A determined struggle must yet break out between the genuine and the sham. It will cost no little effort to recover all that has been so unwisely and unnecessarily lost, but the price must be and will be paid. My one brief piece of advice is: *Pay it, and at once*. Have done with blindness, indifference, and moral paralysis; tolerate no longer, as your leaders and representatives, men who are not liberals at all, but libertines; fight to the bitter end the battle of *liberty and morality united* against the licentiousness that palms itself off as freedom and the fraud that masks itself as truth; shrink no longer from this inevitable conflict because it demands personalities, and not pointless moral platitudes. There is no future for Free Religion if it cares for none of these things, or does not care enough to fight for them. Now that I lay down my long task of editorship, it gives me gladness of heart to remember that THE INDEX has fought this battle resolutely, though nearly alone, for two years and a half; I am more proud of the scars won in this contest, hateful as is the necessity of waging it, than of any laurels won in earlier years. The ultimate failure or success of the whole Free Religious movement hinges on its power to create a bold, vigorous, indomitable spirit of self-assertive and aggressive righteousness in this very issue. If it fails here and now, it fails everywhere and forever; for mankind has too much shrewd sense to follow any religious movement which forgets, evades, or even does not know, its own chief social and moral obligations. The brief counsel I bequeath is—*draw your sword, fling away the scabbard, and earn by courage the confidence of mankind*.

But I must close. It is painful to sever the tie which has bound me to so many warm, true, noble hearts throughout the land; the affectionate letters sent to me of late show that the tie has been felt on both sides; but I cannot dwell on this here. May the same confidence and good-will be extended to my successor, in whom you will all find an inestimable treasure. No one man is essential to any vital move

ment in human life or thought; and Mr. Potter will quietly steal into your hearts before you know it, just as he always does wherever he is known. My undivided sympathy and most earnest hope for his success attend him, as he takes the place to which I have been used so long; and my fervent desire is that you will all faithfully support him in labors for our common cause, which I know to be both difficult and exhausting. Be generous to him, as you have been to me.

And now good-by, dear friends, good-by!

Faithfully yours, FRANCIS E. ABBOT.

RETROSPECT AND PROSPECT.

For a number of months my initials have appeared with less frequency than formerly in these columns. This has been from no diminution of sympathy with the work of THE INDEX, from no disposition to withdraw from the side of its valiant editor; but solely, at the first, because of distracting domestic cares and anxieties, and latterly because of the ease with which a habit of inactivity is continued. Soon the readers of the paper will see me in this place, as they are only too sadly aware, often enough to atone for all delinquencies of this kind; and in view of this I might now well spare them any further words of mine till that necessity comes.

Yet, associated as I have been with Mr. Abbot in these pages from the very beginning of the enterprise,—appearing with him here in the first number issued and in so many numbers of every year since,—I cannot now resist the strong impulse which I feel to join hands with him in the last number which, so far as now seems probable, is to come forth under his vigilant care. My part in the work has been small, my responsibility very slight; yet I have been proud to render such aid as I have been able to give to so faithful and vigorous a workman.

And now that our work here comes to a "parting of the ways," and his editorial mantle, which I fear I shall but unworthily wear, drops upon me, I am painfully conscious not only of assuming the burden of a grave responsibility, and not only of the withdrawal from this field of labor of a dominant intellectual force not easily supplied, but also of a more personal bereavement: a friend and comrade with whom I have been travelling for many years leaves my side, and I find myself on the road alone. Before the establishment of THE INDEX, he and I were drawn together. From the first inception of the Free Religious Association, nearly fourteen years ago, we clasped hands in fealty to a common cause, and ever since we have walked on this free religious pilgrimage together, side by side; separated to a considerable extent from our former fellow-travellers, yet strong in our own companionship; not always seeing eye to eye,—having free and independent brains, that were hardly possible or desirable,—but always heart to heart.

But, though the outward ways now part, the old fealty remains unbroken. Circumstances take our friend away to another vocation. But his loyalty to free religious principles is unshaken, his interest in their progress and successes not one whit abated; and we will hope that this is only a temporary withdrawal from their public advocacy,—the entering of a by-path which will before many years lead out into some other sphere of labor in their behalf even more important and more permanently serviceable. Our best wishes go with him. And we know that his best wishes stay with us whose duty it is to remain at this post, and that he will watch our work here with the same unselfish, faithful regard with which he watched his own. Nor will his able pen wholly desert us. In the midst of his new cares and labors, he cannot promise to assume the burden of any other regular work; but it is with the greatest satisfaction, in which I am sure the readers of THE INDEX will share, that I am permitted to announce that he will still appear here as an occasional contributor. Come when he will and in whatever guise of topic, he will come as one "to the manner born,"—will come to his own and find his own place warm with affectionate welcomes for him.

W. J. P.

THE "CHRISTIAN AMENDMENT."

Slowly, but surely, the Protestant Christian sentiment of the country is identifying itself with the ominous movement for inserting an explicit recognition of Protestant Orthodox Christianity in the preamble of the United States Constitution. The United Presbyterian General Assembly, one of the most powerful religious bodies in the country, has passed these resolutions at its annual convention:—

WHEREAS, It pleased God in His eternal purpose

to choose and ordain the Lord Jesus, His only begotten Son, to be the Heir of all things, and Judge of the world, by virtue of which appointment he exercises a dominion over all created persons and things, which dominion all intelligent beings to whom He has been revealed are bound to acknowledge in their respective stations and relations; and

WHEREAS, The Constitution of the United States contains no explicit recognition of God, or of the supremacy of His law, or of the subjection of the nation to the Lord Jesus Christ: therefore

Resolved, That this omission, whether due to oversight or intention, is a serious defect in that otherwise excellent instrument, and one which should, by legal and constitutional means, be removed.

Resolved, That Christianity is the vital and essential principle of free government. The prosperity of the nation and its permanence depend, therefore, on the maintenance of its Christian character. When it shall voluntarily bring itself into a proper relation to the Author of its existence, and to His Son, exalted to be the "Prince of the kings of the earth," then "our land shall yield its increase, and God, even our God, shall bless us."

IN ALL the disappointments of life, the soul governed by devotion to truth and duty enjoys abiding peace.

MR. UNDERWOOD has an excellent letter to Bishop Lynch, of Toronto, in the *Graphic* of that city, in reply to the Bishop's circular against the Free Thought Association.

A CENSUS of the Society of Friends shows that it has about 88,000 members: namely, in the United States and Canada, 66,850; England, 14,725; Ireland, 3,948; other countries and missions, 3,500.

ARCHBISHOP LYNCH, of Toronto, has sent a circular letter to the Catholic clergy of his diocese, exhorting them to warn their young men against attending the Free Thought Society of that city.

"WHEN PEOPLE are hopelessly ignorant of a thing," satirically remarked that brilliant scientific genius, Professor W. K. Clifford (*Lectures and Essays*, I. 140), "they quarrel about the source of their knowledge."

IT is a cause of regret that a paragraph concerning the Norwegian poet, Bjørnstjerne Bjørnson, copied as a mere item of news into THE INDEX of January 10 from some now forgotten source, seems to have been inaccurate and unjust. The *London Christian Life*, in an article of some length, very courteously calls our attention to the fact; and we gladly make all the reparation in our power by reproducing the correction.

CARLYLE SAYS: "What can it profit any mortal to adopt locations and imaginations which do not correspond to fact,—which the most orthodox of mortals can only, after infinite and essentially impious efforts to put out the eyes of his mind, persuade himself to believe that he believes? What is incredible to thee thou shalt not at thy soul's peril attempt to believe. Go to perdition if thou must, but not with a lie in thy mouth, by the Eternal Maker, no!"

THE *Christian Union*, replying to a correspondent's inquiry as to a statement on a question of scholarship made in the *Boston Investigator*, remarks with equal truth and point: "You may well distrust anything that appears in the *Investigator*, not because it is the organ of infidelity, but because it is the organ of an ignorant and an intolerant infidelity." There is a significance in that remark which the liberals of America will do well to lay to heart. They cannot afford to sustain an "ignorant and intolerant" press,—much less a press that is indecent, vicious, and malignant.

THE REPUBLICAN platform at Chicago contained this plank: "The Constitution wisely forbids Congress to make any law respecting an establishment of religion, but it is idle to hope that the nation can be protected against the influences of sectarianism while each State is exposed to its domination. We therefore recommend that the Constitution be so amended as to lay the same prohibition on the legislature of each State, and to forbid the appropriation of public funds to the support of sectarian schools." For the last time, we counsel the liberals of America to watch keenly the course of legislation on this subject, and see to it that the studied ambiguity of that word "sectarian" is not employed to give Protestant Orthodoxy, as professed "unsectarianism," a dangerous foothold in the Constitution. This danger is most real.

LET THE LIBERALS of America learn a lesson from the remarks of Chief Justice Marshall, in the case of *Cohens vs. Virginia*: "It is most true that this court will not take jurisdiction if it should not, but it is equally true that it must take jurisdiction if it should. The judiciary cannot, as the legislature may, avoid a measure. Because it approaches the confines of the Constitution, we cannot pass it by be-

cause it is doubtful. With whatever doubts or whatever difficulties a case may be attended, we must decide it, if it be brought before us. We have no more right to decline the exercise of jurisdiction which is given than to usurp that which is not given. The one or the other would be treason to the Constitution. Questions may occur which we would gladly avoid, but we cannot avoid them." Questions of the gravest nature are now before the liberal public; they may be neglected, but not in consistency with enlightened duty. The "repeal" question, the "free-love" question, and in general the relation of liberty to morality, imperatively demand discussion and settlement according to the true genius of liberalism. As represented by the majority of its organizations, liberalism has been artfully and unscrupulously misled into answering those questions wrongly; it is the supreme interest and prime duty of all organized liberal bodies to raise those questions once more and answer them aright. The answers given to those questions by THE INDEX in the past will yet be confirmed by the enlightened decision of the entire American people.

EVEN THE MILWAUKEE *Freidenker*, which has done its utmost to justify the capture of the National Liberal League at Syracuse by the free-love ring, and which has credulously followed its lead ever since, now begins to be aghast at the prospect of seeing Bennett and Rawson sent to Europe as the acknowledged and accredited delegates of the liberals of this country; and it ventures now a pitifully feeble and timid protest against this fathomless humiliation to the whole liberal movement. It apologetically whispers: "One may judge ever so mildly the past of these men, yet they do not appear to us to be suitable representatives of our cause; at least there are other and better ones to be found." Poor *Freidenker*! It has done its best, half-ignorantly, yet none the less perversely, to make these men its own masters; and now it groans under their yoke. It has been their willing cat paw and tool, only to be dragged by them into the mire and abandoned with a kick; for it is easy to see how Bennett and Rawson will take this timid rebuke from their late bondman. The *Boston Investigator*, however, is not even as brave as the *Freidenker*. Horace Seaver is more foxy than C. Hermann Boppe; where Boppe faintly and stammeringly protests, Seaver shrewdly dodges, as follows: "Our friend Rawson, of New York, inquires in a postal card, 'How about the Brussels Congress?' It meets, as our readers are aware, in August next, and, if we are not mistaken, it is intended to be something like a World's Convention of Freethinkers or Liberals. Of course the United States and Canada should be represented in that body, and though we cannot attend, yet we should be very glad if some one or more of our able brethren, like Col. Ingersoll, Hon. Elizur Wright, or T. B. Wakeman, Esq., could make it convenient to visit Europe and represent the American Liberal cause in the Brussels Congress." No protest here, but an artful nomination of other delegates! All to no purpose, however; Bennett and Rawson will go to Brussels, and they will use the whip on Seaver no less than on Boppe, when they get ready. O Liberalism, Liberalism, to what depths hast thou descended! And what bitter dregs of the cup of humiliation art thou yet destined to drink!

HENRY CABOT LODGE writes very justly of the Constitution in the *International Review*, as follows: "The Constitution," says Dr. Von Holst, page 72, "is not the faultless masterpiece which Americans, for the most part, esteem it to be." This is a brief reiteration of some elaborate opinions in the first volume, and seems to show a serious misconception of the true merits of the Constitution and of the feeling of Americans in regard to it. It is a statement which reveals with fresh vividness the gulf that divides the English race from the nations of Europe in all matters of practical government. Not one of the men who set their hands to the Constitution was satisfied with the whole of it, and no one ever supposed it to be ideally perfect. If it had been, it would not have lasted a month, but would have been speedily consigned to the limbo of perfect constitutions such as are devised by Frenchmen and Spaniards. The Constitution was the creature of circumstances: it was the best that could then be made, and was, as nearly as possible, an exact representation of what everybody wished, although it satisfied nobody entirely. It was wise, judicious, very loose in many respects, and full of compromises. It was the genuine and legitimate work of the race which produced it. It could be indefinitely supplemented by unwritten law, so dear to the hearts of English people, who then tried their first experiment with a written constitu-

tion. In one word, it solved the problem, was a practical success, and has performed the work for which it was devised. It is on this account that Americans venerate the Constitution, and 'esteem it a faultless masterpiece,' and not because they think it an ideally perfect plan, such as comes fresh from the head of the last speculator on government. The only test of a constitution is success. The unwritten constitution of England and the written one of the United States have succeeded where all others have failed; and they are, therefore, great achievements. They demonstrate the political sagacity of their authors; and the people who live under them would be false to their best instincts and noblest traditions, if they did not reverence them as masterpieces of human wisdom. It will be an evil day for the cause of good government when they cease to do so."

Communications.

A FAREWELL GRASP OF THE HAND.

[With hesitation, and almost with compunction, we send the following letter to the printer, for insertion in our last INDEX. It is too generous, and we dare not accept its praises; yet it is so appreciative of what we believe to be *central truths* of Free Religion, that the impulse is irresistible to give them new emphasis for our readers, by presenting them once more as thus reaffirmed by another's mind. The numerous similarly warm-hearted letters we have lately received, and the kindly notices of the press, have all been kept to myself, lest they should unnecessarily intensify regret for our departure, and impair the welcome which we fervently covet for the dear friend who is to succeed us; but we must here thank all the writers with a full heart, just as we thank the brave soldier who, as editor of the *Independent Age*, of Alliance, Ohio, formerly fought a stout battle for public righteousness, and who now gives us a parting blessing below. Let us assure him, however, that under Mr. Potter there will be no lowering of the standard or tone of THE INDEX,—verily, no! His methods will be his own, as they ought to be; we would not for worlds saddle him with ours, or the tradition of ours. Give him the same generous confidence which has so encouraged us, and all our old friends will soon learn what a treasure they possess in the new editor, who is *every inch a man*.—ED.]

MY DEAR BROTHER ABBOT:—

The last few numbers of THE INDEX make me more than ever before unreconciled to the idea of your leaving the editorial chair. True, the brave, vigorous, aggressive, grand old INDEX may still be in able and willing hands, and conducted by clear heads and hearts beating in sympathy with the great heart of struggling humanity; and yet I fear that it may not hew to the line (regardless of where the chips may fall) with such an unerring hand as heretofore. By some means, you seem to have been guided into all truth, or at least to the very heart of the truth upon all subjects that you have touched, and have ever been enabled to carry aloft with manly dignity and quiet serenity the noble banner of purity and truth, regardless of personal consequences.

To us *Spiritualists*, it appears apparent that angelic aid has been kindly vouchsafed to you in your grand and noble work for humanity during the past ten years. Your ability to epitomize and condense the good things of advanced thinkers, and sift out the chaff and dross, and give to the world the pure and unadulterated article, *truth*, in all its native strength, beauty, and simplicity, has been really phenomenal amid the wordy vaporings of unscientific philosophers and pseudo-reformers; and we only explain it by saying, "Surely, the good angels help Brothet Abbot, though he is not a Spiritualist." And may they continue thus to assist, lead, console, strengthen, and inspire—yes, "inspire"—you in whatever field of labor you may engage.

Some of your late bold, manly utterances are in such marked contrast with the more timid sayings of other really good men, who see less clearly than you the drift and the inner and to them hidden meaning of great truths, that I cannot forbear referring to them in this connection, and repeating a few of them, hoping thereby to fix them more indelibly in the minds of some who will refer with pleasure to them in future years, when their full force and beauty will more clearly be seen:—

"Great souls are the milestones of human progress. They do not make it so much as they measure it. They sum up in themselves the tendencies of an epoch, and condense the unuttered thought of myriads into speech which the myriads accept as their own."

"The freedom of science is unlimited save by the universal laws of logic and of verification; and that, neither more nor less, is the freedom of FREE RELIGION."

This latter quotation verifies the truth of the former. Who else could or would have expressed this grand truth in so terse and emphatic language?

"Philosophy needs to be reformed exactly as much as religion; and the reform it needs is exactly the same,—namely, the substitution of the scientific method for the old method of dogmatism."

This reminds one of the steady, deliberate cut of the skillful surgeon, as he draws the dreaded scalpel upon the morbid, life-absorbing tumor on the person of an intimate friend. He shrinks not, swerves not, neither does his hand tremble, though he knows that he is giving great pain and cutting close to a vital point. Many of our over-wise philosophers will do well to con over this sentence with care and humble reflection:—

"SCIENTIFIC PHILOSOPHY, therefore, or well-digested, well-arranged, and well-applied knowledge of the universe we dwell in, is the Guide of Life that Free Religion offers to mankind. And to affirm and practise this principle is the 'STEP NEXT.'"

I thank you, Brother Abbot, and coming generations will thank you, for the manly utterance of this grand truth in this age of hesitancy, weak-kneed, cringing, and timid subservience to old customs and old forms of thought and stereotyped modes of expression.

But here, to me, is the climax of self-reliance and manly, heroic daring, when you criticize so gently and kindly the good Dr. Adler, and with one stroke of your inspired pen brush away the mist and slow-retiring fog of agnostic philosophy:—

"No agnosticism for us! We believe in the power of the human mind to master every difficulty in the long run, and to answer every reasonable question which it can propound to itself; and God, freedom, and immortality are reasonable questions. If philosophy has as yet arrived at no established truth on these great questions, it is solely because philosophy needs to be reformed as fundamentally as religion, and precisely in the same way; namely, by the substitution of the objective scientific method for the method of subjective dogmatism."

What! God and Immortality reasonable questions! To be solved by the "human mind"? Theology stands aghast at such presumption; and timid, time-serving philosophers shake their heads in distrust and doubt. But every ardent soul who is struggling in the last coils of inherited superstition and the slowly dissolving mists of early dogmatic teaching will thank you for thus formulating this rising truth and daring to give it utterance. That sentence is worthy to be inscribed upon the monument of a world's friend: "GOD, FREEDOM, and IMMORTALITY are reasonable questions."

Allow me, in conclusion, to say that, though I have not the pleasure of a personal acquaintance, I shall miss you, and part with you now with regret, as you retire from the editorial chair which you have honored and elevated for the past ten years. Into whatever channel of humanitarian work you may be led, I shall follow you with a heart beating in warmest sympathy, and a mind that has received new strength, new light, new aspirations, and higher aims by means of your writings, which have ever breathed the spirit of toleration, purity, freedom, a sincere love and reverence for truth for its own sake, and a noble, generous manhood. And I feel confident that I but express the views and feelings of thousands in these hastily written words of friendship and appreciation.

Sincerely and fraternally yours,

S. BIGELOW.

KALAMAZOO, Mich., June 15, 1880.

THE RELIGIOUS SENTIMENT.

Diverging somewhat from the line foreshadowed in a former paper, I wish to enlarge upon a branch there but imperfectly presented; namely, the genesis and nature of the religious faculty itself. What is its meaning? Out of what conditions does that part of our mental constitution arise, and what useful purpose does it serve?

Its characteristic expression I take to be homage towards a superior power from whom we receive favors and against whose anger we are powerless. Among savage peoples, its rites are such as would placate a savage chieftain. With improved manners, incense, song, and praise become prominent. Its most refined manifestation consists in moods and acts implying conscious identification with and absorption into the Supreme Will. Where the entire mass of feeling is transformed into love, there is, of course, all the more implied a superior person loving and lovable or hating and hateful. Considered historically or introspectively, I cannot be mistaken in holding that a *personal relation* as of sovereign and subject is the universal, essential, and central characteristic of this sentiment.

So much for what this faculty or disposition is. Now, considering it as a resultant of the interaction of the organism and the environment, the question is, What is that particular force in the environment that makes up the external factor of this product? Clearly, since it implies a personal relation, it points to some great fact in the social environment of our race; and the question is, What specifically is that experience which our race, rising from brute to human, has had, which being capitalized and transmitted from generation to generation became the religious sentiment? We may be sure it has not been commerce with imaginary beings. A piece of paper flying before the wind may excite terror in the mind of a horse; but nothing short of exposure to the ravages of powerful beasts could have produced and developed the faculty of fear.

Given a person who is the depository of a million generations of ancestral experiences of the arbitrary power of a cannibal chieftain, what could he be but a cringing craven, like a savage devotee? The disposition would be inwrought, and a constituent part of his mental structure. Now add a belief in ghosts retaining their fleshly appetites and partialities, now taking possession of living persons and anon invisibly interfering with the affairs of the tribe, and it would be easy to deduce a religious faculty and a cult essentially like what we know exists among savage peoples.

The primitive man makes no such distinction as we make between the human and the divine. With him, gods are very flesh and blood persons; the difference between them and other persons being only one of degree of power. Nor does he make any distinction between the natural and supernatural. With him, everything that occurs comes by an arbitrary will; and supernatural are distinguished from other events only as being more unusual and imposing, and so implying a superior will. In other words, the primitive man did not rise to the conception of natural causation. That came only with dawning enlightenment. True this conception dominates all right thinking, and is the measure of all intellectual advancement; yet to this day the mass of intelligent people vehemently repudiate its application to the higher problems. It is conceded to be proper and edifying in "dead matter," but quite out of place in problems of life and mind.

This anthropo-centric mode of explaining things is as natural and inevitable to the primitive man as was his geocentric astronomy, of which it was the counterpart, and is as easy of explanation. The human will, as an agent of the changes that take place, is so familiar, it was to be expected that rude people would attribute everything to it. To explain a thing is to classify it with something already known. The best known—I do not mean critically or analytically understood, but the nearest, most familiar and frequently recurring—effect-producer was the human will; and it could hardly be otherwise than that it should come to be considered the universal cause. Accordingly, primitive philosophy is the indiscriminate ascription of all events to spirits in the body or out of it. Prof. Fiske tells us that scientific advancement is essentially and only a process of de-anthropomorphism.

It is not this property of anthropomorphism common to all primitive thinking, however, but something deeper and more intractable, we have to deal with here. It is that the religious sentiment by its constitution demands and must have a person for its object. Finding kings, lords, and masters in their best estate fallen into desuetude in the actual relations of society, its force is spent upon a purely ideal object; and, cut loose from all material limitations, the loving and loyal heart invests that object with all conceivable excellence and power.

Of course, a weak sentimentalism will deny the truth of my theogony, and resent all of its implications as degrading. A sickly sentimentalism does not want to understand from how lowly beginnings and what common dirt Nature produces her choicest flowers and fruit. If one would know by what steps the earthly potentate was translated to the skies, retaining authority with the tribe, and then became invested with universal sovereignty, let him study the history of primitive thought and customs, and learn how all religious observances were originally funeral rites of great leaders, and cults were primitively only a part of government machinery.

If, then, subjection for ages to rude autocrats has generated and developed this sentiment, and fastened upon it modes and moods appropriate to such a subjugation,—moulding human nature into a disposition and aptitude implying an arbitrary sovereign will,—what may be expected when the external factor is gone from the practical relations of society? We have a set of faculties for which there is no longer any appropriate object, and one must needs be invented. These faculties are still constituent parts of human nature. Upon them the speculative intellect constructs institutes of theology and cosmogonies. They are the "Intuitions" the "Necessities of Thought" that give force to the arguments of natural religion and conviction to the devotee. But, if I am correct, these faculties are reminiscent only.

When we reflect how impotent an individual is, especially against his fellows who are ever his worst foes or at least competitors; how he becomes strong only by incorporation into some social aggregate or tribe, which prevails in the struggle for existence by virtue of its more complete consolidation; how tenacity of tribal coherence is its vital strength; how that coherence can be maintained only by enforcement of central authority, that so the sentiment of subordination becomes fixed and strong in the individual,—we understand how that sentiment was the chief condition of survival, and as such came to have the coercive quality it has. Considering how terrible a fact outlawry was, it is easy to account for the sense of desolation and orphanage its ideal counterpart will occasion.

But now that individualism and equality have, in the chief relations of society, taken the place of absolutism, the ancient virtue of loyalty has become transformed into observance of the law; and all that in the religious sentiment, which cannot become morality and devotion to impersonal truth, must necessarily atrophy. True, the disposition to worship is a part of the human mind; but being a portion that is out of harmony with the environment is of little and lessening use in civilized societies. Prostrations and genuflections and the moods they symbolize are no longer practised in government or family. With the increase of Ben Abou's tribe, divine service will more and more become human service, if indeed "divine" like so many other ecclesiastical words shall not fall hopelessly into the limbo of damaged phraseology. Human uses and not God's glory, except as interpreted to be identical with it, is in modern apologetics the criterion of supreme worth. Religion "and" morality is the form in which appeals for favor to the Church now come. The cultivation of the emotions as an end apart from the practical activities, of which they are the flavor and relish, is a morbid industry, and will more and more become confined to those who have fallen out of the line of the world's progressive march. Even as a balm for

broken lives, it is coming to be seen that there is more real healing in the humblest human service than in pious asceticism and the exaltations of mystic emotion. All indications point to a change of sentiment, of theory and practice, in this realm, analogous to that by which astrology became astronomy, and alchemy chemistry; and I cannot doubt that superpersonal law shall take the place of aristocratic dominance; and loyalty to natural truth and human uses will absorb what is best in the religious sentiment, and the remainder will be the "Old Adam" which it is the part of wisdom to put under our feet.

E. D. STARK.

CLEVELAND, O., May, 1880.

CHARLES C. BURLEIGH.

EDITOR OF THE INDEX:—

Sunday, June 6, the exercises of the Free Congregational Sunday-school of Florence were in commemoration of the life of C. C. Burleigh, the occasion being the second anniversary of his last meeting with the school. The morning lesson was upon "Character." The general exercises included the reading of memorial sonnets, written by George W. Burleigh, Mr. Wasson's lines on "Royalty," some extracts from Mr. Burleigh's writings, and remarks by Mr. Hunt, Mr. Lilly, and Mr. Hinkleley, of Providence.

At the close of the session, the school went in procession to the cemetery, to lay flowers upon the graves of Mr. and Mrs. Burleigh.

E. C. ELDER, Supt. F. C. S. S.

FLORENCE, Mass., June 12, 1880.

Memorial Sonnets.

C. C. B.

BY GEORGE W. BURLEIGH.

I.

THE REFORMER.

Erect and dauntless, we have seen thee stand
Where loudest rang the clarion of Reform,
In the long conflict's gloomiest thunder-storm,—
One of a Hope Forlorn to save a land;
Serenely, sublime, unconquerably grand,
Waging God's battle on the alien swarm
Of the oppressor, with truth's fiery brand
Flashing with terrible beauty in thy hand!
Bayard of Freedom's matchless knights, a crowned
Soul "without fear, without reproach," kept pure
Where even the altar and its "holy ground"
Reeked with the stench of slavery's bloody sewer!
No rest, no rage impaired thy action great;
Patient as perfect faith, invincible as fate!

II.

THE LOGICIAN.

We saw thee on thy mountain peak sublime,
In the cool air of Reason clear and keen,
Gather th' invading fogs sent up to screen
From God's accusing azure the fens of crime,
And flake by flake in stars of glittering time
Build the resistless glaciers of thy theme,
Whose rigorous, still, impenetrable stream
Ground into dust the frauds of oldest time.
Old Bondage, bulwarked by a church's wall,
The bloody gibbet,—a transmuted cross,—
Wars' million murders sanctified by all
Her hireling priests, false faiths, and gods of dross,
Felt through their crumbling fortresses the weight
Of all thy crystalline thought borne down in stern debate.

III.

THE BROTHER.

Wert thou alone the dauntless champion,
The strong right arm of freedom pioneers,
We might have been too glorified for tears
In the great joy of victory; the "Well done!"
Of plausive heavens had drowned the earthly moan,
When the eye saw thee lost in loftier spheres!
But, oh, my brother, whom my soul reveres
With that great love which answers love alone,
Tender and true, though dwelling far apart
In inaccessible thoughts,—all through and through,
The Eternal Mother tempered thy strong heart
With her eternal sweetness, till it grew
Perpetual benediction, from thine eyes'
Unsuited azure shed like light from fathomless skies!

IV.

THE ALL-BROTHER.

Ah, not alone our circle,—so narrowed here,
So broadening there on that strange outer coast
We dream of, and thou wakenest to,—hath lost
A more than brother,—by the baby's bier,
Mothers who bless thee, strong men bowed with fear
Of their grim gods,—who, rising jubilant, tossed
Their chains away in the new Pentecost
And plucked thy garment, looking up, pure-eyed,
With a sweet silent confidence to claim
Thy blessing on them; aye, and from our wide
Humanity, the poor of every name,
Loving or suffering, mourn thee, even as we
Who are thine by hands that clung to the same mother's
knee.

A NEW SUNDAY MOVEMENT.

[The following has been received from Mr. Mark H. Judge, of London, with request to print, which we cheerfully do.—ED.]

A meeting of ladies and gentlemen interested in providing additional means for bringing the influences of Literature, Science, and Art, and particularly Music, into closer relation with the life of the people during their leisure time, was held at 27 Upper Bedford Place, W.C., on Saturday last, under the presidency of Mr. W. Coupland, M.D. The chairman in opening the proceedings read the circular which had been issued concerning the meeting, as follows:—

"We invite you to attend a meeting at 27 Upper Bedford Place on Saturday next, at 4 o'clock, for the purpose of considering the desirability of forming an association for promoting and arranging on Sunday evenings cheerful and entertaining gatherings conducted on a Liberal Religious basis, so as to bring together on a common platform those who are willing to coöperate for this practical object outside all questions of theology. The idea is to arrange for meetings in which music shall form an important feature, and with which lectures, readings, and exhibitions of interesting objects, etc., may be associated from time to time. As you have shown an interest in

other movements for improving the use of Sunday, we hope you will be able to be present at this meeting, and that you will give your support to the association, if formed.

"We are, yours truly,

"ADA BERRY.

"MARK H. JUDGE."

Letters were read from Mr. James Heywood, F.R.S., Mr. F. D. Mocatta, Mr. T. Chatfield Clarke, Prof. C. J. Plumtre, Miss M. E. Richardson and Miss Edith Simcox of the London School Board, Miss Orme, Dr. and Mrs. Hoggan, M.D., sympathizing with the object of the meeting.

Mr. Mark H. Judge proposed the following resolution:—

"That an association be now formed under the title of 'THE SUNDAY EVENING ASSOCIATION,' to bring together all persons who, estimating highly the elevating influence of music, the sister arts, literature and science, desire by means of meetings on Sunday evenings to see them more fully identified with the religious life of the people."

Mr. Godfrey Shaen seconded this resolution, which, after a long discussion, was carried unanimously.

Mrs. Anna Perrier then proposed, Mrs. Edward Berry seconded, and it was resolved:—

"That the management of the Association until May, 1881, be intrusted to a General Committee to be now appointed, with power to add to its number, and that the Committee report to a General Meeting of the Association in May, 1881."

The Committee was then appointed; and Mrs. Edward Berry undertook to act as Honorary Secretary until the first meeting of the Committee. Votes of thanks to Mrs. Berry for allowing the meeting to be held at her residence, and to Mr. Coupland for presiding, brought the meeting to a close.

PERSONAL ITEMS.

REV. M. J. SAVAGE sailed last Saturday for Europe. Mr. Savage cannot fail to appreciate the sights and opportunities of the Old World; and he has fairly earned his vacation.

MR. GILES B. STEBBINS makes the question, *After Dogmatic Theology, What?* the title of a book he has just given to the public. Mr. Stebbins' answer is, Spiritualism. There is still an opportunity for others.

THE SABBATH ASSOCIATION of Massachusetts has issued a circular to the clergymen of the State, asking them to preach against Sunday excursions. If we mistake not, we have read in the New Testament that "the Sabbath was made for man, and not man for the Sabbath." Would it not be well for those strict Sabbatarian gentlemen to look up the passage, "and when found make a note of it?"

REV. GEORGE CHAINNEY, who recently severed his connection with Unitarianism at Evansville, Ind., offers the following as the basis of membership for a new society there: "We whose names are here recorded do hereby organize ourselves into a society, that by unity of effort we may maintain liberty of thought, and do all in our power to promote the physical, intellectual, and moral elevation of humanity. Any person may become a member of this society by recording or causing his or her name to be placed upon its list of membership."

THE *Truth Seeker* publishes a letter addressed to Mr. O. B. Frothingham in Europe, inviting him to represent, at the Brussels Congress of Freethinkers, something in New York called the "Society of Humanity," of which the leading spirits are those who were foremost in the raid on the Syracuse Congress two years ago, and in getting up the late reception to the apostle of their "religion," D. M. Bennett. As Mr. Frothingham has been for over a year in Europe in impaired health, and strictly prohibited by his physicians from every kind of mental excitement and exertion, it is more than probable that this liberty with his name is taken without the slightest prospect of success; but it serves a very artful purpose, notwithstanding. In regard to the Congress of Brussels, it would be well for American liberals to ask who are to constitute it, and whether it is desirable to send delegates before such steps are taken.

D. M. BENNETT, obscene letter-writer, ex-convict, and chronic beggar, is now begging money from his already well-squeezed constituency, to pay his expenses to Europe to attend the Freethinkers' Convention, to be held at Brussels. A. L. Rawson and other impecunious champions of Bennettism are also imploring the "dear people" for money to send them along with their chief. How proud the Liberalists of America will be to have Bennett appear before a European audience, holding in one hand an execrable photograph of himself, as he appeared in his prison garb, such as he is now advertising for sale, and in the other copies of his *Open Letter to Jesus Christ*. To make the effect still more striking, he should have pinned on his broad back photo-electrotype copies of his obscene letters to a young lady. With such an outfit, he would convey to the cultured freethinkers of Europe a true picture of the party he so well represents, and which the able Liberalist, B. F. Underwood, has happily styled the "rag-tag and bob-tail" wing of Liberalism. —*Religio-Philosophical Journal*.

FROM A PRIVATE SOURCE, we learn that the Paine Hall trouble has at last got into the courts. The Lick fund will be hunted up, and a good many other things will be developed which will go to show that there is a "heap" of human nature in man, be he pagan or Christian. The effort to clear the hall of debt by the formation of a stock company and the sale of stock has not proved as successful as the friends of the movement had hoped it would be.

The great mass of rationalists scattered over this continent really have little interest in a Boston hall, though nominally dedicated to a dead patriot and a good man, and only the motive of providing a free home for a pioneer rational paper could bind them together for the discharge of the heavy debt hanging over the building. Boston pride ought to have stimulated her to make that hall a Boston enterprise. But a great many well-meaning people all over the country have been induced to take stock and others to make donations that they were poorly able to spare. Of course the good-will that prompted this action will be its own and only reward. We believe the hall has created so much bickering, dispute, and bad blood among rationalists, that they would to-day be better off, had it never been built.—*Seymour (Indiana) Times*.

ONE BY ONE THEY PASS AWAY.

Mr. Charles H. White, one of our oldest and most respected citizens, died at his house last Monday, in the seventieth year of his age. Mr. White has for a number of years filled the position of librarian at the Working Men's Institute, and had become so thoroughly a part of that institution that it will be difficult to supply the place made vacant by his death. His remains, according to his last wishes, were taken to the lecture-room of the library, and the ceremony performed by Dr. Richard Owen, President of the Society for Mutual Improvement, of which body the deceased was an honored member. From thence the remains were taken to Maple Hill for interment, being followed to the last resting-place by a large number of friends. We copy from the diary kept by the deceased the following, which will doubtless be interesting to our readers. Mr. White thus writes:—

"I was born at Winslow, County of Bucks, England, March 1, 1810. I grew up in one of the West Midland Counties, from two years old, not far from the Welsh border, in the parish of Cleobury Mortimer, near to the towns of Cleobury, Tenbury, and Ludlow, occasionally visiting my parents who resided in London. I first came to the United States in 1832, to New Harmony in 1837. From my twenty-first year, I have thought that the self-consecration of our being to the pursuit of all excellence is religion; the social state which helps and never hinders this pursuit is freedom; and the securing of both is the work of Free Religion. I have tried to work heart and hand with Free Religion, accepting the clear explanation of THE INDEX: 'To deepen human consciousness of a commanding ideal of human nature, and to stimulate human effort to realize this ideal, both in the individual and in society, through the attainment of larger truth than the world has yet known, grander virtue than men have ever yet practised, wiser social conditions than have ever yet existed. In other words, its work is to elevate the personal and social character of the race, partly by inducing a stronger personal endeavor in the direction of a symmetrical development and noble use of all our faculties, and partly by improving or changing all institutions, laws, and customs, just as rapidly as a possible amelioration of them can clearly be made manifest, and the consecration of all our energies on the higher evolution of humanity in accordance with the laws of universal nature.' And I can, with Lord Bacon's eloquent words, truly repeat at last:—

"And this dear freedom hath begotten me this peace, that I mourn not that end which must be, nor spend one wish to have one minute added to the uncertain date of my years."

"This is what I wish read at my grave or house, and hymn read, or if convenient sung, from the *Social Hymn Book*; if not, Heber's hymn, 'From Greenland's icy mountains to India's coral strand.' If fine weather, I wish my coffin to be taken into the lecture-room of the library, to have read and sung what I request; and my coffin to be nothing more expensive than walnut. If my name is placed at the head of my grave,

CHARLES HALLETT WHITE,

Born at Winslow, Bucks County, England, March 1, 1810.
And the extract from Lord Bacon above."

In Memoriam.

The following is extracted from the minutes of an official called meeting of the "Society for Mutual Improvement," held at the Society's room on Tuesday, Oct. 14, 1879:—

We, the officers and the executive committee of the Society for Mutual Improvement, being convened in consequence of the death of our much esteemed and beloved associate, Charles H. White, hereby desire to place on record our high appreciation of his integrity and zealous search for truth as a man, and his untiring energy and faithfulness in the performance of his duty as an officer of the Working Men's Institute, and as an efficient and enlightened member of our Society for Mutual Improvement.

We tender to the bereaved family our most sincere sympathy in this their great affliction, and direct the secretary to hand them a copy of these minutes.

We further request our county paper, *The New Harmony Register*, to give publicity to this expression of our high regard, well knowing how universally and heartily the citizens of New Harmony will receive and appreciate this testimonial and regard of esteem for the deceased, and regret for the loss which the community have sustained by his death.

RICHARD OWEN, Pres.

JOHN CORBIN, Vice-Pres.

JOEL W. HIATT, Sec'y.

A. H. FRETAGEOT, Treas.

ROSAMOND D. OWEN,

SALLIE R. JACKSON,

ELIZA LICHTENBERGER,

Ex. Com.

—*New Harmony (Ind.) Register*, Oct. 17, 1879 (just received).

THE MARQUIS OF QUEENSBERRY REJECTED BECAUSE HE IS AN ATHEIST.

In compliance with the Royal proclamation, the Peers of Scotland met yesterday in the picture gallery of the Palace of Holyrood House, the Earl of Glasgow, Lord Clerk Register, presiding.

On the calling of the roll being concluded, the Marquis of Queensberry said: "My Lords, before I record my vote to-day, I wish to make an inquiry as regards the nature of this election. Are we come here to elect sixteen representative peers, or are we simply come together to fill up vacancies that may have been caused by death or retirement? In this latter case, I most distinctly wish to point out to your lordships that there is only one vacancy on this occasion, and not two, as I was informed by a noble duke was the general impression caused by the mistaken notion that I had withdrawn. I beg to take this opportunity of declaring that I have never done so, and therefore, if I lose my seat to-day, it must be understood that I am turned out. My lords, it would appear that certain predictions of the press—some of them most violent and abusive—are not altogether without foundation, when they have lately suggested that at the next election of peers I should be rejected. Is this so, my lords? Is this to be done at their dictation? If so, I must say that I am astonished that this determination has been arrived at without some previous notice having been given me as to the course to be pursued other than that which I have received through the public press. As I said before, there is only one vacancy on this occasion; namely, that caused by the retirement of Lord Sinclair. The course that has hitherto been pursued at these elections is, I believe, based upon the recognition of the principle that peers who have previously sat are re-elected. If on this occasion this principle is to be departed from with respect to myself, I should be acting most disingenuously did I pretend to be ignorant of the reasons which have led to such an innovation upon the regular order of proceedings. The reasons are such as no doubt must occur to all who remember how quite lately a declaration of mine with respect to the religion of this country was received by the Scotch press. In making that statement, I was actuated by feelings of sacred duty to the welfare and advancement of mankind, both in the present and in the future. In attacking that which I believe to be false, I never gave myself a thought nor regarded how this declaration might affect my future prospects, neither do I do so now. But, my lords, I am at a loss to understand how my profession of faith can be construed into a demonstration of unfitness for holding a seat in the House of Lords as a representative of the nobility of this great country. If I am in error in attributing my expected rejection to this declaration of mine, what other reasons can be assigned for the departure from an old and well-established custom? If it is asserted that I have not been regular in my attendance in the House, I can urge that my having been abroad so much the last few years was necessitated by my health. I have to this effect certificates from the best doctors in London, and I hope it will not happen again. My lords, the *odium theologicum*, that appears to be so strong even in the higher places in Scotland at this late period of the nineteenth century, may possibly be surprising to some to whom the religion of this country is not well known."

The Lord Clerk Register, interrupting the noble lord, said he would venture to point out that it was scarcely competent or desirable to discuss the motives of those who might vote one way or another.

THE MARQUIS OF QUEENSBERRY.—I will just finish what I was going to say. It is most important, and I think it is, perhaps, the last chance I shall have of making the statement before my peers. That any human creature, be he peer or peasant, man or woman, pauper or millionaire, should be visited with pains and penalties because of his or her speculative opinion on a subject whereon but few even among professed Christians are agreed, is a bitter satire on your vaunted liberty. My lords, it is the spirit that lighted the martyr fires of Smithfield, and that led to the stake gallant and noble souls such as Bruno. It is noble company you are placing me in, my lords, and I shall thank you for it. This spirit, had it the powers which, thanks to the great Inscrutable, it has no longer with such force, would have visited upon me more tangible proofs of the honor with which my outspoken, fearless declarations of my unsympathy with this Orthodox Christianity has been received. I have a few words more to say in regard to my politics. I think I have a right to speak on this subject. ["No, no."] At my first election, no question was asked me concerning my political faith, although so much importance seems now to be attached to my religious beliefs. Permit me to add that, were I again re-elected as a representative peer, I should prefer to take my seat on the cross benches of the House of Lords, as I am in no way a political partisan, but am one of those who can see good on both sides. If my speech is not agreeable to the noble lords, I would only add that, much as I should value my reelection as a representative peer, I am none the less certain that the rejection to which I may be subjected to-day is mainly, if not wholly, due to my fidelity to a course that I can honestly and sincerely believe to be that of truth as opposed to error and falsehood.

THE MARQUIS OF LOTHIAN.—I do not know whether it is worth while to say much in answer to this very painful statement, but I feel that this speech has been made in public and will be reported in the newspapers, and that it is as well to say a few words in reply to Lord Queensberry. I do not mean to enter into argument in regard to matters which have been decided for many hundreds of years in this

country. The noble Marquis began by asking whether there were vacancies, or whether there was to be a reelection of all the sixteen peers whenever there is a dissolution. All the peers who were previously elected have to be submitted for reelection or rejection as the case may be. And it is perfectly competent for the peers of Scotland to elect or not elect at all.

THE MARQUIS OF QUEENSBERRY.—Is it not customary, to reject?

THE MARQUIS OF LOTHIAN.—I am only saying, what every person knows, that, when the question comes before us at the beginning of a new Parliament, it is our duty to our country and ourselves to consider who are the most fit to represent us in the House of Lords, and on this occasion the noble Marquis has stated in plain terms that, if he is not re-elected as your representative, it will be owing to the public announcement which he has made. He says the reason why he has not been chosen—and I trust he will not be chosen—is to be found in the public announcement which he chose to make in the newspapers. But, when the noble Marquis has the presumption—I can use no other word—to tell your lordships that it is because you have seen abuse of him in the press that you will probably come to the conclusion that he is not a fit representative, I think his words should not pass without notice, and I tell him that he has been presumptuous in telling his brother peers that they have acted in that way. I do not know, but I suppose there are some here who know, that the reason the noble Marquis gives is that he has denied that he is a Christian. He denies, as far as I understand him, the existence of a God.

THE MARQUIS OF QUEENSBERRY.—I did not: there are Jews in the House of Commons.

THE MARQUIS OF LOTHIAN.—If you are going to elect him as one of your representatives, you will find the door of the House of Lords open to him. The House of Lords is bound to receive whomsoever we elect. But the responsibility of the election does not lie with the House of Lords, but with us; and, if you elect as your representative the noble Marquis, you will elect as one of your representatives an absolute negation not only of what you and myself esteem, but of what all the people of this country hold most sacred and most dear. [Cheers.] I hope your lordships will not do this.

The election was then proceeded with, signed lists being handed in for a number of peers, and at the close the Clerk Register announced that the following peers had been elected: The Earls of Mar and Kellie, 53 votes; Morton, 52; Strathmore and Kinghorne, 51; Haddington, 53; Airlie, 57; Leven and Melville, 45; Selkirk, 54; Dundonald, 51; Viscount Strathallan, 52; Lord Forbes, 52; Lord Saltoun, 52; Lord Elphinstone, 54; Lord Borthwick, 44; Lord Blantyre, 52; Lord Colville of Culross, 52; Lord Balfour of Burleigh, 52. The result of the election is that the Earl of Leven and Melville and Lord Borthwick take the places of Lord Sinclair, who retires, and the Marquis of Queensberry. The last-named nobleman, who did not vote, received votes from the Duke of Roxburghe, the Earl of Caithness, and the Earl of Kintore.—*London Times*.

THE CATHOLIC CONFLICT IN CHARLESTON.

The following circular has just been handed to us for publication, and shows how real is the danger to our public school system from Romanist ambition:—

To the Tax-payers of Charleston: The following article was presented to *The News and Courier*, and was refused insertion. It is therefore sent around to our fellow-citizens to show them that the press of the city is no longer free.

To enable them to understand the whole scope of the conflict, the protest of the minority of the School Commissioners is appended.

The Fight between the Public Schools and Romanism.

We have been reading in the newspapers of the efforts of the Roman Catholics in France, Italy, Prussia, and Belgium to get possession of the school systems of those various countries, having no apprehension of such efforts here. But the action at the last meeting of our City Board of School Commissioners has informed us not only that an attempt would be made here to make the public schools tributary to the Roman Catholic Church, but has shown us that that attempt has been made, and has proved successful. A separate school, composed entirely of Roman Catholic teachers, selected by a Roman Catholic organization, has been accepted by the board, and thus the first gun has been fired in this battle in our State.

Of course, other sects or organizations can follow this precedent; and every one can see that it must lead to the establishment of sectarian schools, and to the destruction of the entire public school system.

What is the remedy? The most regular and natural would be to reform the board, by electing men of more enlarged views. But that cannot be done for four years, under existing laws.

The only course left is an appeal to the courts and the legislature. All of us know the delays incident to legal proceedings; and the more speedy and effective course would therefore be a direct appeal to the legislature. We would suggest, then, to the friends of the public schools, that petitions should be got up to be presented to the legislature at the next session, praying that body to take the matter into consideration, and to reverse the action of the Board of Commissioners by appropriate legislation.

FRIEND OF PUBLIC SCHOOLS.

Protest of Minority.

The undersigned, members of the City Board of Public School Commissioners, do protest against the

action of the majority of said board, adopting the proposal of the Rt. Rev. P. N. Lynch, Bishop, and other members of the Roman Catholic Church, to establish a separate public school under teachers nominated by them, for the following, among other, reasons:—

1. Because such a scheme of public education is directly opposed to the cardinal principle of American State policy, which makes a broad and distinct separation between Church and State.

2. Because the acceptance by this board of a distinct and separate school, in which the teachers have been nominated by an organized body, consisting of the bishop and other members of the Roman Catholic Church, and are to be paid from the public school tax, is an infringement of the 5th Section of the 10th Article of the State Constitution.

3. Because the public school system rests upon the foundation principles that no sect of any kind shall have any advantage or preference over any other, and that no sectarian or separate religious teaching shall be promoted by means of the public money; that the acceptance of this school upon the terms agreed upon is a denial of these principles, and, under the plea of protecting the rights of the Roman Catholic, forces the Protestant or other dissident to support a school whose teachers are to them a living lesson of erroneous teaching.

4. Because the surrender of the nomination of teachers by this board to any organized body outside of itself, whether religious or secular, is a violation of law, and a virtual abandonment of the public school system.

5. Because the precedent furnished by the present action of this board is an invitation to every religious sect of social organization to claim the same privilege, and, if pursued, would result in the dissolution of the schools.

6. Because it is not desirable to establish two public schools in such close proximity as the proposed school and the Bennett School. The school buildings erected upon the plans of the existing public schools are far preferable to a building like the George Street School, which was erected for a church, and is wanting in all those conveniences and surroundings which make a site desirable for a public school; and the General Assembly of the State has indicated its preference by directing the rebuilding of the school-house in Friend Street.

7. Because the commissioners of the city schools, from their first establishment, have instituted the policy of opening to women an employment which was deemed suitable to them and beneficial to the public, that the schools have been conducted on this system with great economy, and have given entire satisfaction to the public, while they have opened to the women of our city a field of usefulness and a powerful incentive to improved education. The present action of the board is a departure from this policy, and establishes a new school composed entirely of male teachers, who are all attached to one religious denomination.

8. Because, after a strict examination lately made by this board into the present condition of its finances, it has been found necessary to reduce the annual salaries of all the teachers, in order to bring the expense of the schools within the income provided by the General Assembly; and, in the face of this fact, it is injudicious and inexpedient to assume the support of another large school without any increase of means.

C. G. MEMMINGER.
A. TOOMER PORTER.

JESTINGS.

A MATCHLESS STORY.—One in which there are no weddings.

"TALK IS CHEAP!" Is it? Just hire a lawyer once.—*Syracuse Herald*.

DURING THE deluge, Mr. Noah was in the habit of calling his wife an ark angel.

"FELLOWS OF THE Royal Society"—The Prince of Wales' personal friends.—*Funny Folks*.

THERE IS SOMETHING saddening about a pair of scissors. Alas! they only meet to sever!

SPARKING ACROSS a garden fence admits of a good deal being said on both sides.—*Cincinnati Saturday Night*.

TWO TWIN brothers are said to be so much alike that they frequently borrow money of each other without knowing it.

"MAMMA, CAN'T WE have anything we want?" "Yes, my dears; but be careful and don't want anything you can't have."

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